A REPLIE TO A RELATION,

OF THE

CONFERENCE

BETWEEN WILLIAM LAUDE

and Mr. FISHER the Jesuite.

By a pretended Witnesse of JESUS CHRIST. but a true fiery hot-headed Presbyterian; as appeares by his booke; & by his kindnesse to ye Jesuite, whom he allowes to be Mr. Fisher, but calles ye Archbpp: no more then plaine Wm. Laud.

JOB 38. 2.

Who is this, that darkeneth Councell by words without knowledge?

1 KINGS 18. 21.

How long halt you between two opinions? If the LORD *be* GOD *follow him: but if Baal, then follow him.*

CANT. 2. 15.

Take us the Foxes, the little Foxes that spoyle the Vines: for our Vines have tender Grapes.

IMPRINTED, *Anno* MDCXL.

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SAD AND SERIOVS CONSULTATION OF A DISCONSOLAE MOTHER (*CHRISTS* VIRGIN-Spouſe) with twelve of her Children about her, whoſe names are *Faith*, *Hope*, *Charity*, *Zeale*, *Humility*, *Prudence*, *Piety*, *Patience*, *Iuſtice*, *Mercy*, *Verity*, *Prayer*: whoſe ſeverall judgements the Mother requireth in a doubtfull caſe.

MOTHER.

MY Deare Children, how doth the very ſight of you revive my doleſull *ſpirits*, almoſt drowned in the * Dragons *flood*? You are to me as that ‡ twelve-ſtarred Crowne upon my *head*. But to the purpoſe, for which I have called you together: (though indeed you are never aſunder, nor abſent from me) and it is this: You have taken notice of a notorious Booke lately publiſhed by the Prime Prelate of *England*, which he calls a *Relation* of a *Conference* &c. And how to that *Relation* a Sonne of mine (no leſſe known to you all, then aſſiſted by you in the *worke*) hath made here a *Reply*, and preſented it to me. But now how to improve and diſpoſe of it for the *beſt*, is the *doubt*. The *Relator* (the Prelate) ingageth the King in it by two *bonds*; the one of *Patronage*, the other of *Command*; as if the King had firſt *commanded* it to be *published*, and now did

* *Rev.* 12.
‡ *verſ.* 1.

give it *Patronage* and *protection*: which if *true*, it puts me in a *ſtraight*, what to doe with this *Reply*. For who ſo fit to take notice of it, yea and to give it *Protection* too, if both the *matter* and the *conſequence* of it (being of ſo *high* a *nature*) be well and wiſely weighed? It hath much perplexed me. Now therefore give me your beſt advice. And firſt,

Faith what ſayſt thou?

Faith. Deare Mother, put away from you all ſuch perplexed *thoughts*. 'Tis true, If we looke on *worldly meanes* with a *carnall eye*, we are all in a *ſtraight*. But this is our *ſafety*. 'Tis well the *world* hath never an *object* to *allure* our *confidence* to pitch upon it. And beſt of all, when all the *world* is banded againſt *us*, and our *Chriſt*. Is not *he* alone ſufficient to cope with them? Doth *he* not * *laugh* at their *proud*, but *vaine* attempts, which are no leſſe againſt *him*, then againſt *us*? Is not the Cauſe then *his*? And are not *we his*? And is not ‡ *he for us*? *Who then ſhall be againſt us*? What though *Principalities and Powers*, *and Spirituall wickedneſſes in high places*, be, with all the *power* and *pollicie* of the *world*, with all the *craft* and *cruelty* of the Dragon and Devill *armed* againſt *us*? why, ſtill *Chriſt* is for *us*. That's *ſufficient*. Therefore there be moe *with us*, then *againſt us*. We are a *little flock* againſt a *world* of Wolves and Foxes, Lyons and Beares: but *we* have a *watchfull* and *powerfull Shepheard*, whoſe *Legions* of *mighty Angels* thoſe *heavenly Hoſts*, doe *pitch their tents round about us*. We are his *Paradiſe* on *earth*, which he defends continually with his *Cherubims flaming ſword*, that proud Apoſtates cannot ſo *invade us*, as to take one *Tree of life* from *us*. Let the wild Beaſts then rage, and warre upon *us*: let the Ægyptian *troopes* purſue *us*, as with open mouth to *devuore us*: but *ſtand we ſtill and ſee the ſalvation of the* LORD. *He* that led his *people* through the Sea, never wants *power* to *deliver his*, when in moſt *deſperate ſtraights*. Mother, Cheare up. *Not a haire of your head ſhall perish*. *The faithfull and True* hath ſaid it. As for *outward meanes*, if *we* have them *we* uſe them, as *Gods ordinances*: if *we* have them not, nay, if all be *againſt us*, yet our Faith in GOD is the ſame, and ever *greater*, *ſtronger* and *nobler*, without and againſt *meanes*, then with them. And much more is *our* GOD the ſame, and his *glory* moſt *shineth*, where outward *meanes* are either *leaſt helpfull*, or *moſt oppoſite*. My reſolution then is this: The *Reply* in my judgement is very *neceſſary* to be publiſhed, and withall (as moſt *pertinent* and *important*) to be *preſented* to the King. But whether he will *read* it or no, leave that to GOD.

* *Pſal.* 2.

‡ *Rom.* 8. 32

GOD. We ſhall neither looſe our *labour*, nor *reward*. *For great is the Truth, and ſhall prevaile*, what ever *oppoſition* Men or Devils make againſt it. And in this *Reply* the *true Faith* is defended againſt the Prelates falſe and counterfeit Faith. I have ſaid.

Mother. Well, *Hope*, what ſayſt thou?

Hope. Deare Mother, I am of the ſame *mind* and *ſpirit* with my Siſter *Faith*. By all meanes caſt away all anxious and perplexed *thoughts*, and be of good *comfort*: though our Shippe be ſhrewdly weather-beaten, and ſhaken, yet *Chriſt* is at the *ſterne*. And I have already caſt * Anchor in the Havens mouth, on a firme *ground* within the Veile. When *Noahs* Arke floated over the toppes of the higheſt Mountaines in that dreadfull Deluge, when the *world* was a Sea: what Pilot ſafely *guided* and *ſteered* its *courſe*, that it ſhould *reſt* upon the Mount *Ararat*? Even the ſame Pilot *we* have, to *conduct us* through theſe Floods to the Haven where *we* would be. Let the *Reply* for *truth* againſt *falſehood* be publiſhed, under *Chriſts Patronage* and *protection*: that's ſufficient. As for Men, the *leſſe we hope* in them, the *leſſe we feare* them. And while *we* doe our *duty* with the *one hand*, *we* lay hold on the Crowne with the *other*. I have ſayd. * *Heb.*6.19

Mother. Charity, what ſayſt thou?

Charity. Deare Mother, as my Siſter *Hope* is the *Anchor both ſure and ſtedfaſt*, So I am the *three-fold Cable* not eaſily *broken*: and therefore be of *good comfort*. For ‡ *Love* not all the *floods* can drowne it. Now for the *Relation*, were thoſe many paſſages in it (noted by the *Replyer*) ſome common ſlips of *ignorance*, or *humane frailty*, I would caſt my *large mantle* over them: but being of a high *nature*, and full of *impiety* againſt *GOD* and *CHRITT*, and the *Holy Ghoſt*, and the *holy Scriptures*, and againſt your *holy Spouſe-ſhip*, and againſt *Faith*, and againſt *Charity*, and ſo againſt all *true Religion*: yea proceeding alſo from a Prime Prelate pretending great *learning* and *knowledge*, and profeſſing ſuch *ſingular eminencie* and *dexterity* of *wit* and *judgement*, as being the onely able Champion of the Church of *England*, to defend the *truth* againſt a Jeſuite, and all this under the faire white *veile* of *hypocriſie*, onely his Black-moores skin too groſly appearing in his *malignant practiſes* in *perſecuting* the Truth, and in thoſe *malitious* and *impious paſſages* in his Booke, ſo as he *is* left altogether *naked* of all plea of *ignorance*: therefore I hold it fit, that his *hypocriſie* ſhould be *unmaſqued*, his *boldfulcities confuted*, his *inſollencie ſup-* ‡ *Cant.*

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preſſed, his *impiety rebuked*, and the *Truth maintained* againſt him before all the *world*: and therefore that the *Reply* be publiſhed. And if it ſhall be thought fit to be *dedicated* to the King, I wiſh that mine own hand might preſent it. For (to ſay no more) how highly doth the Cauſe concerne the King and his Kingdome, did he but *truely* know it? And how he ſhould come to know it, but this way, I know not. And I hope his Majeſtie will not refuſe it at *Charities* hand. I have ſaid.

Mother. *Zeale*, what ſayſt thou?

Zeale. Deare Mother, can *we* ſee *our God* ſo highly *dishonoured*, *our Chriſt* ſo *belyed*, his *Spirit* ſo *deſpiſed*, his *Word* ſo *diſparaged*, his *Worship* ſo *depraved*, his *Saints* ſo *deſtroyed*, his *true Spouſe unchurched*, and *excommunicated* out of the Creed, and a *falſe* Church, *falſe* Faith, *falſe* Religion, *falſe* Gods ſet up in *Chriſts* Throne to be Judges in matters of Faith, and *proud men* to uſurpe over the Conſciences and Soules of his *people*, and the like: and are *we* not to ſet a *worke* all the *irons* in the *fire* that may be, to *arme us* againſt ſuch an all-daring Philiſtin, who dare ſo deſperately defie the Hoſts of the living *God*? And bleſſed be our *God*, who hath *raiſed up* and *inabled* ſuch a *Replyer*; and bleſſed be the *Replyer*, who ever he be, that takes up *Davids ſling* and *ſtone* to throw at that Gyant-like Muſhrumme. And were there an hundred ſuch *Replyes*, let them all be *published*, and *all* be *preſented* to the King, to the *confuſion* of all *Babell-builders*, or *Ierecho's rebuilders*. And if *men* will willfully *cloſe* their *eyes*, and *ſtop* their *eares* againſt the Truth, at their *perill* be it. I have ſayd.

Mother. *Humility*, what ſayſt thou?

Humility. Deare Mother, I humbly pray, that the *Reply* be *published*; and if my Siſter *Charity* doe preſent it to the King, all my ambition is to waight upon her as her *hand-maid*, to beare up the Traine of her manyfold ſin-covering Mantle. This is all I can doe, or ſay.

Mother. *Prudence*, what ſayſt thou?

Prudence. Deare Mother, although I accord with all that my Siſters have here ſaid, yet ſeeing it pleaſeth you to impoſe this taske upon me, I ſhall give you a *faithfull* and *juſt* account, what I further conceive to be not altogether unworthy our ſerious conſideration, about the *dedicating* and *preſenting* the *Reply* to the King.

First, we all know what reward others have had for the like *ſervice*, and that of freſh *memory*; as a Miniſter, appealing from the Prelates, to the King for a *juſt* and *equall hearing* of his Cauſe, which was about the diſcharge of his Miniſtry in Preaching: was delivered over to the Cenſure of a Court, wherein his maine Adverſary ſate a Judge, and the Cenſure was accordingly ſo *terrible*, as no *age* can *parallell*.

And, Secondly, the ſame Adverſary that was the Prime inſtigator to *inflict* the ſaid Cenſure, continues ſtill in the ſame *power* and *favour* in Court, ſo as if my Siſter *Charity* her ſelfe, together with *Humility*, ſhould preſent the *Reply*, I know not what *ſecurity* ſhe can have from the like Cenſure of being both Schiſmaticall and Seditious, becauſe ſhe thus *appeares* againſt a moſt notorious Adverſary of *CHRIST* and his Word, but ſuch, whoſe *power* and *favour* in Court, can ſo farre prevaile to the *abuſing* of the *ſweet* and *unſuſpicious nature* of Princes, as to make them *beleeve* that they cannot poſſibly be *miſled* by ſuch a Leader, although the Prelate himſelfe confeſſe, that *Worth once miſled, proves of all other the greateſt Miſleader*; and the *Replyer* hath *detected* and *proved* him the moſt notorious *blind* Leader, that ever ſate in *Canterbury* Chaire.

And, Thirdly, who ſees not the maine *worke*, that ſo many *arrowes* of *perſecution* againſt *Gods* Miniſters and *people*, and ſo the Goſpell it ſelfe (as appeares too palpably by the Prelates uſuall practiſes) doe ayme at? As, namely, the *rooting out* of the Goſpell, and the *erecting* of all Popiſh Superſtition and Idolatry, and ſo the bringing in of Atheiſme and Infidelity, with Antichriſtian Tyranny, and all to *reduce England* to a Reconciliation with *Rome*, as alſo the *Relation* it ſelfe doth unbluſhingly diſcover. And the Merchants doe tell us from *abroad*, how the Prieſts and Fryers can tell them (upon occaſion of the *Scots* firſt ſtanding out) that this courſe was by the Prelaticall Faction reaching as farre as *Rome*, reſolved on before yeſterday.

And, Fourthly, when we looke upon the hideous *outrages* of the Prelates, againſt which no *complaint* can take *place*, nor find better ſucceſſe, then as when a *man* caſts *ſtones upward*, which fall down againe upon his own *head*: doth it not argue the Eſtate of things to be *deſperate*, and at the *height*, when ſuch men as the Prelates are mounted on a *throne of iniquity*, *framing miſchiefe as by a Law*? But yet,

Laſtly, (notwithſtanding all this) when I conſider, how *mercifully God* hath heard the *earneſt prayers* of his *people*, in moving the

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the Kings *heart* to such an *accord* with *Scotland*, as of late (although those *bitter* Roots, which GOD never *planted*, and which *poyson* the very *ground* they goe on (the Prelates I meane, so fast are they *rooted* in the *earth*) are left still unplucked up) and that *the Kings heart is in the hand of the Lord, as the Rivers of waters*, and that if he were once rightly possessed of the State of things, wherein he hath been by the Prelates extreamly abused, and his State exposed to the wrath of *heaven*, we should be in good hope of Reformation: so as what *lawfull* meanes may be most likely and probable to conduce hereunto, is worth the putting in *practise*, though full of *hazzard*; saving that the same GOD, who *mightily* and *mercifully* moved the Kings *heart* so farre to yeeld to his Scottish Subjects, as to enjoy in a good measure (the Prelates onley excepted) their *liberty* of Conscience: can also perswade him to doe as much, and *more*, for his Subjects, *Christs people*, in *England*. And therefore my *conclusion* is: I am so farre from Sacrificing to *humane discretion*, or *carnall reason*, in this point, that I could be content to *accompany* my Sisters, *Charity*, and *Humility*, in presenting the *Reply*, resolving with *Hester*, *And if I perish, I perish*. And this is all I have to say for the *present*.

Mother. Piety, what sayst thou?

Piety. Deare Mother, I owe a *duty*, as to GOD *principally*, and in the *first place*, so to the King *Gods vicegerent*, in the *second place*: and therefore what may conduce to the *happinesse* and *welfare* of the King in this kind, I would for it *hazzard all*. And I am for the *pubilshing* and *presenting* of the *Reply* to the King, in hope he may possibly read and understand the true State of things, being of such *high importance*, as in the *world* there cannot be a *greater*. And if this be not done, things going on as they have done, there wilbe no longer abiding for us in this *place*. I have said.

Mother. Patience, what saist thou?

Patience. Deare Mother, what your selfe and my loving Sisters here do, or shall resolve of, my *office* is to prepare my *backe* to beare whatsoever the *malignity* and *iniquity* of the Times shall lay upon me; which I am most willing to undergoe for his *sake*, who *suffered death*, that *we* might *live*. And never had I more *imployment* to exercise me in any *age*.

Mother. Iustice, what sayst thou?

Iustice. Deare Mother, I hold it both *just* and *neeessary* that the

the *Reply* be *published*; both for the *beating down* of the *insolencie* of the *Relator*, and the *rayſing up* of the *drooping ſpirits* of *Gods people*, and the *ſetling* them in the Truth. As for *preſenting* it to the King, though I be not againſt it, yet for my part: I have engaged my ſelfe in an Appeale to the High and *Righteous Iudge of all the world* for *Iuſtice* in this Cauſe, where I ſhall be ſure to have it. So as I reſolve not to deſcend to any *inferiour* Court, and there too, where the like Cauſe (inferiour to none for *pure innocencie*) and that alſo upon Appeale, ſo foulely miſcarried. So as I am altogether taken up in waiting for an Anſwer from my *Righteous Iudge*, wherein I ſhall deſire my Siſter *Patience* to lend me ſo much of her *vertue*, as may preſerve my Attendance from *fainting*.

Mother. *Mercy*, what ſayſt thou?

Mercy. Deare Mother, I am ingaged with my Siſter *Iuſtice* in the ſame Petition to the throne of *Iuſtice* and *Mercy*, that the *Righteous Iudge* will for his *mercy* ſake to his *people* give *righteous judgement* between them, and the *Relator*; for elſe they, and the Cauſe muſt fall to *ground*. And this *courſe* I ſtick unto; not that I diſſent from my other Siſters, but what your ſelfe and they ſhall *reſolve* on in this *caſe*, my Petition with my Siſter *Iuſtice* may ſtand in no ſmall ſtead, when GOD ſhall be pleaſed to move the Kings *heart* to *vindicate* the Cauſe of *Chriſt*, and of his *innocent people*, from the *unjuſt* and *unmercifull* dealing of the *Relator*: againſt whom I ſtand a dayly Petitioner, with my Siſter *Iuſtice*, not departing from the Court-gate of *heaven*, till we have a full Anſwer.

Mother. *Verity*, what ſayſt thou?

Verity. Deare Mother, *I* would willingly accompany my other Siſters to the Court in *preſenting* the *Reply* to the King, but that there, I am *better known then truſted*. So as I could never yet have any good ſucceſſe there. Inſomuch as I have made my ſelfe (as they have made me) altogether a *ſtranger* at Court, becauſe my *naked ſimplicity* can no way *ſuit* with the *garbe* of the Court-faſhion, which can *turn* themſelvs into all *formes*, but mine, which is *unchangeable*. Yet if my Siſter *Hope* could lend me her *habit*, I durſt adventure with my Siſters once more within the Court-gates, in hope the Courtiers would not reject me, as not knowing me to be *Verity*. And ſhould they by my language deſcry me, yet ſeeing me in *Hopes* habit, they might perhaps turn *Truths* Diſciples in *hope* of ſome *gaine* or *preferment*, ſo much affiance they

have in *hopes*. But (alas!) their *hope* is nothing a Kin to my Sister *Hope*; for her object are things *spirituall* and *eternall*; but theirs onely *temporall*. And besides, the *Relator* hath forced his Pack with such a deale of *trumpery*, and *painted stuffe*, gilded over with the *glittering* Titles of *Truth*, and *Peace*, and *Piety*, and *Devotion*, and the *Church*, and the like, that these his faire polished *Bristow-stones* are preferred by his Court-Disciples before the *true* and *precious* Diamonds, because presented in their *ragged*, or *russet* Coat, so as these prove not merchantable there, where otherwise even *Truth* it selfe is *bought* and *sold*. And therefore it shalbe sufficient, that my Sisters, so many as goe, weare *me* (as alwayes) as a Jewell in their *bosomes*, so I shall not be taken notice of; and the *fewer* they *appeare*, the *better*, least the Prelate conjure them down for a sort of Factious Spirits, as he did those THREE of *late* in the Starre-Chamber. I have said.

Mother. *Prayer*, what sayst thou?

Prayer. Deare Mother, and all my deare Sisters here present, come I pray you, and kneele down here, and assist me by joyning in earnest *supplication* to our GOD, that he would direct and lead us in that way, which in this businesse may most conduce to the *advancement* of the Cause of *Christ*, and the *honour* of the King.

Prayer. *O Lord God Almighty, Who shall not feare thee, thou King of Saints? Great and marvelous are thy works; just and true are thy wayes. Thou art the great King over all the Earth, the righteous Iudge of all the world, the GOD that heareſt Prayer, and helpeſt thy People, when they cry unto thee, and judgeſt their cause when thou ſeeſt their strength is gone. But how long, LORD, Holy and True! when wilt thou arise, and have mercy upon* Sion? *Is not now the time, the set time come? Is it not now a day of rebuke and blaſphemy? Are not the children brought to the birth, and there is none, to deliver? How long shall thy people cry, and thou anſwereſt not? How long shall the enemy roare, and thou regardeſt not? How long shall he blaſpheme thy Name? For ever? Why pluckeſt thou not thy right hand out of thy boſome? Art not thou our King of old, working Salvation in the midſt of the Earth? Didſt not thou divide the Sea for thy People to paſſe through? And art not thou the ſame GOD of* Israel *ſtill? Or is thine arme shortened, that it cannot save? And doſt thou not remember this, how the enemy hath reproached, O LORD, and blaſphemed thy Name? And wilt thou deliver the ſoule of thy Turtle Dove unto the Beaſt? Wilt thou forget the Congregation of thy poore for ever? Remember thy Covenant O Lord, for we are thy People, and thou art our GOD. Other Lords beſides thee have*

had

had dominion over us : but by thee onely will we make mention of thy Name. And yet dost thou not see, the darke places of the Earth full of the habitations of Cruelty? O let not the oppressed returne ashamed. The poore and needy cry unto thee, they trust in thee, they waight for thee, that they may praise thy Name. Arise therfore, O GOD, plead thine own Cause, remember how the foolish man reproacheth thee daily. Forget not the voyce of thine enemies; the tumult of those that rise up against thee, increaseth continually. And now behold here *spread* before *thee*, a Book of *Reproaches* and *Blasphemies* against thy Majesty, and against thy Sonne *Iesus Christ*, and against thy Holy Spirit, and against thy Holy Word, and against thy Holy Ministers, and against thy Holy People, and against thy Holy and Pure Worship, yea, and against the Kings Sacred Majesty, whom thou hast set over thy People to governe them according to Truth and Equity, under whose *Patronage* and Authority, notwithstanding, the *Relator* is bold to shrowd this his Book with all the *Blasphemies* and Falsities therein contained; So as hereby, not onely the exterpation of all true Faith and Religion in the Land is *threatned*, but consequently the *utter ruine* and *extermination* of the Nation it selfe hastened, already *fitted* as dry *fewell* for thy *wrath*, by this Incendiary. For behold *Lord* what *havock* is made in the Land? What *superstitions* in *will-worship*? what *oppression* of the Gospell? what *persecution* of thy Ministers? what *effusion* of their *innocent blood*? What *dispersion* of their *poore families*? What *prophanation* of thy holy Sabbaths? What *erection* and *adoration* of Antichristian Altars and Images? What *suspension* of the *doctrines* of Grace and Salvation? What *usurped* Tyrannicall Domination over thy Ministers and People? What *imposition* of the intollerable *yoake* of Ceremonies upon their *necks*, bringing them againe under Antichristian *bondage*, whom *Christ* by the *shedding* of his *precious blood* hath made *free*? And what *urging* and *pressing* with *furious rage* reaching up to *heaven*, the *observation* of all *humane* Ordinances, while, yea and whereby thy *divine* Ordinances are cast *out*? *And what wilt thou now doe to thy great Name?* Thou hast of late by *terrible signes* from *heaven*, as it were by sound of Trumpet, *summoned* the whole Land, threatning to destroy it. Surely the *provocations* are *great*, were not thy Patience *greater*. But thou expectest Repentance, with Reformation of all these *abominations*. But *little appearance* as yet, and as *little hope*, while such Books as this, are Patronized and Authorized. What then *Lord*? Wilt thou therfore proceed to judge the whole Land for these things? Surely *the whole Land is defiled*, and so the cause were *just*. But yet

remember *Lord*, that thou haſt a *remnant* yet left therein, that have not *bowed the knee to Baal*. And conſider withall, that they are a Faction principally of ſome few perſons, as the Prelates, that have cauſed ſuch *confuſions* in the Land. *And wilt thou deſtroy the righteous with the wicked farre be that from thee. Shall not the Iudge of all the world doe right* ? And even now do not thy People lift up ſtrong cryes unto thee againſt their *Ægyptian Taskemaſters*, and *Babylonian Lords* ? And behold *Lord* what a deſperate Leader this Faction hath got (even as *Iudas* was to the Rowt) the *Primate and Metropolitan of all England* (thoſe Antichriſtian Titles he ſo much vaunteth of) who becauſe he walkes in Factious and lawleſſe by-wayes, therefore hath this Fox for his better defence gotten upon him the Lyons skin, pretending the King for the *Author* and *Patron* of all his practiſes. Now the *Foundations* being thus *caſt down, what can the Righteous doe* ? But thou *art in the holy Temple. Thy Throne is in heaven, wherein and whence thou ſwayeſt all Scepters here below*. Thou art the King of Kings, and in whoſe *hand the Kings heart is, as the rivers of waters, turning it which way it pleaſeth thee*. And thou haſt of late mercifully turned his *heart* to grant to his Scottiſh People their ancient *Chriſtian liberty*, both by freeing them from Ceremonies, and from the High Commiſſions, thereby cutting ſhorter at leaſt the Hornes of the Beaſt, in the exerciſe of Prelaticall Tyranny. Now ô *Lord* be pleaſed to perfect this thy worke, both in *Scotland* and *England*, and throughout all *Chriſtendome*, by cauſing the Kings of the Earth (that formerly were as *hornes to the Beaſt*, and had *given their power unto him*) to *hate the Whore and ſtrippe her naked*, and that by throwing down the Hierarchy, the maine Pillar of the Antichriſtian Throne, which is advanced *above* and *againſt* the *glorious* Kingdome and Throne of our *Lord Ieſus Chriſt*. And for this cauſe, ô *Lord*, open the Kings eyes clearely to ſee the notorious hypocriſie of his Prelate, who under a Colour of *Peace* and *Truth*, goes about to overthrow all true Peace and Truth in his Kingdome. Let him ſee, ô *Lord*, how dangerous it is to maintaine or countenance an Antichriſtian Faction within his Kingdome. Let him ſee, how naked his Kingdome lyes at this time, expoſed to all the *ſtormes* of *heaven*, through ſo many *crying* Sins, and *deſperate iniquities*, which the whole Land groaneth under, ready to ſinke to the bottome of *hell*. Let him ſee, and be rowſed up to a more watchfull Care, and diligent attention upon the grave and waighty affaires of a King, and eſpecially not to commit the Care of Religion to Romiſh Prelates, which are no members

of

of the true Church of *Ieſus Chriſt*. And withall, ô *Lord*, quicken the Kings *heart* with a Coale from thine Altar, even with the *zeale* of the Spirit of *Ieſus Chriſt*, to enter into a preſent ſtrict *examination* of the State of Religion, as it now ſtands in his Kingdome. And becauſe thou haſt in *mercy* ſtirred up, and ſtrengthened a Servant of thine, to diſcover to the King not onely the great diſhonour his Name ſuſtaineth, but the great danger his Kingdome incurreth, while ſuch intollerable things are ſuffered, as thy Servant hath in his *Reply* laid open: Now, ô *Lord*, let it be thy pleaſure to bring this *worke* to a full perfection by the publiſhing of it, that ſo both the King and his People by taking *knowledge* thereof may come to ſee what a miſerable condition they are brought into by one *blinde guide*, and *bold* Prelate. And let thy Spirit ô *Lord awaken* and *quicken* the *minds* of the Lords and Nobles of the King and State, to conſider what a baſe vaſſalage all thoſe are brought under, who ſuffer themſelves to be made *ſlaves* to ſerve the lawleſſe luſts of one domineering Primate: and at length *wiſely* to foreſee the *miſchiefes*, which the Altering of Religion to the *worſe*, and reducing all back againe to *Rome*, may and will certainly bring upon the Land, and upon themſelves too, if not the more ſpeedily *prevented* by a ſound and ſerious thorow Reformation. Make the great ones of the world, ô *Lord*, ſenſible, that there is a *judgement* to come, and that there is a *terrible GOD* above them, that ſhall call them to a *ſtrict reckoning* for all thoſe *ungodly practiſes*, wherein themſelves have either been Agents, or Inſtruments, either Principalls, or Acceſſories, as in *oppreſſing* thy Word and Truth, in *perſecuting* thy faithfull Miniſters, and the like. And *Lord* ſtirre up all thy *people* to *fervent* and *continuall* Prayer, and ſtrengthen them therein to *perſevere* and *watch*, untill an Anſwer come forth from thy Throne to all their Petitions, and Supplications, which from day to day they *have* and *do* and *ſhall* preſent unto *thee*. Oh, let not our *God* be *angry* with his *people*, that *pray* unto him with *unfained hearts* and *lips*; nor let their enemies Say, *Where is now their GOD?* But *Lord ſtirre up thy ſtrength and come and helpe us. Put the wicked in feare, O Lord, that they may know themſelves to be but men. And ſhew ſome token upon thy ſervants for good, that they which hate us, may ſee it, and be aſhamed, becauſe thou Lord haſt holpen us, and comforted us.* And let the Atheiſticall Scornfull world ſee, that it is *not in vain to ſerve God*, and to *call upon him*, and to *wait for him*. And now *Lord avenge* the Cauſe of *Ieſus Chriſt* againſt Antichriſt: and break down Antichriſts throne, and *exalt Chriſts* Throne, that himſelfe

alone may *sit*, and *rule*, and *raigne* over his People, and the *shouts* of that King *may be heard among* them. And for us thy poore *handmaids* here humbly *suppliant* before thee, let thy holy Spirit, direct, lead, and assist us in the way, which may be most acceptable to thy Majesty and profitable for thy People, and comfortable to *us* all in our distressed estate. And shew unto thy Servants what thou wouldst have us to doe in this difficult businesse about the *presenting* of this *Reply* to the King, which with our selves and all thine we humbly commend to thy *grace* and *blessing* through *Iesus Christ*, to whom with thee ô Father, and the Holy Ghost, be all *honour* and *glory* now and ever, *Amen*.

Mother. Now my deare Children, I will tell you what *resolution* GOD hath put into my *heart*, upon the very close of this Prayer: namely, that we addresse our selves to the King with this *Reply*, together with an humble Petition. And because all of us perhaps would be too many, let as many of you as are willing to attend me, goe with me to the King: the rest, let them goe and be humble suiters at the Throne of Grace, that our GOD would give *us* to find Grace in the eyes of the King, so as hearkening to our Petition, he may doe accordingly. Such therefore of you as are willing to accompany me, stand on this side: and the rest, stand on that side. Well, I see you are equally divided: Six with *me*, and Six for *me*. With *me*, *Charity*, *Humilty*, *Prudence*, *Piety*, *Patience*, and *Verity*: For *me*, *Faith*, *Hope*, *Zeale*, *Iustice*, *Mercy*, *Prayer*. Now my Gracious Children, be *strong* and of a *good courage*. Our Cause is *good*, and GOD *is for us*; and though our enemies be *great*, yet they shall not prevaile against us.

TO

TO THE KINGS MOST EXCELLENT MAIESTY.

THE TRVE CHVRCH AND CHILDREN, THE TRUE FAITH AND RELIGION OF JESUS CHRIST do humbly preſent their Petition of Right.

THAT whereas a Book intituled, *A Relation of a Conference between* WILLIAM LAUDE, *and Mr.* FISHER *the Ieſuite*, hath been by the ſaid WILLIAM, now of *Canterbury*, lately republiſhed, and that, under your Majeſties *Patronage*, and *in the publiſhing whereof* (as he ſaith) he hath *obeyed your Majeſty*: And whereas *A Reply* to the ſaid *Relation* is now, under the *Patronage* of JESUS CHRIST, and in *obedience* to his Word, and by *aſſiſtance* of his *Grace*, here *publiſhed* and *preſented* to your Majeſty and before all the World;

in

in which *Reply* are *detected* and clearely *evinced*, by manifold and infallible Testimonies sundry particular passages and Doctrines of the *Relator*, which directly overthrow all *true Christian Faith and Religion*: And whereas in this *Reply* is clearely proved, that *Prelaticall Government* of the Church, or the Hierarchy (as they call it) is meere *Antichristianisme*, and the very *Mistery of Iniquity*, branded by the *Apostle*, and expresly forbidden by *Christ* himselfe to his Apostles, whose Successors the Prelates falsely pretend to be; and that all Prelates, even as they are Prelates, are both by their Profession and Practise, so many *Antichrists*, *adversaries* to CHRIST, who (as the Great *Antichrist*) sit as Gods in the Temple of GOD, Lording over the Faith, Soule, and Conscience of GODS People, thrusting CHRIST out of his Throne: And whereas notwithstanding the manifest truth hereof confirmed by most cleare Testimony, and undeniable Prooses of Scripture, the *Relator*, or Prelate, hath in his said *Relation* uttered sundry blasphemous Speeches, belying the *Wisedome*, *Counsell*, and *Providence* of GOD, and of CHRIST, as making Him the Author and Ordainer of such a Hierarchicall Government of his Church, which is to Father upon GOD and CHRIST, a most notorious Lye and Falshood; where he addes withall a blasphemous New Article of Belief of the Church of *England*, that this is a *truth*: And whereas the Holy Scriptures is and hath been in all Ages, and by all Sound and *Orthodox Divines*, both Ancient and Moderne, both Forraigne and Domestick, universally received, held, and constantly beleeved and *maintained* against all Adversaries of the Truth, to be the *Onely Rule of Faith* and *Iudge of Controversies* in *Divinity*, and alone Selfe-sufficient to give Testimony to it *selfe*, that it is the undoubted *Word of* GOD; as in this *Reply* also is fully prooved: And whereas the *Relator* notwithstanding hath loded the Scripture with many intollerable *reprobes*, and blasphemous words of *disgrace*, censuring it as an *insufficient witnesse* to it *selfe*, and an *incompetent Iudge* of *Controversies in Faith*, as being both a *blinde*, *dumbe*, and *dead* Judge, and that it hath no *light in it selfe*, but is as a *Candle in a box* without *light*, till, *Tradition of the present Church doe light it*; and the like, the very ground of all Infidelity and Apostacie. And whereas notwithstanding all such his blasphemies against the Scripture, wherewith he hath stuffed some 30 leaves in Follio, besides many other the like, scattered all along his Book, he, the same *Relator* out of his grosse hypocrisie addeth this proud Blasphemy to all the rest, *That he hath given the Scripture all honour, and ascribed unto it Suffi-*

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ciencie more then enough: And whereas alſo (as appeareth in this *Reply*) the *Relator* belyes and blaſphemes the Holy Ghoſt himſelfe, making him the Author of moſt notorious lyes and vanity: And whereas the *Relator* doth define a meere falſe and counterfeit *Catholicke Church*, contrary to that *Holy Catholick Church*, beleeved in the *Creed*, whereby he overthrowes both that *Article of Faith*, and with all the *Communion of Saints*; *teaching*, that his *Catholicke Church*, though it ceaſe to be *holy*, yet is a *true Church of CHRIST ſtill*: And whereas of and in this his *new Catholicke Church* which the *Relator* beleeveth, he makes the *Church of England and of Rome to be one and the ſame Church*, *and both to hold one and the ſame Faith of that* his *Catholicke Prelaticall Church* (which *Faith* is declared in the *Reply* not to be the *true ſaving Faith*) and that they both do ſet up and profeſſe *one and the ſame Religion*, not *different*, in which Faith and Religion of the Church of *England* and of *Rome* (he ſaith) as he hath *lived*, ſo he reſolves to *dye*; as much to ſay, as he will *live* and *dye* an *English-Romiſh-Catholicke*: And whereas the *Replyer* proveth (and which no Papiſt denyeth) that the maine ſubſtance of the *Romiſh Religion is the Maſſe*: And whereas the *Relator* confeſſeth, that (though a ſimple Papiſt may, as he ſaith) yet no *Romaniſt*, *as a Romaniſt*, *living and dying in the Roman Faith can be ſaved*, and yet this *Faith of Rome* is the *ſame* with that of *England*, wherein he will end his dayes; So as the Church of *England* may hereby ſee in what a caſe ſhe is, and how highly ſhe is preferred by her *Primate*, as to be brought to be of the *ſame Church*, the *ſame Faith*, the *ſame Religion* with *Rome*; enough to ſtartle all your *Majeſties Subjects*, that till now thought themſelves to bo *Proteſtants*, and no *Papiſts*, and to cauſe all *zealous* Chriſtians to abandon all *communion* with ſuch a *Church*, as is the *ſame Church*, of the *ſame Faith and Religion* with *Rome*: And whereas this *Relator* profeſſeth and teacheth a blind *Charity* (ſutable to his Faith) which he boldly affirmeth to be not a *miſtaken Charity*, in granting, *that a ſilly ignorant Papiſt*, *ſo living and dying*, *may be Saved by his Ignorance in that Religion*, *conforming himſelfe to his Religious life*: and on the contrary condemning ſuch *Proteſtants* of *ſtiffeneſſe* and *churliſhneſſe*, that are not of the *ſame Charity* with him, though the *Replyer* proveth, that there is no true *Charity* without true *Faith* and *Verity*: And whereas the ſame *Relator* is ſhewed in this *Reply* to give much more liberty to your Majeſties Proteſtant People to goe to the Romiſh Maſſe (as being with him one and the ſame *undiffering Religion* with that of *England*) then the Jeſuite doth to his blind Romaniſt, to come to the

English Church: And whereas the *ſame Relator* hath many paſſages, wherein he makes a *Generall Councell* of *Prelates*, *Iudge in all Controverſies of Faith*, aſcribing unto them an *Infallibility*; and in caſe they ſhall erre, and that even in *groſſe things*, and *points of Faith*, yet that *all men are bound to yeeld obedience, at leaſt externall, till another Generall Counſell equall to the former reverſe thoſe Errours*; whereupon by Conſequence of this *Prelaticall doctrine* (as the *Replyer* doth inſtance) the *Church of England it ſelf* is bound to obſerve the *worship of Images*, and the *forbearance of the Cup in the Sacrament*, &c. *decreed in Generall Councels*, and not yet *reverſed* by other *Generall Councels equall to thoſe*: And whereas the *Relator* calls *Tranſubſtantiation*, *Purgatory*, and the *forbearance of the Cup* but *diſputable* and *Improbable Queſtions* (the nature of which is, to be taken indifferently *Pro* and *Con*: And whereas he never once in all his *Relation* calls the *Romish-worship of Images*, and of the *Sacrament*, or any other Idolatry in all the *Romish Church*, but onely by the name of *Superſtition*, abſtaining altogether from the name of *Idolatry*, as if with him the Roman Church were no Idolatreſſe: And whereas he much lamenteth the *Seperation* and *rent* between the *Proteſtants* and *Rome*, with the *continuance of it*; although with the *Ieſuite*, he confeſſe, that errour in *Faith* is juſt cauſe of *ſeparation*: And whereas he the ſame *Relator* doth cunningly, yet palpably enough, in ſundry paſſages of his Booke (as alſo he hath openly done *viva voce* at the *High-Commiſſion-Board*) exclude all the *Reformed Proteſtant Churches beyond the Seaes*, as no *Churches of Chriſt*, as not admitting the Hierarchy; Finally alſo in his Book quipping *Luther*, and in him all the *Reformed Churches*, as having made a *rent* not onely from *Rome* with her *corruptions*, but even from the *Catholick Church* it ſelfe; which indeed (in the *Relators* ſenſe and *diſinition* of the Catholicke Church) is moſt true, to wit, from the *univerſall Hierarchy*: And whereas he, the *Relator*, doth every where highly extoll his Ceremonies *in Gods worship*, as without which (he ſaith) *there is no light left to ſhine before men, that they may ſee his Devotion, and ſo glorify* GOD, (therein moſt foulely and odiouſly perverting and abuſing the holy Text of Scripture uttered by *CHRIST* to a cleane other purpoſe as the *Replyer* hath noted) all which Ceremonies, being a *will-worship* after the *Tradition* and *Commandement* of *men*, the *Apoſtle* doth utterly condemn, as wherby the very *merits* of *Chriſts death* are made of none effect, who in his *death* deſtroyed *All Ceremonies* in *Religion* obliging the Conſcience, and not onely the *Leviticall*, but *all* other whatſoever of *humane Ordinance*, as the

Replyer

Replyer clearely proveth; So as it is not left to any Power on Earth to impose the least Ceremony, (yea though it be of nature indifferent) to bind the Conscience in the *service of* GOD, seeing all such *imposition* is *Antichristian Tyranny*: And whereas all Prelaticall, Hereticall, and Antichristian Faction erected by the *Prince of darkenesse* against *Iesus Christ*, and his Kingdome, as is apparent both by their *profession* and *practice*, wherein they have nothing at all, yea not any one thing to show, wherein they resemble either *Christ*, or any one of his Apostles (except *Iudas*) *Christs* Kingdome being altogether *spirituall*, and *not of this world*, but the *Hierarchy* a meere *carnall and worldly* Kingdome, onely guilded over with the bare name of *spirituall*: And whereas the *Relator* throughout his whole Booke bewrayeth his most palpable and profound *ignorance*, and notorious blindnesse in the whole *mystery of Faith* and all true *divinity*, in so much as when ever he Cites *Scripture*, he still perverts it to a wrong *sense*, and is not able to bring any proofe either from Scripture, or Common Reason (except from some of his Jesuiticall Authors) for any of his *Paradoxes* and strange *doctrines*, delivering all *without Book*, *tanquam è Cathedra*, as but of some *Papall unerring Chaire*, upon the *Authority* of his bare *word*, and upon meere *trust*: And whereas the *Relator* saith, *That worth once misled, is of all other the greatest misleader*, and who of *greater worth* in the Church of *England*, and in the Esteem of Great ones too, then the *Great Primate* himselfe, whose very *word* with many is taken as a *divine Oracle*; So as if the *Church and State of England* will but pin their *soules* upon this *Leaders sleeve*, he will not fayle to *lead* them in that way, the issue whereof (seem it never so *right* in the *eyes* of credulity) will certainly prove to be (as *Solomon* saith) *the wayes of death*: And whereas by the *Relator*, sundry occasions are ministred to the *Replyer* of instancing divers practises charged upon the *Prelate*, as the *principall Agent* or *Instrument* of setting up sundry *Innovations* in *Religion* in the *Church of England*, all which have been done under his *Primacie*; as, *The republishing* under your *Majesties Name*, the *Book* for *liberty* of profane Sports on the *Lords day*, with *pressing* Ministers to *read* the Sayd Book in their severall Congregations, and upon refusall, extreamely *persecuting* them, and *thrusting* them from their Ministry and *meanes*, with their poore *wives* and *children*; The *authorizing* and *licencing* of some Doctors Books, which cry down the *Morality* of the 4*th* Commandement for the *Sanctifying of the Lords Sabbath day*, *The setting forth of a New Order to restraine Preachers* from *Preaching* in the *Afternoones on the Lords dayes*, much pressed by the Prelates and their

Officers in all their *visitations*: *The setting forth of a Declaration* in your Majesties Name, prefixed to the *Articles of Religion*, which the *Prelates* practises plainly *interpret* to be for the *restraining*, and *prohibiting* altogether the *Doctrines of Saving Grace* to be preached, and wherein the genuine sense of those *Articles* touching *Grace* (which formerly were universally interpreted to have but one sence agreeable to the Scripture) is confounded with the heterodox hereticall *doctrines* of the Pelagians and Arminians, so as none can tell what to make of those Articles, saving that by this meanes the *Orthodox Ministers* must not *preach* the *truth*, and the Adverse party and Faction may find *footing* and *countenance* for their *groundlesse* and *gracelesse heresies*, and all this to the manifest dishonour of the *Word of Grace*, the *distraction* of good *Ministers*, and the *destruction* of many thousand *soules*; *The pressing and setting up of Altars*, attended with sundry *adorations*, *images*, *crucifixes*, to the open Scandall of many, and for non-admittance whereof, with other *Innovations*, or rather *Renovations* of old Popish Reliques, many good *Ministers* and *people* of GOD have deeply suffered; by all which *practises* and sundry more, the *Replyer* hath plainly and particularly proved, how the very *Foundations of Faith and Christian Religion* are not onely terribly *shaken*, but *razed*, and *ruined*, so as the very *Foundations of the earth* doe *tremble* withall, and more especially, how not onely by unmoralizing of the 4*th* Commandement (whereby the Floodgates of all *profaneneſſe* are broken up) and the uncannonizing (as it were) or making voyd of the *doctrines* of *grace*, but by the setting up of *Altars*, with all their *Service* and *Ceremonies*, is an absolute *denying* and *renouncing* of *Iesus Christ* our *onely Altar*, as the *Replyer* hath shewed at large: And whereas notwithstanding terrible *persecutions* (if it be lawfull to call a *Spade* a *Spade*) have followed upon these *Innovations*, which have fallen most *heavy* upon the *faithfull Ministers and their Families*, yet the sayd *Relator* (whether out of notorious *hypocrisie* or egregious *malice*, or both) is not afraid to abuse the Sacred *Name of* GOD, nor ashamed to cast a myst before the open eyes of all the *world*, saying, * *GOD forbid, I should ever offer to perswade a Persecution in any kind, or practise it in the least*; whereas, if *Persecution* be *Persecution*, whether he hath *perswaded* to it, or *disswaded*, perhaps your Majesty can tell; and how little he hath *practised* it, thousands have sufficiently felt: And whereas the *Replyer* upon occasion by the *Relator*, hath declared fully the Tragicall Story of the Cause, Censuring, and suffering of a late *Minister* of the Gospell (depriving him of his Ministry and all worldly *comforts*)

and

and all for the meere discharge of his *Ministeriall duty*, in admonishing his *people* of such dangerous *Innovations*, as were then *creeping*, yea and *crowding* into many *Churches*; for the which he hath been so terribly *censured*, and still suffereth both closse *Imprisonment* and *Punishment*, with *Divorcement* and *Seperation* from *wife*, and *children*, and all *friends* whatsoever, as a man buried quick in a Marble Tombe of perpetuall Calamity, the very Image of *hell*; such an Example as no *age*, no *history*, *sacred* or *profane* is able to parrallell, that a man should be so terribly Censured, and that upon this very ground, that he would not do that, whereby he should assent to the condemning of his Cause before the hearing his Answere in Court for Defence of his Cause being wholly precondemned by the two Judges, as impertinent and Scandalous: And whereas notwithstanding the *Relator* doth still insult, trample upon, and imbitter his inke with *gall*, blacking the *innocent* with foule *reproaches*, whom all the Court could not charge with the least *offence* or *crime*, but that they said, *he was too bitter*, which he gave good reason for: And whereas the *cry* of *innocent blood* both of that Servant of *Christ*, and of his Companions, is gone up to *heaven* against the whole Land, pleading and clayming *Iustice* at that High and *righteous* Throne, so as *heaven* and *earth* are troubled with the *cry*, which will not be appeased, till *Iustice* be done: And whereas GOD hath put into your Majesties hand, both the *word of his Truth*, as the *onely Rule* whereby to reforme all *errors* and *corruptions* wherewith his *worship* is profaned, and the *Sword of Iustice* to vindicate the Cause of the *oppressed Innocents*: And whereas so great a worke, as the *Reformation of Religion* is above the Spheere of any ordinary Court of your Kingdome, so as even the *Honourable Boord* of Starre-Chamber disclaymed that Office, where the sayd *Innocent* standing before them desired Justice in that behalfe; yea and is too heavie a burthen to lye upon the Kings shoulders alone, and much more as the case now stands in such a perplexity of things, and universality of corruptions, which as a *leprosie* hath overspread the whole *body* of the Land: And seeing Christian, Prudent, Grave and Pious *Princes* use not upon the first *sound* or *sight*, to *slight*, or *reject* as *fables* or *flashes* of some brain-sick *man*, such deepe *charges* as the *Replyer* here *presenteth*, and presseth hard upon the *Relator* by such sound and demonstrative *arguments*, and which do so nearely concerne the State of the whole Land, which (by reason of Prelaticall outrages, seconded with the publication of the said *Relation*, the very Portent of Confusion) *lies now a bleeding*:

And whereas the contempt of *juſt complaints*, and neglect of *Juſtice* in ſuch Caſes of ſo high a *nature*, would neceſſarily argue, that men have *ſold* themſelves, as having made a *covenant* with *death* (as the Prophet ſpeakes) and an *agreement* with *hell*, being juſtly given up of GOD to *deſtruction*, as in the caſe of *Amaſiah* King of *Iuda*, who threatning the *Lords* Prophet for reprooving
1 *Chron.* 25. him, the Prophet replyed, *Now I know that God hath determined to deſtroy thee, becauſe thou haſt not hearkened to my Counſell*; even as it came to paſſe a *little after* in the ſame Chapter, *Amaſiah would not heare; for it came of God, that he might deliver them into the hand of their enemies, becauſe they ſought after the Gods of Edom*: as the *Prelate* profeſſeth for the *Church of England one Faith and Religion* with *Rome*: Aud whereas the *Hierarchy* being an *Antichriſtian Kingdome*, ſhall *perish* with *Antichriſt*, and all they together, that *ſupport* and *confederate* with it againſt *Chriſts* Kingdome, his Goſpell, and Truth, as the *Relator* doth in his Book; So as to ſuffer ſuch a Rebell againſt *Chriſt* (as the *Replyer* hath proved him to be) and much more to *Patronize him* and his *worke*, were to maintain open warre againſt *heaven*, and to make your Majeſty guilty of all thoſe *blaſphemies* and *hereſies* in it; which GOD forbid: And whereas to whom *much* is *committed*, of him *much* ſhalbe *required*, and the Office of Kings is of all other *higheſt* on *earth*, and therefore *God* will *require* the *ſtricteſt account* of *them*, and the *more*, where the *light* of the Goſpell hath alſo *clearely ſhined forth*, leaving no place for pleading *ignorance*, it beinglo *the honour of Kings to ſearch out a matter* (as *Solomon* ſaith) *throughly to inquire into the Cauſe brought before him, and therein to do exact and impartiall juſtice*, much leſſe *committing* the Cauſe to be *judged* by the Adverſary or Party, but to judge *righteous judgement*: And whereas GOD hath ſent of *late* ſundry fearefull *ſignes* from *heaven*, as *warning-pieces* to *England*, to awaken the *State* thereof to a more deepe conſideration of the *condition*, wherein it ſtands *obnoxious* unto, and *naked* before that *dreadfull* Judge for her moſt *notorious* and *hideous crying ſins*, *iniquities*, *tranſgreſſions* and *impieties* in all *kinds*, and in the *higheſt degree*, and to lay down her *high pride*, and *ſelfe-confidence*, and *gyant-like daring* in lifting her ſelfe up againſt *Ieſus Chriſt* and his High-Throne, in *oppreſſing* and *trampling* upon his *ſacred* Word, and Miniſters, and People; leaſt by ſtanding out in open *defiance* againſt *God*, and in the *defence* and *maintenance* of her Rebellion with a *high hand*, *God* be *provoked* altogether to *confound her*; So as (if a more *mature Reformation* of ſuch *hideous enormities*, whereof the *Relator* is here, by the *Replyer*, *convinced*, be not ſeriouſly thought of,

of, and *ſpeedily* and *effectually* put in *execution*) to be *ſecure* in looking for Peace, or any Good, (not having thus made *peace* with *God*) were but to bewray a *mind deſperate*, and paſt all hope of *remedy*: And laſtly, whereas the *Replyer* to all theſe his high Charges upon the *Relator* hath (for ſome ſpeciall reaſons to himſelfe) not ſet his Name (it being neither out of any diſtruſt of the *goodneſſe* of his Cauſe, nor yet *feare* of *men* by others Example) when as your Majeſty ſhalbe pleaſed to ſend forth your Royall Edict, commanding that the *Repyer* (whoever he be) come forth and *appeare* to make proofe of all his *Allegations* againſt the *Relator*, aſſuring him of an *equall*, *juſt*, and *faire unpartiall hearing* in ſuch a *Court of Iuſtice*, as the *Replyer* himſelfe ſhall *nominate*, and *appeale* unto, which is not, cannot be leſſe, then the *moſt High and Honourable Court of Parliament*, which the *neceſſity* of things, ſo nearely concerning the whole Land, doth with all *importunity* call for; he (the *Replyer*) will then be ready (*God* giving him *life* and *health*) in all humble *duty* and *allegeance* to preſent himſelfe, and perſonally *face* to *face*, before the *Honourable Court* (by the *aſſiſtance* of that Grace, which firſt ſet him aworke, and inabled him to finiſh it) make good his whole *Reply* againſt the *Relator*.

It would therefore pleaſe your moſt Excellent Majeſty (the waighty Premiſes ſeriouſly conſidered, and upon your mature Reviſall of this Reply, or at leaſt of the brief *contents* thereof prefixed to the Reply, with the *eye* of your ſoundeſt and ſollideſt *judgement*, directed by the *wiſdome* of *Gods* owne Spirit, which hath the *hearts* of Kings in his *all-ſwaying hand*, and for vindicating of *Gods glory*, and your own *honour*, ſo deeply *ſuffering* in the forenamed reſpects, and for ſtaying of *Gods hand* ſtretched out, and the *preventing* of further *calamities*) not onely to take to *heart*, and into your Royall *hand* the ſpeedy *reformation* of ſuch things, as have been done (and all in your *Majeſties Name ſtill*; for that muſt beare all the *burthen*) ſince the *Relators Primacy*: as namely in the firſt place, to ſend forth your Royall Edict for the taking downe of all *Altars* (which where ever they ſtand, doe ſtand in open defiance againſt *Chriſt*) another, for the *calling in* of your Book for Sports on the *Lords dayes*: a third, for the *calling in* of your Declaration before the Articles of Religion: a fourth, for the *calling in* of all Orders for the reſtraint of Preaching: a fift, for the reſtoring in *Integrum*, that is, not onely to their Miniſtry and Charge, but to their *liberty* in *Chriſt* from the *bondage* both of Prelates and Ceremonies, all thoſe godly Miniſters, who out of Conſcience and *duty* towards *God*, and not out of any diſreſpect, or much leſſe

diſloyalty

disloyalty towards your Majesty, for refusing to read the said Book, have been by the Prelates thrust out of all: a Sixt (if not the First) for the quite *releasing* and setting at full *liberty* your three poore *banished Prisoners*, that the loud *cry* of their *oppressions* breake not through the *walls* and *barres*, and *roofes* of their straight inclosure to the piercing of the *heavens*, and the provoking of their wrath to dart downe the thunderbolt of *Divine revenge* to the blasting of the *beauty* of your State, while (as a *tall Ceder*, or *sturdy Oake*) it stoutly lifts it selfe up on high, as if it would threaten *heavens throne*: and lastly, all this done (without which what can prosper?) and that you may make your Peace with GOD, as you have done with *Scotland*, to Proclaime a Publick *Fast* with *Prayer* and *Humiliation*, for the deprecating of *Gods* high displeasure for what is past, and the procuring of his *favour* and *blessing* upon you and your Kingdome: and thereupon send forth your *Royall writs* for the calling of a *Parliament* for the redressing and removing of the maine Causes of all the disorders and enormities in the Church and State: So shall your Kingdome be established, and your Crowne flourish in *abundance* of *Peace* and *Prosperity* to your Majesty, and your Royall *Posterity*, which the Petitioners, the *true Church* and *Children*, the *true Faith and Religion* of *Iesus Christ* will never be wanting to sollicite the *throne of Grace for*.

THE



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377. *Not onely* Superstition (*as the Prelate stints it*) *but grosse* Idolatry *in* Adoration of Images, *in* Invocation of Saints, *in* Adoration of the Sacrament, 395.
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379. *The* Prelates *wan hope of* mercy *to the dead Lady*, 396, 397.
388. *The* Prelates *Close, or Conclusion: wherein he excuseth himselfe by reason of his other* weighty affaires: *and of his* Age: *His misnaming of the Penman of the* 90 Psalme (*least he should through all his Booke, but touch or name any one Scripture, and withall not mistake, misapply, or pervert it*) *His fearefull and desperate condition layd home unto him by the* Replyer. *His mocking and abusing* Gods Name and Mercy *in his hypocriticall Prayer, and impenitent heart. His* blaphemy *in Fathering all his Booke* (*written and published for the* meeting *of his Popish* Truth *and* Peace *in a Reconciliation with* Rome) *upon* Gods Free Grace. *His wicked and false* hope, *that* God *will bring to passe that his Diabolicall Designe and Desire; which cannot come to passe, but with the utter confusion of the whole Land. His hypocriticall and faithlesse giving Glory to* God, *after all his blacke mouthed blasphemies and disgraces throughout his Booke cast upon the Majesty of* God, *of* Christ, *and of the* Holy Ghost; *also upon* Gods holy word, *the Scripture: as if he would in the close of all with this one plaister heale so many broken heads*, 397, to 405.

This suffice for a rude Model. But what's that to the House it selfe? Enter therfore, and take a free and full view. Consider what thou readest, and the Lord give thee understanding in all things.

TO

TO THE AVTHOR AND PVBLISHER OF THE RELATION.

MY Lord, that you find not my Name in Front, the Reaſons are to my ſelfe. And when you find it, 'twill appeare, that feare of your diſpleaſure (though terrible enough) was not the Cauſe. But whoever I be, you will Say perhaps I am ſome *madde fellow*, and too bold to make a *Reply* to your *Relation*. But your own words will (I hope) excuſe me for that. For you Say: * *A right ſober man may without the leaſt touch of inſolency or madneſſe diſpute a buſineſſe of Religion, with the Roman either Church or Prelate; ſo it be with modeſty, and for the finding out or confirming of Truth, free from vanity, and purpoſed oppoſition againſt even a Particular Church.* So you: Now my manner in *diſputing* with one ſo Great, though a ſingle *Prelate*, and no Church, being *with modeſty*, and *free from vanity, and purpoſed oppoſition* againſt your Perſon; *and the end, for finding out and confirming the Truth*; which God himſelfe knoweth: I hope (I Say) your Lordſhip wilbe as good as your word, not to caſt upon me an aſperſion, or Cenſure of the *leaſt touch of Inſolencie or madneſſe*. But this indeed I muſt

* Pag. 138.

I muſt confeſſe unto you, and profeſſe before all the world, that in a Cauſe ſo weighty as this, wherein I find my *Lord Ieſus Chriſt* ſo deeply ingaged, ſo much diſhonoured, and his onely true *Faith and Religion* ſo much depreſſed and diſparaged, and that by ſo great a *Prelate*: I muſt crave pardon, if herein I be both *zealous*, and plain with you. And that ſo much the more, that one ſo Great (I ſay) ſo high in favour in Court, and ſo potent and prevalent in the State, ſhould ſo doe. And to this purpoſe, I remember another Speech in your Booke: ‡ *Worth is no neceſſary concluder for Truth; For worth once miſled, is of all other the greateſt miſleader.* And ſuch is your *worth*, in the eſteem of Great ones too, that *miſled*, it is the *greateſt miſleader*. But there you adde: *And yet God forbid, that to worth weake men ſhould not yeeld in difficult and perplexed Queſtions.* Certainly, my Lord, what ever my *weakneſſe* be, it will hardly *yeeld* to your *worth* (though never ſo great) where I find your *worth miſled*, and ſo to become the *Great Miſleader*, and that of no leſſe then the whole *Church of England*. You know it is every good Subjects part to be *zealous* of the Kings honour, when he ſeeth it wounded or wronged. And ſhall not every good and faithfull Chriſtian be *zealous* for the honour of his *Lord Ieſus Chriſt*, and of his Kingdome, when he ſeeth them either openly oppoſed, or ſecretly undermined by Any; though never ſo Great, and *honourable* in the world? And this I ſhall make manifeſt, and (I hope) convince your Lordſhip of (if cleare evidence of *holy Scripture*, and Reaſon will doe it) that you have, as in your common practiſe, ſo in this your Laſt Book, not onely bewrayed, but confirmed to the world (at leaſt to all that have their * *eyes in their head*, as the Preacher ſaith) your *amity* with the Church of *Rome*, and *enmity* againſt *Ieſus Chriſt*, and his true *Church*, and ſo to the Salvation of mens *ſoules*. This, by *Gods* Grace I ſhall make cleare in my enſuing *Reply*. Wherein I ſhall obſerve no other method, but as I meet with ſuch Paſſages all along (though perhaps not all) as are worthy of Animadverſion, to tell your Lordſhip plainly my mind of them. And although (as the Proverbe is) *Plaine dealing is a Iewel* (that is, for the rarity of it) yet it is not ſo highly eſteemed in Court, as others of a more gliſtering *luſter*. And whereas you may imagine and hope (as you have expreſt your ſelfe) that this your Book will make for your *Reputation*, as being interlaced with ſome Larger *Diſcourſes*, or *Diſputes* againſt the Jeſuite, which may be a goodly broad * *Figge-leaves* to cover the

‡ *Pag.* 302.

* *Eccle.* 2. 14.

* *Gen.* 3. 7

the nakednesse of the rest: yet many things in it are so palpably grosse and directly opposit to the *Truth*, that when you have layd on never so much varnish and guilding, All will prove
‡ *Mat.*23.27. but as a ‡ *painted Sepulchre*. The ‡ Law of *God* forbids the
‡ *Deut.*22.9. Jewes to *sow* their *field* with *diverse kinds of seeds, least the whole fruit be defiled*. This was to teach them, and us, not to mingle
§ 1 *Ki.* 18,22. *Truth* with *Errour*, nor to § *halt between GOD and Baal*, for so, all their Religion comes to be *defiled*. But your *field* here is *sowne*, with many *Tares*, mingled with some graines of *Wheat*,
† *Mat.*13.27. 28. which † *or ekthròs Anthopos*, the *enemy* having *sown*, and being grown up to such a rankenesse, and ripenesse, marvaile not, that
* *Rev.* 14. 18. 19. I have brought so * *Sharpe a Sickle* to cut it down.

The letter L. is to none your Lordships words: p. the page: and P. the *Replyers* Answere. And in all I shall be somewhat briefe, though perhaps tedious. And I suppose your Lordship so formidable by That Late *Censure*, and so secure by the Sure and Closse cooping up of those 3 once troublesome men, expected not, that any should be left of that mettall, so hardy, as to take up, and maintain such a quarrell against the Great *Metropolitan of all England*. But my Lord, deceive not your selfe: The *Lord Iesus Christ*, rather then faile, will out of the very dust rayse up *witnesses*, to stand up against Antichrist, or any of his Confederacie. And so in the first place I come to your Epistle Dedicatory to his Majesty.

THE

THE REPLIE TO THE RELATORS EPISTLE DEDICATORY TO THE KING.

L. p. 1. THIS *Tract will need* Patronage, *as Great as may be had: and that's yours.*

P. Thus you begin your Epiſtle. But you might have added, *on Earth.* On Earth, no doubt, the *greateſt Patronage* you can have, is the *Kings* But haply you neither *thought*, nor *hoped* of any *higher Patron* of this *Tract*, then on Earth. And therefore it will ſo much the more

need ſome *humane Patronage*, and that *as Great, as may be had*; and all little enough, you will find in the end. But I hope, when once your *Tract* ſhalbe well *troden* out and *beaten*, that you will find but few that will *travell* your way, or *follow* ſuch a *Leader*, and much leſſe hazzard their own both *honour* and *ſafety*, by Patronizing ſuch a *perillous Tract*, as this will appeare to be. And though you ſhould find ſome to protect you from the Courts of *Civill Iuſtice*, yet never from *Chriſts* dreadfull Throne, where you ſhall certainly be judged, * *according to your worke*. And let me tell you, in putting forth this your Book under the Kings Patronage, you lay a greater *burthen* upon his *ſhoulders*, then he is able to *beare*; and ſhould he undertake it, it would *break* his *back*. For then he muſt Patronize all your *blaſphemous lyes* againſt GOD and his Word, and againſt all Truth; which when he comes once to know, inſtead of Patronizing, hee will Anathematize both you and your Book.

* *Rom.* 2. 6.

L. p. 2. *He that ſeeks it* (Court Truth) *with a Roman Bias, or any other, then for it ſelfe, will run counter, when he comes neere it, and not find it, though he come within the Kenning of it.*

P. Sir you ſay true. And for proofe hereof, it will appeare, and that too palpably, that this *Roman Bias* hath too much wheeled you about from the *Truth*, which you pretend to *ſeek*, but neither *come neere it*, nor *within the Kenning of it*. Or if *within Kenning*, ſo as you have been at any time by its cleare light convinced of it, the greater is your *ſin*, and the more deſperate your caſe, not to *confeſſe* it, but how much more to fight againſt it? And think not my L. that your plauſible naming of *Truth* here, will ſo blind mens eyes, as to beleeve all is *truth*, that you have written in your Book. If you ſeek *Truth*, 'tis but as thoſe * Sodomites *ſought* for *Lots doore*, to violate his *Angel-gueſts*. For where you find the *Truth ſincerely preached* and *profeſſed*, doe you not lay violent hands upon *Gods Angels*, the *Meſſengers* of his *Truth*, and break into the *houſes* of thoſe *righteous Lots*, thoſe *Preachers of Righteouſneſſe*, to caſt them out? And then mervaile not, if GOD *ſmite you with blindneſſe*, that you ſhall never *find the Truth*, for the *end* you ſeek it, namely to deſtroy it.

* *Gen.* 19. 11.

L. p. 6. *He did but skip up and down, and labour to pick a hole here and there, where he thought he might faſten; and where it was too hard for him, let it alone.*

P. What the Jeſuite did, let him anſwere for himſelfe.

But

But perhaps, you will say the like of me here. For I touch not every particular *passage*, as where for your *reputation* sake you speake some *truth*, thereby to gaine credit to what is contrary, as you know * who useth to doe; and therfore ‡ *Christ* would not suffer the Devils to confesse him at all: nor need I labour to *pick holes* here and there, when every where I find such wide *gappes*, wherein you lye so open, that you give me advantage to fasten at pleasure. And I have unmasked such *dark holes*, as your selfe have made with such artifice, as through which men may easily passe thick and three-fold to *Rome*. So as I feare you will rather complain of me, as for being too busie in reading some of your dark and mysticall Riddles, which perhaps you would not have had all men to have known.

* *Math.* 4.
‡ *Mark* 1. 34.

L. p. 7. *I fell into a most dangerous Fever, but it pleased* GOD, *beyond all hope, to restore me to health.*

P. This was (as you there tell us) upon your *thoughts* of giving *A. C.* an Answer. But how ever, surely your *Fever* was as well sent of GOD to admonish you to desist from such an Enterprise, as you had then in hand, which was, under pretence to Answer a Jesuite, to overthrow the *truth*, and to *reconcile the Church of England* with that of *Rome*: as your *restoreing* was, to oblige you to walke more worthy of that *mercy* for the future, and not to renue and prosecute this your Designe. Or else it *pleased* GOD so to *restore*, and *reserve* you, to be not oncly a *scourge* to his People for their further *tryall* and *humiliation*, for a *time*, untill he had (as now he is in hand) * performed his whole *worke* upon his *Sion*: but also to be a *plague* to that sinfull Land, upon which, since that your *restoring*, you have been an Instrument to bring so many and grievous *sins*, as open *profanation* of the *Sabbath*, *Altars*, *sheding* of much *innocent blood* both of *soules* and *bodies*, and of terrible *discontents*, and *divisions* in the State, and the like: and so at length, that he might call you ‡ *Magor Missabib*, Feare-*round-about*, making you a *terrour to your selfe*, when you shall come to feele the fire of his fiery *indignation* to kindle upon you.

* *Isa.* 10. 12.
‡ *Ier.* 20. 3.

L. ibid. *How of late I have been used by the Scandalous and Scurrilous Pennes of some bitter men* (* *whom I heartily beseech God to forgive*) *the world knoweth; little leasure, and lesse incouragement given me, to Answer a Iesuite, or set upon other Services, while I am under the Prophets affliction*, Psal. 50. 19, 20.

Notable Hypocrisie.

P. And what those *Scandalous, and Scurrilous pennes* are, and who those *some bitter men*, the *marks* you have set upon them

are sufficient to shew, the Scarres whereof they will carry to their *graves*, to be a *witnesse* against you in the great day of *doom*. And *bitter men* you may well call them, as whose *lives* you have filled with all manner of *bitternesse*, and that in a high degree, as *hell* could invent. Of these THREE *Remarkable bitter men*, one was a Minister, of your own Coat, saving that his was not of the * Scarlet couloured-Dye. He *preached* against the *Scarlet-sins* of the Land, especially in the Church, which touched your Lordship not a little, and therefore *Bitter*. For this, he was extraordinarily *summoned* to the Court of *High-Commission*; from whence *appealing* to his Majesty he was notwithstanding proceeded against by *suspension* in the same Court: his *house violently broken open*, and *searched*, his *person* (neither *flying* nor *resisting*) *seased* on, and carryed away late in the night to *prison*, and made a *closse prisoner*; his very Wife debarred from him: brought into the *Starre-Chamber*, and there Censured to be *degraded*, *deprived of his living*, of his *Liberty*, of his *Eares* on the *Pillory*, *fined in five thousand Pounds to the King*, and to indure *perpetuall Closse imprisonment*, *in Lancaster-Castle*, whence he was after 12. weeks *imprisonment* there, in the base *Common Goale*, where his Wife might not come to him, nor any Physitian in his *necessity*; *closely conveyed* to the Sea side, and thence by a Sea-voyage of fixe weeks space in a *stormy winter*, and dangerous Seas, to be carryed to *Guersosey* Castle, where ever since he hath indured *Banishment in Closse prison*; where nor *wife*, nor *children*, nor any *friend*, nor *acquaintance*, are permitted to *visit* him; and where he is not allowed the use of *pen*, and *inke*, and *paper*, a little to deceive time withall in his solitary *muse*, the *solace* of a Scholars *life*. And what was the Cause of all this *sharp* and *terrible* Censure? In summe this: He had put in his *Answer to the Bill* into *Court*, and that by *speciall Order* of the *Court*, where it was, upon his Oath to be a true *Answer*, admitted. But about a week after, the main *body* of his *Answer*, which contained his *defence* of what he had confessed upon Oath to be his (which was one onely Book, intituled, *For GOD and the King*, containing the effect of his two Sermons, preached in his own Church, on November *5th.* 1636. for which, he was first questioned by the *High-Commission*; together with an *Apology of an Appeale*, all in one Book) which was by the two *Lords Chiefe Iustices* wholly *expunged* (containing about foure-score sheets of *paper*)

* *Rev.* 17.3.

as *Impertinent* and *Scandalous*, and all this, before the *Interrogatories* were brought to him in his Cloſſe Priſon, to *Anſwer*; the *Anſwer* whereunto was to be reckoned as a part of his *Anſwer* in Court, ſuch as now it was left. So as the *Interrogatories* coming at length to be tendred to him (for I have all *circumſtances* by credible intelligence) hee refuſed to make *Anſwer* to them, alledging, that his *Anſwer*, which he had put into the Court, being *expunged* as *Impertinent* and *Scandalous*, he ſaw not himſelfe any further bound to *Anſwer Interrogatories*; for ſo doing, he ſhould aſſent to the *condemning* of his *Cauſe* before the *hearing*, by aſſenting to the *expunging* of his *true Anſwer*, as *Impertinent* and *Scandalous*. Hereupon his *Cenſure* was drown up in *black* and *white*, and concluded on, before the *Day of hearing* came, in which he tendred to the *Court* a Copy of his Intire *Anſwer*, as it was firſt put into the *Court*, deſiring the *Court* it might be there publickly read, but it was refuſed; then he tendred a Copy of his Reaſons (ſeaven in number) of not Anſwering the *Interrogatories*, deſiring they might publickly be read in *Court*; but that was alſo refuſed. And in all the Kings *Attourneys* Pleading (which was his Speciall Taske againſt BURTON) hee could alledge or object nothing at all, in his Book confeſſed, againſt him, but ſome Few Paſſages, wherein they ſaid hee was too *bitter*. To which he Anſwered, *there was Cauſe for it*; and that he had not exceeded the *Latitude or Liberty of a Miniſter in reprooving of Sinne*: and for any thing in his Book, *hee was there ready* (as he told the Court) *to make it good*, if hee might be *heard*. But his Doom was already ſet downe in the *blacke* Booke, before the Cenſure came, which (for all hee could ſay) muſt not be reverſed: So he was Cenſured (as before) as one holding *Seditious and Schiſmaticall opinions*, though none was or could be proved againſt him. And the like *cenſure* had the other two with him, the one a *Phyſitian*, the other a *Lawyer*. Now my Lord, do not you well enough know all this to be *true*, and *better* then I can tell you? I know you do: but I tell you, to rub over your *memory*, and awaken your *ſleepy Conſcience*, who were the main *moving cauſe* of all this, as *All the world knows*. And how farre you were an Inſtigator of the Court, ſo to *cenſure*, and of the King to *inflict*; you very well know. Who? Your Lordſhip? Faire be it. For your Piety doth

Notorious Hypocrisie of the Prelate.

heartily beseech GOD to forgive them. Indeed in the *conclusion* of that your Pamphlet which you read then in the Court after the Censure was past, you had these words, or the like, *whom I leave to the Mercy of GOD, and the Iustice of the King.* But if indeed you doe *heartily* and *unfainedly beseech GOD to forgive them*: why doe you not (if indeed they have justly offended GOD, and the King, in *transgressing* any Law, *divine* or *humane*) both your selfe from your *heart forgive them*, if they have done you any wrong, and testifie it by a serious soliciting of the King, and that now after two whole yeares, and more *Imprisonment*, and *Banishment*, yea and *Divorcement* from their Wives, to *release* and *acquit* them? Or why do you not (if you be as you pretend, one of *Christs Ministers*) at least inform the King, how contrary it is both to *Gods* Law, and *Mans* Law, and the Law of *Nature*, to separate *Man and Wife* in this sort, without any *just cause* given on either part? But the King, in his Clemencie had granted to their Wives *liberty* and *leave* to goe to their Husbands: And do not you know, my Lord, whose *piety* and *charity*, and *equity*, and *policie* it was to reverse and hinder it? Well my Lord, let me deale freely with you, and that from the mouth of the *Great Iudge*, * *There shall be Iudgement without Mercy, to him that sheweth no Mercy.* Yea, Suppose the Cause of that most terrible Censure had been *just*: yet should there be no *place* for *Mercy*, and that now after so *long* a *time*, and so *sharp* a Tryall? What? Not one *drop*, nor *crumb* of *Mercy*? That's enough for *hell*. But you will say (as you have done) *Mercy was shewed in sparing their lives.* How I pray you? They were never questioned for their *lives*, much lesse was any Sentence of *death* passed upon them; nor was there any Cause found, although perhaps narrowly searched for, but no *president* was found. Againe, Suppose they had been in a *legall way*, and *justly sentenced* to *dye*: yet so to spare *life*, as to make and leave it worse then any *death* can be, as being a continuall and languishing *death*: Call you this a *mercy*? Take heed, least herein that be verefied of you, which the *wise-man* saith, * *The tender mercies of the wicked are cruell.* Or shall the *examples* of Heathen cruelty be justified by theirs, who professe to be Christians? But what Heathen *example* can you parallell to this? Indeed I remember one, and but one, that comes somwhat neere it. The Roman Verres, Prætor in *Cicily*, closse imprisoned one *Apollonius* a rich Citizen there, so as neither his old Father, nor young Son might, for the

* *Iam.* 2. 13.

* *Pro.* 12.10.

Prelates Mercies exceed all Heathen Cruelty.

the ſpace of one whole yeare and a halfe, come to ſee him; and this for no other cauſe, but that he was *rich*; a *punishment* (ſaith the Orator) *to be redeemed with a mans very life*; when *life* hath nothing left *Præter Calamitatem*, but *meere Calamity*. Whereupon the Author ſaith (who was himſelfe no meane Stateſman) *Hæc cum accidunt, nemo eſt, quin intellegat ruere illam Rempub. Hæc ubi veniunt, nemo eſt, qui ullam ſpem ſalutis reliquam eſſe arbitretur.* I need not Engliſh it to your Lordſhip, Yet I will: *When ſuch things happen, there is none but underſtands that Common-wealth to be falling: when theſe things come to paſſe, there is none, that can imagine any hope of ſafety to be left.* And what have you *left* to thoſe THREE *remarkable* Men, *Præter Calamitatem*? What, but a *miſerable life*? As the Prophet ſaith of *Ieruſalem's* Captivity in *Babylon*: * *The punishment of the daughter of my people, is greater then the punishment of the Sin of* Sodome, *that was overthrowne as in a moment, and no hand Stayd on her.* And ‡ *They that be ſlain, with the ſword, are better then they, that be ſlain with hunger: for theſe pine away, ſtricken through for want of the fruits of the Field.* So as a *life*, ſtript of all the *outward comforts* of the *world*, yea and of the *meanes* of *ſpirituall comfort*, which one Friend ſhould miniſter unto another, haveing nothing left *Præter Calamitatem*, but *Calamity*, is it not a greater *punishment*, then *death* it ſelfe? How is it then a *mercy*, inſtead of *death* undeſerved, to grant ſuch a *life*. But you ſay, 'tis *juſt*. For they were Cenſured *pro Confeſſo*. *Pro Confeſſo*? Of what? Of all charged in the Bill. Why, they did Anſwer, and it was condemned before *hearing*. And, *Si ſat eſt accuſaſſe, quis innocens erit?* If it be enough to have *accuſed*, who ſhalbe *innocent*? And againe, let the Court-Records be ſearched, if there be ever ſuch a *Precedent*, that a man ſhould be ſo *cenſured*, for not aſſenting to the *condemnation* of his Cauſe, before the hearing? Or that ever any *Defendants* whole and intire *body* of his Anſwer, containing his *juſt Defence*, yea and when he could not expect any Counſell to *plead* for him, that either would, or *durſt*: ſhould *una liturâ*, at *one dash* be *expunged*, as *Impertinent* and *Scandalous*, and that after it was orderly admitted upon Oath into the Court? Or if this be found to be the Cuſtome of ſuch Courts, may not a man here apply the foreſaid Speech of that Roman Orator: *When ſuch things happen, there is none, but underſtands that Common-wealth to bee falling: when theſe things come to paſſe, there is none that can imagine any hope of Safety to be left?* Were not theſe things *Prognoſtications* and *Preſages*, if

* *Lam.* 4. 6.

‡ *verſ.* 9.

if not rather immediate *fore-runners*, and *causes* of some *terrible imminent* and *impendent Stormes*, that should shortly after fall upon the Land? * *But, O Lord, when thy hand is lifted up, they will not see. But they shall see, and be ashamed, &c.* But how ever you are so *charitable*, as *heartily to beseech GOD to forgive them.* Now, suppose you did this from your *heart*, as some *naturall man* may do: doe you think it a sufficient discharge to your Conscience, or *holy water* enough to wash you cleane from the *guilt* of the *blood* of these men, which you have so shed? Is not this a meere mocking of GOD and Men, to pretend *piety* in *praying* for those, whom you still most cruelly *persecute* with all the damnable *malice* and *hatred* which you could learne of none, but of the Schoole-master of Hell? And doth not your notorious *hypocrisie* appeare in this, that you still pretend *piety* in *praying GOD*, and that *heartily*, to *forgive* those, as Malefactors and Offendors, whom your own *Conscience* knows to be *innocent*, and of whose *punishments* (at least some of them) you cannot give so much as the least colour of *reason*, or *just cause*, other then such, as the very Heathen do hisse out of all Courts of *justice*, as the bane and ruine of *Common weales*? So as while you *heartily beseech GOD* to *forgive* those that be *innocent persons*, you forget once to *pray* to GOD to *forgive* your *selfe*, who have been the main Instrument of committing such an *example* of Diabolicall *cruelty* and *iniquity*, as is without all *example* either in the Christian or Heathen world.

* *Isa.* 26. 11.

Prelates notable Hypocisie.

And yet running on furiously in this desperate *course*, you say † after in the very Conclusion of your Book, that you are *now* 65. *yeares of age*: and yet you *tremble* not to think it cannot be long, before you must appeare before that strict Judge, from whose Tribunall and Sentence not your *Greatest Patron* in the world can *rescue* you. And if this be all your *Charity*, thus to *pray* for these *men*, whom you desist not to *plague*, they may say to you, as *Christ* did to those *women*, that * *wept* for him, *Pray not for us*, but *pray for your selfe*, that GOD would *pardon* your *sin*, in not taking *vengeance* on you for the *blood* of his Servants, which you have shed. And consider how you have used *Christs* Minister, with what horrible and detestable *cruelty*, and all for the faithfull discharge of his *duty*, in reproving such *enormities*, and *impieties*, as your selfe cannot be but guilty of; the very remembrance whereof were enough to shake all the veines of your *heart*, and to cause your Conscience

† *Pag.* 388.

* *Luk.* 23. 28.

to quake and tremble, had you but the leaſt ſparke of *common grace* in you. Oh, the *bloud* and *members* of a Mans *body* are *precious*: and do you think they were *made*, and *Redeemed* with ſuch a *price*, as *Chriſts* own *bloud*, for any Man to ſatisfie the luſt of his Diabolicall and damnable *malice* upon, in taking them away *gratis*, and ſo eaſily? And eſpecially the *bloud* of *Chriſts* Servant (which you have ſhed for no other *cauſe*, but for bearing witneſſe unto the *Truth*) is it not * *precious in Gods ſight*? And *When* he ‡ *maketh inquiſition for blood*, will he not *remember*, and not *forget the complaint of the poore*? Without doubt my Lord, his Great *King* and *Maſter* will utterly *ſhame* and *confound* you for ever, unmasking all your *hypocriſie*, and leaving you naked before all the world, if you ſtill deſperately goe on in this *courſe*. Nor is it your Fine-ſpun-cob-web-Lawne-veile, that can hide the groſſeneſſe and fouleneſſe of your *actions* from the worlds eyes. And though you could mock men, yet *God* you cannot; † but, *Whatſoever ye ſow, ye ſhall reape*. Doe you beleeve the Scripture? What ſaith it? *A man that doth violence to the blood of any Perſon, ſhall flee to the pit, Let no man ſtay him.* But I leave you to GOD, whom ‡ becauſe you *have no changes*, you doe not *feare*: yet one day ſhall you *feele*.

* *Pſal.* 72.14.
‡ *Pſal.* 9.12.
† *Gal.* 6.7.
‡ *Pro.* 28.17.

But you tell us, that you have *little leaſure*, *and leſſe incouragement thereby, to anſwer a Ieſuite, or to ſet upon other Services.* To *anſwer* a *Ieſuite*. Oh glorious word! A Sound *Proteſtant* ſure, that Anſwers a *Ieſuite*. What may we not expect? This one word were enough to *vindicate* that *reputation* of yours, which you tell us anon of. But the miſchief is, I have obſerved a § New-found-Art of Late-dayes, that which our *Proteſtant Doctors* of the Now *Church of England*, have practiſed, and *grown* great *Proficients* in: namely, under the name and colour of *Anſwering a Ieſuite*, or ſo to meet him at leaſt the halfe-way between *England* and *Rome*, if he goe not further. So did your Brother of *Chicheſter* in his *Appeale to Cæſar*, his *Anſwer* to the *Popiſh Gagger*. How finely jumpes he with the Jeſuite, and comes cloſſe to his *doores*? A pretty *veile*, to bring that old Hagge into requeſt againe, and to ſet up her Throne in the *Church of England*. And whether your Lordſhip do thus or no, in this your glorious *Anſwer* to the *Ieſuite*, we ſhall ſee *at after*. But why you ſhould complain of *little leaſure*, when you have ſo many Chapleins and Doctors at hand, and command, to ſet aworke: and, of *leſſe incouragement*, when for ſuch ſervi-

§ *A New found Art.*

ces, you have gotten the *Metropolitansbip of all England*: I cannot see.

But before I passe further, I may not balke the close of your *words*, complaining, You are under the *Prophets affliction*: Psal. 50. 19, 20. And what is that? *Between the mouth that speaks wickednesse, and the tongue that sets forth Deceit.* And whose *affliction* was this? The Prophets you say. What *Davids*? Yes. How prove you that out of that Psalme? 'Tis true, *David* had many *afflictions* in this kind; which hee in other Psalmes much complaines of: but he speakes not a word of his owne proper *afflictions* in this kind in that Psalme, which you quote. Therefore to passe by both your *forced* expression of the *words*, and *false* application of the *sense*: Let us take the Prophets own *word*: *But unto the wicked,* GOD *saith what hast thou to doe to declare my Statutes, or that thou shouldest take my Covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thiefe, thou consentedst with him, and hast been partaker with Adulterers. Thou gavest thy mouth to evill, and thy tongue frameth deceit. Thou sittest, and speakest against thy Brother, and thou slandrest thine own Mothers Son. These thing hast thou done, and I kept silence, and thou thoughtest, that I was altogether such a one as thy selfe: but I will reproove thee, and set them in order before thee. Now consider this, ye that forget* GOD, *least I teare you in pieces, and there be none to deliver.* Thus farre GOD speaketh in that Psalme. In all which you see plainly, that the *Prophet* complains not of his owne *suffering* such things of wicked *tongues*. It is GOD that speaks here to wicked *men*. And if you had well and wisely looked your *face* in that Glasse, you might farre sooner have discerned your selfe to be one of those to whom GOD speaketh, then to be as the *Prophet* so *afflicted* by them. And because you are so briefe in perverting the Scriptures, to make them a *veile* for your *iniquity*, and a *Virgula Censoria* to *argue* and *accuse Gods* own *innocent* Servants, as if their *mouth spake wickednesse, and their tongues set forth deceit*: lend your *patience* a little, while we doe truly interpret, and impartially appy the forecited words of this Psalme. Here GOD speakes to the *wicked*, and sets him forth by sundry *markes* and *properties*: as First, his notorious and audacious, shamelesse *hypocrisie*, in pretending to be for GOD, and for his true Religion: For he taketh upon him to *declare Gods Statutes, and takes his Covenant in his mouth*; but for all this, he *hateth instruction, and casteth Gods*

word

word behind him. Secondly, his taking part with *Theeves and Adulterers.* Thirdly, his *giving his mouth to evill, and framing his tongue to deceit.* Fourthly, his *sitting and speaking against his Brother, and slandering his owne Mothers Sonne.* Fifthly, his *carnall security*, and *vaine* and *wicked thoughts* concerning GOD, as if he favoured him, and his *wicked practises*, and all becauſe GOD was *ſilent* and *patient*, in forbeareing to *reprove* and *punish* him. Now to apply this. If you can find any, to whom theſe things may more *fitly* and *truely* be *applyed* then your *ſelfe*, doe you apply them home unto them. But till you doe, give us leave to *apply* them ſo farre to your Lordſhip as we have ſufficient *warrant*, and good *evidence* for. Firſt, do not you in this your Booke in particular pretend at leaſt *to declare Gods word*, and ſpeak of his *Covenant*, as if you would become a Champion to maintain the *holy Scripture*, againſt the *Romane Adverſaries* thereof? This you profeſſe, and willingly grant. But in the proofe hereof, you ſet us up Mans Authority above the Scripture, as we ſhall ſee in the due place. And doe you not withall *hate inſtruction*, *and caſt Gods word behind you*, when being by *Gods Miniſter* (as of *late*) *reproved* and *convinced* of ſuch things, as you neither could, nor can deny to be *true*, as being written in Capitall Letters in your *forehead*, and on the *palmes* of your *hands*: yet you not onely *hated* and *deſpiſed* the *reproofe*, and *inſtruction*, which was according to *Gods word*, and the *duty* of a *Miniſter*, whoſe ſtrict charge is among other things, to * *reprooue* with all *authority*: but alſo have manifeſted this your *hatred* and *contempt*, in *perſecuting* this poore Miniſter beyond all *meaſure* and *example*, yea and ſtill continue *perſecuting* him to this day, and that moſt Antichriſtianly; and not onely *him*, but his Wife and Children, who have done you no *offence* at all, not ſuffering the one to goe ſee her Huſband, nor the other their Father. O my Lord, *heaven rings* of this your *fury*, and the *earth groaneth* under ſuch more then Heatheniſh *inhumanity*, not ſorting with the Law of *common humane nature*. O* *How ſhall you eſcape the damnation of hell?* And what *plagues* may not the Land expect, for being *guilty* of ſuch *innocent blood*, and of ſuch unheard of Barbariſme, and that alſo maintained and continued in cold blood? Yea and doth not the ſpirit of the Beaſt in you breath out *perſecution*, and blaſt many other of *Gods faithfull* Miniſters, never leaving them, till you have rooted them out? And this you neither *feare* to *practiſe*, nor *ſhame* to *profeſſe*. And then againe, *Doe you* not *grow*

* *Tit.* 2. 15.

* *Math.* 23. 38

your *verſ.* 19.

your mouth to Evill, and frame your tongue to Deceit? You frame it as having a ſpecial *art* and * *Method* in it, as the Apoſtle ſpekas: which you expreſſe in the fourth mark eſpecially. *Sitting and ſpeaking againſt your brother, and ſlandering your own Mothers Son;* as will further yet appeare, and doth by your continuall and dayly practiſes, and ſpecially in or at your *High Commiſſion chaire* or *Boord*, where (as elſe where) you have a power to doe what you liſt without *controule* or *contradiction*. And for *carnall ſecurity*, in an *impious* and Atheiſticall conceit of GOD, as if a favourer of wicked practiſes, becauſe a patient forbearer to puniſh them preſently: examine your own *heart*; nay may we not both *read* it in your *courſes*, and *underſtand* it by your *ſpeeches*, in ſundry places of your Booke, where you would ſeem to have a ſpeciall *intereſt* in *Gods favour*; as in his *admirable reſtoring* you (as you ſay) *from your dangerous Fever*, though you there forgot (as thoſe nine Lepers that *Chriſt clenſed*) to return him *thanks*, ſo much as verball. And for the further and fuller clearing of the verefying of all this in your ſelfe, I ſhall call your Book to witneſſe. In the meane time here, Heare *Gods* doom againſt this *wicked* Man: *But I will reprove thee, and ſet them in order before thee.* * *He will bring every worke to judgement, with every ſecret thing, whether good or evill.* And as *David* elſwhere ſaith, § *Wherefore doth the wicked contemn GOD? He hath ſaid in hũ heart, Thou wilt not require it. Thou haſt ſeen it O GOD, for thou beholdeſt miſchiefe and ſpight to require it with thy hand: the poore committeth himſelfe unto thee, Thou art the helper of the Fatherleſſe. Breake thou the arme of the wicked, and the evill man: Seeke out hũ wickedneſſe, till thou find none.* But, ‡ *How long, Lord, Holy, and True? Surely, when he maketh inquiſition for blood, he remembreth them: he forgetteth not the cry of the Humble.* There is a *day of Gods viſitation* a comming, and it *haſteneth*, yea we may ſee it even at the *doores*. Therefore *Davids* inference hereupon will ſort well in this place. *O conſider this ye that forget GOD, leaſt I teare you in pieces, and there be none to deliver.*

* *Epheſ.* 4.14. Kubeia, Kanournia, methoda,

‡ *Eccleſ.* 12.

§ *Pſal.* 10.13. 14,15.

‡ *Rom.* 6. 10.

Thus you may ſee what need you have to beware how you meddle with ſuch edg'd tooles, in miſapplying the holy Word of *God*: for it is *a ſharpe two edged ſword*, which not skilfully handled (as a Sword in a mad mans hand) but applyed to a wrong uſe and object, will rebound back upon you, and *wound* you. *God* give you Grace to repent, if poſſible, if you be not come to that § *Sklurotata kai ametanaunton kardian* (as the Apoſtle

§ *Rom.* 2.5.

ſtle ſpeakes; *Hardneſſe, and impenitent heart, treaſuring up wrath againſt the day of wrath.* I am plain, you ſee, if there may be hope, and ſurely 'tis no time now to ſpare, when we heare Gods Trumpet ſounding the Alarme. You proceed:

L. p. ibid. *In the midſt of theſe libellous outcryes againſt me, ſome Divines of great note, and worth in the Church of* England, *came to me, one by one, and no one knowing of the others coming (as to me they proteſted) and perſwaded with me to reprint this Conference in my owne Name. This they thought would vindicate my Reputation, were it generally known to be mine.*

P. What *libellous outcryes*, my Lord? *Of Scandalous and Scurrilous pennes?* If *Scurrilous*, I approve not: If *Scandalous*, is not that in your ſenſe onely, becauſe againſt you? But the Authours names were to the Bookes, which they avowed to be theirs. How then *libellous*? And Maſter BURTON in ſpeciall offered to the full Court at his Cenſure, to prove all his Book to be *true*. And how then *Scandalous*? And if juſt reproofe of Iniquity and Enormities, and that by a *Miniſter of GOD* in his own Charge, be Cenſured for *Scandalous*: then how ſhall the writings of the Apoſtles, and Prophets, and the *words of Chriſts* owne mouth, eſcape this Cenſure of being *Scandalous*? For Maſter BURTON was a *Miniſter of CHRIST*, which under the Goſpell is called a * *Prophet*, whoſe Office is to *convince* and *reproove ſinne*. But he named your Lordſhip, and ſome other of your Brethren in his Book. True. And what of that? Doe you make this to be *Scandalum Magnatum*? Then what ſay you to the Prophet *Elias*, telling King *Ahab* to his face, (a) *Thou art hee, that troubleth Iſrael*? And in his (b) *writing* to King *Ieboram*, hee told him his owne, which hee ſhortly after found too true. So the Prophet *Eliſha*, when hee ſpake to the Elders of *Iſrael*, and called this *Ieboram* (*Ahabs* Sonne) a (c) *Murtherers Sonne*, was at leaſt *Scandalous*. The Prophet *Ieremy* is ſent to the King and Queen, to admoniſh them to *repent*, and to *humble themſelves*. 'Tis true indeed the (d) *Nobles* incenſed the King againſt *Ieremy*, as a *troubler of the Land*. The Prophet *Nathan* told King *David*, (e) *Thou art the Man*. The Prophet *Iſaiah* named (f) that Treaſurer *Shebna*. The Prophet *Hoſea* ſaid of the company of Prieſts (Chap. 6. 9.) *They make the King glad with their lyes*; as alſo verſ. 5. All theſe Prophets of the LORD, it ſeems were *Scandalous men*. And was *Chriſts* tongue *Scandalous*, when he ſpake to ſome, ſaying,

* 1. Cor. 14. 4.

(a) 1 Kings 18. 18.
(b) 2 Chron. 21. 12, &c.
(c) 2 Kings 6. 32.
(d) Ier. 38. 4.
(e) 2 Sam. 12.
(f) Iſa. 22. 15.

* Luk. 13.32. saying, * *Goe and tell Herod that Fox?* Or *Pauls*, in *naming Demas and Alexander the Copper Smith, and Hymeneus and Philetus?*

‡ 3 Ioh. 9,10. And *Iohn* for telling of ‡ *Diotrephes* his ambitious *pride*, and *prating* against the Apostle, and playing other Prelaticall pranks? Alas, Sir, you want either *leasure*, or the *spirit of right judgement*, to *observe* and *discerne* the *nature* of such things. And what then will you say of the Prophet *Isaiah*, who thus thundereth against

† Isa. 1.21.22. 23. the State, and against *Ierusalem*. † *How is the faithfull City become an Harlot? It was full of Iudgement, Righteousnesse lodged in it: but now murtherers. Thy silver is become drosse: thy wine mixt with water. Thy Princes are rebellious, and companions of theeves: Every one loveth gifts, and followeth after rewards: they judge not the Fatherlesse, neither doth the cause of the Widow come unto them.*

* Mic. 3 8. And what of the Prophet *Micah*? Who saith * *Truly I am full of power by the spirit of the Lord, and of judgement, and of might, to declare unto Iacob his transgressions, and to Israel his sinne. Heare this I pray you, ye Heads of the house of Iacob, and Princes of the house of Israel, that abhorre judgement, and pervert all equity, that build up Sion with bloud, and Ierusalem with iniquity. The Heads therof judge for reward, and the Priests therof teach for hire, and the Prophets therof divine for money: yet will they leane upon the Lord, and say, Is not the Lord among us? None evill can come upon us.* And againe: ‡ *The good man is perished out of the Earth, and there is none upright among men: They all lie in wait for blood, they hunt every man his brother with a net. That they may doe evill with both hands earnestly: The Prince asketh, and the Iudge asketh for a reward, and the Great man he uttereth his mischievous desire: so they wrap it up. The best of them is as a briar: the most upright is sharper then a thorne hedge: the day of thy watchmen, thy visitation cometh, now shalbe their perplexity.*

‡ Mic. 7.2- And what of the Prophet *Zephanie*? ‡ *Woe to her, that is filthy and polluted, and to the oppressing City: She obeyed not the voyce: she received not correction: she trusted not in the Lord: she drew not neere to her God: Her Princes within her are roaring Lyons: her Iudges are evening Wolves, they gnaw not the bones till the marrow: Her Prophets are light and trecherous persons: her Priests have polluted the Sanctuary: they have done violence to the Law.*

‡ Zeph. 3.1. And what againe of the Prophet *Isay*? * *For the terrible one is brought to nought, and the Scorner is consumed, and all that watch for iniquity are cut off. That make a man an offender for a word: that lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.*

† Isay. 29.20. Infinite are the Instances in this kind, both in the Prophets, and elsewhere, as in the New Testa-

Teſtament. This is the very *dialect*, and uſuall *language* of the Prophets, when they *reproove ſin*, and eſpecially, *ſcarlet* and *predominate ſinnes* of the Court, and of Great ones. They deale *plainly, roughly*, and *home*. So *Iohn Baptiſt*. So *Chriſt*: * *O Generation of vipers, how ſhall ye eſcape the vengeance to come, the damnation of hell?* So *Paul* to *Elymas* the Sorcerer, ‡ *O full of all Subtilty, and all miſchiefe, thou Child of the Devil, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right wayes of the Lord?* And *Paul* here is ſaid to be full of the *Holy Ghoſt*. And *Elymas* the Sorcerer was of great *power* with *Sergius Paulus* the Governour. Now my Lord, to recollect all, with ſome application: Suppoſe either your Lordſhip had lived in thoſe times of the Prophets, and of *Chriſt*, and his Apoſtles, or they had lived in theſe our *times*, and had uſed the like *language* to you, and your Compeeres, which they uſed to the wicked Prieſts, Prophets, and Princes of *Iſrael*: what would you have done? Would you not have been one of the *foremoſt* in (*a*) *ſtoning* ſome, in (*b*) *ſawing* ſome, in (*c*) *beheading* ſome, in (*d*) *crucifying* ſome, in (*e*) *impriſoning* ſome, in *ſcourging* ſome; and (if it had been, then in uſe, as it is not much unlike the Croſſe) in *pilloring* ſome, and *cutting off* of the *Eares cloſſe* to the *ſtumps*, with many other grievous things? And when ye had done all this, would ye not have loaden them with the infamous *reproaches* of *Bitter Men, Scandalous tongues Libellous pennes*, and *Seditious perſons*? But perhaps you will ſay, as the Phariſees did, * *If we had been in the dayes of our Fathers, we would not have been partakers with them in the bloud of the Prophets.* But *Chriſt* tells them *whereforeye be witneſſes unto your ſelves, that ye are the Children of them, which killed the Prophets. Fill up then the meaſure of your Fathers. Ye Serpents, ye generation of Vipers, how can ye eſcape the damnation of hell? Wherefore behold I ſend unto you Prophets, and Wiſemen, and Scribes, and ſome of them you ſhall kill and crucifie, and ſome of them ſhall you ſcourge in your Synagogues, and perſecute them from City to City. That upon you may come all the righteous bloud, ſhed upon the earth, from the bloud of righteous* Abel, *unto the bloud of* Zacharias, *the Son of* Barachias, *whom ye ſlew between the Temple and the Altar*. What, did theſe hypocriticall Phariſees ſlay *Zacharias*, which was many hundred yeares before? So ſaith *Chriſt* here. Why, but they profeſſed the contrary. True: and ſo will you. But did not thoſe Phariſees *crucifie* the *Lord Ieſus Chriſt*, the *Prince of the Prophets*, and afterwards *perſecuted* and *ſlew* his *Apoſtles*, and that for no other *cauſe*, but for that

truth

* *Mat.* 3.7. & 23.33.
‡ *Act.* 13.10.
(*a*) *Act.* 7.57.
(*b*) *Heb* 11.37
(*c*) *Rev.* 20.4.
(*d*) *Math.* 27. 20. 35.
(*e*) *Heb.* 11.
* *Math.* 24. 30, 31, 32, 33.

truth which they *preached*? Thus hereby they prooved themselves guilty of all the *blood of the Prophets* shed by their murtherous Fore-Fathers; So as if they had then lived, they that *crucified Christ* himselfe, would also have slaine his Prophets, who spake before of him. Now what fence hath your Lordship against this Sword of *Christ*, to ward off the like *imputation* of *guilt* of the *blood-shed* of the Saints and Servants of *God*? Have you not shed the *bloud* of a Minister of *Christ*, and that for no other *cause*, then for *bearing witnesse* to the *truth*, in discharge of that Embassage committed unto him? And so consequently have you not brought upon your *soule* the *guilt* of the *bloud* of JESUS, who under *Pontius Pilate witnessed a good confession*, and so of all his Prophets, Apostles, and Martyrs? But you will say, BURTON had no such speciall *mission*, and *commission* as the Prophets had. No? Could not you see, that he was extraordinarily raysed up by GOD, and by him extraordinarily *assisted*, both in his Sermons, and in his Book, and in his free and undanted Spirit in his *appearance* and *Answer* before so many ‡ Terrible ones in that Court, and in that *fiery tryall* on the Pillory, and other *tryalls*, wherein he carryed himselfe from the First to the Last with that constant *magnanimity*, that he seemed rather a *Triumphant*, then a *Patient*? Can you ascribe this to any *humane strength* of a poore *impotent* Man, wrastling and warring against such a dreadfull and direfull host of Adversaries: and not to the sole and extraordinary support of the Spirit of *Christ* in him? So as, when being a Spectator of the Tragedy (as you had been the maine Author) wherein you thought to glut your eyes with such a Spectacle, and to make your selfe even drunken with his *bloud*: were you not on the contrary amazed and confounded, to see a Man on the Pillory *triumphing* over your incomparable *cruelty*? Did not your Conscience then at least check you, and tell you, that you did then Pillory *Iesus Christ* in his § Servant, as it were nayling him ‡ afresh to the Crosse, and putting him to an open shame? But you goe on: Saying:

‡ *Ier.* 15.20. 21.

§ *Act.* 9.4.
‡ *Heb.* 6.6.

Now in the midst of these Libellous outcryes (what?) *some Divines of great note and worth in the Church of England*, &c. 'Tis no hard matter to Divine of what stamp, your Notable and *worthy Divines in the Church of England be*. But I passe them by, as unsaluted, it being obvious to all men, what kind of Divines doe merit to be accounted of, you *of Note and Worth in the*

the Church of England: who are, and must be either Arminian, or Popiſh, or *both*, *Flatterers* and *Sycophants*, *Proud* and *Profane perſons*, by which they are moſt *noted* and known, and whoſe *worth* is valued according to the rate of the magnitude or multitude of their Fat *Benefices*, *Prebends*, *Deaneries*, *Prelacies*, or other *dignities*, and according to their great Scholaſhip ſhow'd in their ſeldome preaching in their own Cures, and their curious and quaint Rhetorizing in the Court, where the plaineſt part of the Sermon is down-right-raying againſt the Puritans, and the baſe and groſſe flattering of the Court. But what of theſe your *worthy divines*? Firſt they *come to your Lordship* Well, thats but good manners, to expreſſe their officiouſneſſe, though but with a complement. Secondly, not *together*, but *one by one*, *not one knowing of anothers coming*. Every *one* thinking perhaps to prevent other in ſo notable a piece of Service, and ſo to promerit all the thanks. Well, thirdly, What's the matter of this caſuall, or rather miraculous confluence? *To perſwade with you to reprint this your Conference in your own name.* But *cui bono*? To what purpoſe? For it *would vindicate your Reputation, being generally known to be yours.* Now leaſt your Lordſhip may run into a ſtrong miſconceit, as if this ſtrange concurrence of perſons and Spirits, *not one knowing of anothers coming*, or occaſion, were from ſome Conſtellation of the Starres, or rather from Divine Providence for your good: you know your Brother of *Chicheſter* proteſted in his Appeale, that he had never read *Arminius*: and yet how pat did he hit upon, and hold all the *Arminian* Points, as if he had been an old Diſciple of *Arminius* his Schoole? By what Spirit trow you was this? But to the point: All this was to *vindicate your Reputation*. With whom? With Jeſuites? Certainly not with any good Chriſtians. Yet this you labour too, with laying on *colous* enough. But this Art of writing againſt Jeſuites is now grown ſo ſtale, and trriviall, as in theſe dayes it begets new Suſpicions of a Popiſh Spirit, eſpecially when it once comes forth under the Authority, or Name of *Canterbury*. Yet haply your *Divines* are Aſtrologers, obſerving the Conſtellations of the times, and thereupon *divining* or *conjecturing*, what fearefull *events* might come of it, and thoſe perhaps *prognoſticating* and ominating little *good* to your Lordſhip upon whom they ſaw a generall bad and *malignant* Aſpect to be caſt: might ſtrain their wits, and uſe their ſtrongeſt reaſons to perſwade you to uſe the beſt meanes to prevent the worſt, whereof they imagined this their motion to

be the best. And therefore they might perhaps frame their Speech in such a like forme, as this: *My Lord, we observe abroad what discontents possesse most men against your Grace, about these late Innovations in the Church (as they call them) and you know, the Truth of Religion (as they apprehend it) as also the Liberty of their Consciences, are with the Puritans of high estimation: and men will not easily part with them, especially those that be Zealous indeed; as accounting them their best freeholds; Such especially, as acknowledge no other King over their Soules and Consciences in matters of Faith and Gods worship (as we have heard them say) but onely* CHRIST. *And they have shrowd Arguments herein for themselves: And you see what necessary occasions and exigents may constrain the King to call a Parliament, and how farre that (being a meanes to fasten and confirme the Subjects affections to his Majesty now especially upon this Defection of* Scotland) *may draw the King to be willing to give his People contentment, in permitting them that purity in Religion in Faith and Discipline, which* Christ *and his Apostles (they say) have taught, and left them, without which (they say) they cannot be freed from the Yoake of Antichristian or humane Ordinance (for we use but their words) and how dangerous this may be to your Grace, whom they have marked out, as the maine Active Agent, or Instrument in disturbing their peace, and distracting their minds, and trenching upon their said Liberty, as they account it: And considering how the whole Land generally groaneth under many heavy Grievances (as People now adayes account Grievances) as their deep Sighs do interpret their minds: and of these your Honour is reputed one of the Prime Movers: And however your Lordship may haply conceive, that if ye be put to a pinch, your Book, your late Conference set forth against* Fisher, *will prove sufficient to ward off, and beat back all accusations anent Religion: yet my Lord, it is not put forth in your own Name, they may Question whether it be yours, or no, and say, that, being nameless, you may in time disclaime it, if ever you can bring you rpious purpose for peace to passe: And besides, 'tis now a long time since it was Printed, and so is forgotten: Wherefore our humble advise (with all due Submission to your Lordships pregnant wisedome) is, that your Grace would revise, correct and more fully expresse your selfe in some things, in the said Book, and so republish it in Print under your own Name: This in our poore opinions, will mightily take with the vulgar, and easily vindicate, and set upright your Graces Reputation. And because we are not ignorant of your multiplicious and waighty affaires in Court, not permitting your thoughts that vacancie, which such a worke would require: let not that trouble your Lordship, our Service shall not be wanting.* Thus, or so your

Divines.

Divines. Well, now that you heare your friends Counsell, what's your Resolution.

L. ibid. *I confesse I looked round about these men, and their motion; and at last my thoughts working much upon themselves, I began to perswade my selfe, that I had been too long diverted from this necessary worke: And that perhaps these might be* in voce hominum tuba Dei, *in the still voyce of men, the loud Trumpet of God.*

P. And *perhaps* my Lord (and that whereof it may be ye wilbe the rather perswaded) the unanimous *consent* of these *Divines*, might be by the instigation of that same Spirit, in which those * 400. Prophets by their unanimous vote prevailed to perswade King *Ahab*, to goe up to *Ramoth Gilead*, that so according to *Gods* own purpose he might there perish. But it might be, you say, *Gods loud Trumpet.* What, to hasten you to Judgement? Certainly, that lying Spirit in those Prophets was sent from GOD, to prepare the way of executing vengeance on that *Ahab* the more speedily, as who had *sold himselfe to worke wickednesse*, in sheding *Nabaths* blood. And surely when I look'd into the *intrals* of this your Booke (as the Roman Southsayers of old did into the *bowels* and *entralls* of their Sacrifices) and found them so *exceedingly vicious and corrupt*, and withall (like to *Cæsars* Sacrifice, wherein was found no *heart*, which the Astrologers took for a bad signe) no heart at all to the true Religion indeed: it suggested these conceits into my mind, about this very passage of yours. But time will try all things. And if you will have my poore opinion, I am perswaded, if you had never put pen to paper (it having been supersufficient to have expressed your mind in your other handy-works, or Practises) and so had reserved your Apology (when requisite) to your perswasive Language, and powerfull Rhetorick, men might have had lesse hold to take off you, when you might have put all your other Actions upon a higher moving Cause, as usually ye doe. But for writing, you know *Litera Scripta manet.* Or else it had been better to have *reprinted* your First *Coppy*, as it was at first, without Alteration, and in your *Chaplains name* still; for so you should both have vindicated it from obscurity, lying hid, and lurking in the belly of Dr. *Whites* Works, and also at pleasure have either owned, or disclaimed it, as you found occasion. Or might have excused any thing, that might be taken in it as offensive, either imputing it to your Chapleins mistake, or to want of leasure to revise it, or (which is the surest and most beaten way) to the

* 2 *King.* 22.

Printer; as was lately done about that notorious Popiſh Book of *Sals* his Devotions. And hereof (if your Lordſhip knows it not) I will tell you a pretty Tale. This Book of Devotion of *Sals*, bearing the Title of *Bishop of Geneva* (although the Church of *Geneva* have no ſuch Biſhops) had been ſo long ago tranſlated into Engliſh, and being purged from thoſe groſſe points of Popery, which were in the Originall Coppy, was by Authority publiſhed in Print, and ſold well. But of late dayes, ſince you came to ſit in that Chaire, one undertook to tranſlate the Originall anew, and intire, as it was at firſt ſet forth by the Author, without altering any thing, as the *Tranſlator* profeſſed in his Epiſtle *Dedicatory* to Mris *Anne Roper*, a notorious Recuſant. This *Tranſlation* being brought to your Chaplein to *licenſe*, it paſt for currant, as containing nothing in it againſt Faith and Manners, and ſo was *licenſed* without the leaſt correction of the groſſeſt things in it. It came to the Printer, who falling aworke upon it, began to ſtumble at ſome no ſmall Popiſh blocks, that lay in his way, inſomuch as he was afraid to goe on, but went and ſhewed them to your Chaplein; who making a tuſh at it, bad him goe on, and he would beare him out in it. So Printed it was. And coming abroad, ſome began to find fault with it; and the ſtinke of the Booke more and more increaſing with ſtirring, it came at length to be ſmelled by your Lordſhip. Hereupon what ſerious examination you uſed about it, I know not: but there being ſome Jealouſie, that ſome one of thoſe THREE foremention'd troubleſome *bitter men* (whoſe Cauſe was then ſhortly to be heard) might haply among other things (might they have been permitted to ſpeake freely (caſt that Booke in your Lordſhips diſh: the next newes we heard of it, was, that a Proclamation is publiſhed for the burning of the Book in Smith-field, wherein alſo all the blame was layd upon the poore Printer, for which he muſt to priſon, and you and your Chaplein were acquitted and cleared, as no way faulty. So eaſie is it with the leaſt breath to blow away the blackeſt clowds, when they threaten a ſtorme either againſt you, or your Chaplein in ſuch caſes. But now in this your Booke, ſo exactly Reprinted, and reviſed, and republiſhed, wherein alſo you have ratified and avowed all in your former Booke for yours, you have for ever faſt bound your hands, that you cannot helpe your ſelfe at a dead lift. Well, 'tis too late now either to prevent, or remedy what is paſt. Yet one thing there

A pretty tale.

is,

is, which you may perhaps deem to be *operæ pretium*, worth your paines, as wherein lyes your maine Confidence of vindicating your Reputation with good men: and that is, some Large Discourses in your Booke, wherein you seeme to be point blanke against the Papists; as about the Scripture *Transubstantiation*, &c. This indeed might say well to it, and passe for currant, were there not in some of them so much grosse allay, as makes the whole to be * *reprobate Silver*, as the Prophet saith; and also, did you not commit a grosse Solecisme in writing a seeming Truth, and practising apparently contrary; and did you not overballance seeming Truths with too much Popish Truth throughout your Booke, as will all along appeare. And you know that if one ‡ dead Fly will corrupt a whole box of oyntment, how much more a Swarme? And a little poyson corrected, and infused in a Potion, proves medicinall: but if uncorrected, and of two great a quantity it becomes *mortall*, and so instead of *healing*, *kills* the Patient. But to proceed.

* *Ier.* 6. 30.

* *Eccles.* 10. 1.

L. p. 9. *I have thus acquainted your Majestie with all occasions, which both formerly, and now againe have led this Tract into the Light.*

P. And not without cause needs your *Tract* to be *led into the light*. I will not here apply that speech of *Christ*, *If the blind lead the blind*, but leave it to the event.

Blind needs leading.

L. p. 11. *GOD forbid, I should ever offer to perswade a Persecution in any kind, or practise it in the least.*

P. How? What doe I heare? GOD forbid? What, neither *perswade*, nor *practise Persecution*, *no not in the least*? And must GOD be named in it too? What meaneth then (as * SAMUEL said to SAUL) the *bleeting of the Sheepe, and the bellowing of the Cattell in mine eares*? Or you mistook the word, when instead of GOD *forbid*, you should have said, *GOD forgive me both for perswading Persecution, and for practising it, and that in as high a measure as possibly I could*, the times considered. And *GOD forgive*, should be from your Heart; whereas *GOD forbid*, is but from the lippes outward, and spoken out of meere Hypocrisie, shameless grown with Impiety; Or else *Persecution* is with you, as *sin* is with many, so frequent and habituall, as the *custome* of *Persecuting* takes away the *sense* of it. Or els as *Paul*, before his *conversion*, was * *mad with persecuting*

* 1 *Sam.* 15. 14.

* *Act.* 26. 11.

persecuting the Saints: So you are so intoxicated with drinking the *blood of innocents*, that you know not what either you say or do. Or, in a word, notwithstanding you have been so long a Practitioner in this kind of Trade, yet you know not what *persecution* is, nor what or who the Saints of GOD be, nor who are the true Ministers of *Christ*, nor who are his true *members*.

* 1 *Tim.* 1. 13 'Tis well, if Ignorance will excuse you: that you might come once to say with *Paul*, * *But I was received to mercy, for I did it ignorantly through unbelife.* But can you say so? Or rather doe you not sin against the light of *Gods* Word, against the light of your Conscience, against the light of naturall Reason, and the Law of Humanity, and against *Gods* Law, and against Mans Law, and (I had almost said) against the Holy Ghost it selfe? Unlesse you be one of those, that for blindnesse *stumble at noon day*. How many godly and able Ministers of *Christ*, together with their Wives and Children, are cast out, and undone by you, and all for not daring to obey you in those things, wherein of necessity they must have dishonour'd GOD? Or for omitting one of your Ceremonies, perhaps but once, or twice, and the like? Yet this with you is no *persecution*, no not in any kind. What is it then? Onely a punishing of the Puritans, that so they may be rooted out. This you blushed not to say openly in Starre-chamber, when you with your Brethren were charged for casting out above a hundred Ministers in *Norfolk*, *Suffolk*, *Essex*, *Kent*, *Surrey*, and where not? But you neither *practised*, nor *perswaded* to it. Why did you not *dissuade*? Why did you not *enterpose*? Why did you not relieve them, when upon Petition to the King, they were referred to you? No such thing. They are a sort of Puritans: they must be rooted out, This is enough to wash your hands of *persecution*: as *Pilate* did of his condemning of *Christ*: for they are Puritans. So the Popish Prelates in Queen *Maries* dayes, in *burning* the Martyrs, were no *persecuters*; for those Martyrs were Heretickes. Nor will the High Priests and Pharisees prove *persecuters*, and *murtherers* in Crucifying of *Christ*, for they could say, He was a *seducer* and *deceiver*. And so in summe, There wilbe found no such thing in *rerum naturâ*, not in the whole world, as *persecution* is. Now what *patience* can refrain it self at these things? O notorious, impious, shameless, graceless Hypocrisie. Or Hypocrisie shall I call that, which hath not the least veile, or cloake, or vizard, or pretence, or colour, or shadow of a shadow to overshadow it withall, but meere shameless *impiety* daring

God

God to his face, using his Sacred name as a white veile to lay over the black-butchery of *Gods* own deare Saints, saying *God forbid*, when his own wicked heart, and blood-guilty Conscience, and foule bloody practises, cannot but convince him of a more impious and shameleſſe lye, then the Divel himſelfe, (except he were incarnate) durſt make? Not *practiſe Perſecution in any kind, no not in the leaſt*? What kind of *perſecution* is there, ô Prelate, whereof thou art not an Actor, and *that in the higheſt Degree*? Doſt thou not *perſecute Gods* Miniſters with *Suſpention, Silencing, Excommunication, Deprivatoin, Degradation*, ſpoyling *their dwelling place, Confiſcation* of their goods by intollerable Fines, Impriſonment, *diſmembring* of their bodies, *ſhedding* of their *blood, banishment*, or driving them to ſeek for refuge from thy cruell Tyranny among the wild Beaſts, and wild Woods, and wild Salvages, in Countryes not inhabited, in deſolate Deſerts, the worſt of which is to be preferred before thy all-deſtroying Cruelty? Nay when they have eſcaped thy Lyons Clawes with their Skin, doſt thou not(* as the Dragon) vomit after them a Flood of *perſecution* with thy venemous tongue? So inſatiable is thy blood-thirſty Cruelty: and yet after all this haſt thou a Forehead to ſay, *God forbid, that I ſhould practiſe Perſecution in any kind, no not in the leaſt*. Now I call *heaven and earth to witneſſe againſt thee*; and that *holy* and *righteous God*, the *Father and King of Saints*, whom thou *perſecuteſt*, and whoſe Sacred Name thou dareſt prophane with tongue and pen, judge thee for all thy Cruelties, and Lawleſſe *perſecutions* of the poore Servants of *Ieſus Chriſt*. Lawleſſe indeed, wherein thou outſtrippeſt the *perſecutions* of *Stephen Gardiner* and *Edmond Bonner*, who had a Law for what they did, but thou haſt none. O what puniſhments in Hell ſhall be ſufficient for theſe things! I muſt confeſſe my *zeale* is here tranſported, but it is not beyond the Cauſe provoking it. I will conclude with this hearty Prayer, though in your words, but not with your Spirit. *God forbid that you ſhould ever*, to wit, for ever, *perſwade Perſecution in any kind or practiſe it in the Leaſt. God forbid you ſhould Ever doe it*: Ever? Amen. Ever. Nay what ſaith the *Lord*? * *For the oppreſſion of the poore, for the ſighing of the needy, Now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him that puffeth at him. Now*: even *Now from him that puffeth at the godly*? Who is that? The *Tongue-maſter*, he that ſpeaks with *flattering lippes, and a double heart, and proud things*, ſaying, *Who is Lord over us*? *Now, Now* will the *Lord ariſe* againſt ſuch as are

* *Rev.* 12.

* *Pſal.* 12.

in

in the higheſt and ruffe of all their wickedneſſe. And do not you think you are one of theſe, yea and a Prime one too? You think? Say I? Doth it ever enter into your *thought*, that you ſhalbe judged for theſe things, and that, *Now*, even *Now*? The Scripture tells us No. For *David* Saith, * *A brutish man knoweth not, neither doth a foole underſtand this*, (what this?) *when the wicked ſpring as the graſſe, and when all the workers of iniquity doe flourish, it is, that they ſhalbe deſtroyed for ever.* Even *Then* in the top of their flouriſhing eſtate they ſhalbe *deſtroyed*. Yea their *flouriſhing* eſtate is the immediate cauſe of their periſhing: *when the wicked ſpring and flourish*: It is *that they ſhalbe deſtroyed for ever.* But *wicked* is a Generall word, and perhaps it hath no reference here to you in particular. Yes certainly, you in particular; the Holy Ghoſt doth in this Pſalme point you out as it were with the finger. How? Note but the Title of the Pſalme: *A Pſalme for the Sabbath day.* But it may ſeem ſtrange that *David* ſhould heare ſpeake of the *wicked*, and of their *flouriſhing* eſtate. What coherence hath this with the Sabbath day? Surely hereby the Spirit of Propheſie notes out unto us a ſpeciall time or age of the Church, wherein ungodly men ſhould moſt notoriouſly oppoſe themſelves againſt the *ſanctification* of the *Sabbath day*, and wherein they ſhould extraordinarily flouriſh and proſper, even as the green and goodly bladed * Graſſe, that groweth on high upon the houſe tops: but in that their *flouriſhing* eſtate, they ſhould ſodainly *periſh*. And of all other times and ages of the Church, ever was this Propheſie ſo extraordinarily and remarkably verefied, for ungodly and deſperate offenders in this kind, as in this preſent age, and eſpecially in the Church of *England*, now ſince your *ſpringing* up and *flouriſhing* upon the toppes of *Canterbury* Palace? For ſhew us any age, wherein the *ſanctification* of the *Sabbath*, or *Lords day* was by publike Edict diſpenſed with, and by ſundry Printed Books cryed down, and you ſhalbe excuſed from being of thoſe men, whom the Holy Ghoſt notes out here for wicked and ungodly. But you cannot. Therefore this Pſalme for the Sabbath day ſpeaks of you in ſpeciall, as being a profeſſed enemy of the *ſanctifi ation* of the *Sabbath*, and ſo of all true holineſſe, and yet you doe ſo flouriſh and proſper in this your wicked and impious oppoſition to all Godlineſſe as never any have done more, nor ſo much in mans memory. But what's the iſſue of this? Theſe wicked enemies of Godlineſſe, and of the *ſanctification* of the *Sabbath* in ſpeciall

* *Pſal* 92.6.7

* *Pſal*.129.6.

ſhalbe

shalbe deſtroyed for ever? But when? Even *then, when* they are in the top of their *flourishing eſtate*. But how ſhall we know this? Firſt, GOD hath ſaid it, and therefore 'tis ſure enough: and Secondly, this their *flourishing eſtate* is an immediate both *ſigne* and *cauſe* of their *utter ruine*. But doth your Lordſhip *beleeve* that this ſhall ever be verefied of you? Why ſhould you not? For are not you the great Inſtrument and Agent in advancing the *Edict for Sports* to its full execution; And why ſhould you not then *beleeve* the reſt, that in the height of your preſent *proſperity* you *ſhalbe deſtroyed for evermore*? And why doe you not *beleeve* it? For *David* ſaith, *A brutish man knoweth not, neither doth a foole underſtand this*: to wit, *when the wicked ſpring as the Graſſe, and when all the workers of iniquity doe flourish, it is that they ſhalbe deſtroyed for ever*. And doe you not *know*, do you not *underſtand* this? Then you fill up the Propheſie to the full, as verefied of you wholly.

L. p. ibid. *But on the other ſide, GOD forbid too, that your Majeſty ſhould let both Lawes and Diſcipline ſleep, for feare of the name of Perſecution, and in the meane time, Let Maſter* Fiſher *and his fellowes angle in all parts of your Dominions for your Subjects*, &c.

P. Here (I hope) you ſpeake it ſeriouſly, GOD *forbid*. At leaſt in part. For you name two things: *Lawes*, and *Diſcipline*: *Lawes*, againſt Jeſuites, as *Fiſher* and his fellowes. And herein it may be queſtioned perhaps by ſome, whether you ſpeake ſeriouſly GOD *forbid*, that ſuch *Lawes ſhould ſleep*. For you know they have ſlept ſo long a time, and ſo ſoundly, that I feare your *God forbid* will not prove *loud* enough to *awaken* them. And as for *Diſcipline*, that's for your *Puritans*. And for that you need not trouble the King to breake his *ſleep*, your ſelfe I trow, can look well enough to the keeping of that awake. For in truth it can take no *reſt* for you. And therefore neither in this reſpect need your *God forbid* to be *ſerious*, as being altogether *ſuperfluous*. Onely the beſt uſe, that you can make of it (as you know it better then I can tell you) is, is that your *God forbid* here may prove ſo happy (for the *vindicating of your Reputation*) as to perſwade the miſdeming world, that if the *Lawes againſt Ieſuites do ſleep*, you are not the cauſe of it, who ever els: *God forbid*: and if *Diſsipline* be over wakefull and too quick, and exceed all bounds, as having no *Law* to confine it (alas!) you are not the Man, *God forbid*. For *wake* or *ſleep* your [*God forbid your Majeſty ſhould let them ſleep*] argueth plainly,

Taking Gods Name in vaine by the Prelate.

plainly, that the keeping of the *Discipline* awake, is his part, whose it is not to let them *sleep*: 'Tis well, my Lord you have so strong a back to lay your *burthens* upon (as is touched before) especially when they presse too hard upon you, as in the clamours and outcryes against your outrages. But what? Doe you come here with your *God forbid your Majesty should suffer Discipline to sleep*, when but a little before, and almost with the same *breath*, you said *God forbid I should ever offer to perswade a Persecution in any kind*? Do we not know what the *awakening* of *Discipline* is? Is it not like the awakening of a *sleeping* Lyon? Doth not then the rigorous and incessant restlesse execution of *Discipline* (so as it can never be suffered once to *sleep*) trench upon *Persecution* at least as neare, as you say *at after*, sundry errours of the Church of *Rome come neare the overthrowing of the Foundation*, or as their *worshiping of Images comes too neare heathenish Idolatry*? But in your Close, you apply your *God forbid* onely against the Jesuites. That's well, that you presse it not with your *Discipline* upon your *Puritans*, as you do the *Lawes against Romes Fisher-men*. And I note here, that for Jesuites you have Laws: but for *Puritans* you have *Discipline*, without *Lawes*: or as it stands in *opposition* to *Lawes*. But what followeth? Alas! what do I find *saluting* me in the very front of your next page?

L. p. 12. *Now as I would humbly, beseech your Majesty to keep a serious watch upon these Fisher-men, which pretend S.* Peters, *but fish not with his net: so I would not have you neglect an other sort of Anglers in a shallower water.*

P. Yet your words seem to import a greater *zeale* in you against the *Iesuites*, then against your *Puritans*. For touching those, you *humbly beseech*: but concerning these, you onely *would have*. And yet what you onely *would have*, is somwhat, and perhaps as prevailing (especially when you set it on in private) as your open *humbly beseeching*. Yea being *Primate of all England*, or *Patriarcha Alterius Orbis*, I know not whether you may speake it in the Popes stile, * *Volumus & jubemus*, as much to say, *I would have*: and then by this reckoning it would surmount, *I humbly beseech*. But what's this *other sort of Fishers*, that you *would not have* his Majesty to neglect? Or what these *Anglers in a shallower water*? or *what their bad nets*? This hath relation to *Discipline*, as the former to *Lawes*; and so though for your *Reputation* sake you modestly spare to name them, yet they are in plain English, your *Puritans*, and those, *Puritan-*

* *Platina in vita Bon. 3.*

Preachers

Preachers especially, because *Anglers*. But where are there any such *creatures*, as *Puritan-Preachers* now adayes? Doe not all conform, and submit to your *Discipline*? And are not all *Non-Conformists* put to *perpetuall silence, as in the grave*? O, but you say, there is a sort of *Puritan Conformists* which are worse then the *Non-Conformists*, whom you have often said, you *would worme out*. And to *worme out*, is as men tread out the *wormes* out of the *ground*. Onely we must not call this *Persecution*, to set your *feet* with all your *waight*, upon *Gods* Ministers. *God forbid*. But who are they? Such as will not *conform* to your *New Discipline and Ceremonies*: Such as will not read in their *congregation* the *Edict for Sports* on the *Lords day*: Such as will not observe the Kings *order* for not *preaching* of *Predestination*, and other *doctrines of Grace*: Such as will not observe the *order* for bare Catechising out of the Booke, by Simple *Question* and *Answer*, without any *exposition*: Such as will not forbeare *preaching in the Afternoon*, and that often times beyond their houre, th: *people* standing on thornes the while, to be at their Sports, considering that *Afternoone-Sermons* are forbidden, but not *afternoon-Sports*: Such as though for feare they submit to their *Prelates domination*, yet you suspect them to be disaffected with your *Church Government*, as being an intollerable Tyranny. These are that *Serious Sort* of *Fishers* you mention But what are those *Shallower waters*, which you say they *Fish in*? Perhaps you meane, they are a Sort of *Shallow-braind fellowes*, poore Snakes, that *angle in shallow waters*, that is, have but a poore Vicaridge, or Stipend, or *preach* to *Shallow-simple people*, (the *Great-Fishes* being in your *deeper* Seaes taken with your *Long-lined Angle*, or *Sweep-net*) or in a *Shallow water*, and that of *force*, because you forbid them to Fish in the *Deep waters of Election and Predestination*, leaving them onely the *Shallowes* of *morall Divinity* to *fish in*, whereby they shall never be able to catch one good Fish, but onely such small Gudgions, as when the *net* is *drawn to shore, or cast away*. And the *Shallower waters* ye oppose to these *Deep waters* the *Iesuites* Fish in. For they Fish in all the *deep Rivers*, and *Ponds* in the Land, yea and most, in the Bishops Seaes, or Cathedrals, where they *find* and *inclose* whole *Sholes* of Fish; and they * Fish in the *Deeps of mens hearts*, and leave not a *Creeke* unfished, and those no simple ones neither, I will not say, *Lords and Ladies* in the Court, though themselves dare professe it So as they can ‡ *Fish out* of them the discovery of all the *Mysteries of State*, whereby they

* Egkathetoi.

‡ *Episcari.*

they maintaine a rich *Trade* of such *Commodities*, by way of *intelligence* to *Rome* and *Spaine* and other Forraigne parts. Whereas your other sort of *Anglers* have indeed an *Angle* and *Line*, that will dive into the *secrets* of Mans *heart*, and that is the *plaine* and *powerfull preaching* of *Gods* Word, which *pierceth even to the dividing asunder of Soule and Spirit, and is a discerner of the thoughts and intents of the heart*: but haply, this is that which you call their *bad nets, which they Fish withall.* Indeed they Fish not with the Golden-nets of *Heliogabalus*; they use not to *bait* their *hooks* with *guided Flattery*, nor with the *glittering shew* of *humane learning*, in powring forth Greek Sentences, which the Fish onely gaze upon, but never *bite*, onely (as * *Ierome* saith) most admiring, what they least understand; and which every novice newly cropt out of the shell of Grammer Schoole, with the help of Books can con, and recite: which is not to *Fish with* Peters *net*, not to preach sound *Divinity* to the *edification* and *Salvation* of *Gods people*, but to Fish for a Whale, for some great *Cathedrall*, or so. And therefore perhaps also you call the *nets* of these men, *bad nets*, as being either broken with age (preaching the good old *Saving Truth*) such as will not hold a good *Fat Fish*, or *benefice*, as when they take to themselves such a liberty in Preaching the *truth*, and against *sinne*, as they come to loose all: or too *small*, such as will not inclose a *plurality* of great *Fishes*, though they be in Severall *Seaes* or *Dioceſſe*. Or not like to the *Monkes net*, which he used to spread his Table withall, till under this veile of *humility* he crope up to the *Lord Abbots chaire*, and rich Table, where he used his *net* no more, having taken the Fish he lookt for. Thus I suppose by this time I have *fished out* your *meaning* of that *other sort of Fishers and Anglers, whom you would not have his Majesty to neglect.* But if he doe, I hope your Lordship will *not neglect* to hinder such *Fishers* from setting up their *Buſses* in your *Seaes*, or to have the least private Pond or *Chappell* to *angle* in. You said well to such fellowes (when the time was) when with the help of *Noy*'s *Arke* you suppressed that great *Buſse* of the *Feoffees in Trust*, which had it gone on, would have in time drawn many *Fishes* out of the *Devils* * *nets, of whom they are taken captive at his will*, and have translated them out of your *brackish* and *bitter Seaes*, into those *Fresh Rivers of the waters of life*, where they should have bin out of danger to be *catcht* with your *carnall baites*, though they could hardly escape your *tearing Hookes*. But enough of this.

* *Nihil est facilius, quàm impositam multitudinem volubilitate verborum decipere, quæ quicquid non intelligit, plus miratur. Nabis sine Cortice. Hor.*

* 2 Tim. 2.26 Ezogremenoi

Ye

Yet one thing more here I cannot but note, and that is this: you *humbly beseech* his *Majesty* to keep a serious watch over the *Romish Fishers*: and withall you adde, that *another Sort of Anglers be not neglected.* Who this other *sort* is, is shewed, namely your *Puritan Preachers*: that is to say, *The most godly, painfull, zealous Ministers in the Land*; and so the most *vigilant watchmen* to preserve the *flockes* of *Christ* from Wolves and Foxes, that seek to devoure them. And who are these Wolves and Foxes, but these Romish Fishers you speak of? that I may not say also, your homebread Wolves and Foxes, the Prelates, and their Faction. Now if the Lawes against these Wolves and Foxes doe sleep, and if the faithfull *watchmen* be removed, and none but a sort of dumb * *dogges* left, that either *cannot, or will not, or dare not barke*, but themselves helpe to devoure the *flocks*, as the Prophet speaks: do you think, that though the King should *keep* never so *serious watch*, it were possible to preserve his *people* from perishing by these Wolves? Certainly the case being so, though the King should watch both night and day, and had *Argus* his eyes, yet he should but weary himselfe to no purpose, yea although he *had* the help of your many-eyed *dogges* your *Pursuants* (who are cunninger at fastening upon the *Shepheards*, then upon the *Wolves*) to boot. For then how easily and quickly may the Wolves and Foxes devoure all the Flocks in the Land, when the faithfull *Shepheards* and *wathmen* (as your Lordship knowes *Leo*-well) are taken away; and when those Fishers can show the *people* this your Book, which as a vast *net* were able at one draught to inclose *multitudes*, by *exorting* them to be *reconciled* to *Rome*, and that upon this one *ground*, that the *Church* of *England* and of *Rome* is *one* and the *same Church*, no *doubt* of that? of which anon.

The Prelates Counsell to the King perillous.

* *Isay.* 56. 10, 11.

But yet, me thinks, I have not all this while dived deep enough to sound the bottome of this *word*, *Not neglect.* Somwhat of a moderate Speech, in the smoothnesse of the barke. *Not neglect*, as if you should say, *I would not have your Majesty to be too rigorous against the Puritan Ministers, good men, but yet I would not have you to neglect them.* But we cannot *better* find out the full *meaning* of this *word*, but by the *large Commentary* of your *Practises*, which *summed* up together, amount to thus much. *I would not have your Majesty to neglect, that is, I would not have your Majesty neglect means, that can possibly be devised, for the utter rooting out of these Puritans, that do so pester your Kingdome. And for that you must make your main aym at the suppressing of the Puritan Ministers.*

For ſmite the Shepheard, and the sheep wille Scattered. Now forasmuch as all Non-conformiſts, are put to perpetuall ſilence, wherein we have been helped by your good Lawes: and we want Lawes to deale with your Puritan Conformiſts: therefore we muſt ſupply that with policie, backed with your Royall Power. Your Majeſty muſt ſet forth Edicts, lying a ſtraight charge on us Prelates, to ſee them executed. For inſtance: That all Miniſters, yea and that in their own Perſons, not by their Curates, do read in their ſeverall Congregations reſpectively your Book for Sports on Sundayes and Holy-dayes. This will pack away a good many of them, who I know will never read it. Let another be made, for ſetting up of Altars in all Churches, as that for S. GREGORIES *under S.* Pauls, *which would be pulished in Print, although in the meane time it be ſafely kept among the Records of the Counſell Board; and your Proclamation ſince enjoynes all Orders for Religion to be obſerved, whether Publique, or Private, being made at the Counſell-Board. A third, to prohibit all Lectures on the week dayes, and alſo preaching on the Afternoones on Sundayes. A fourth, prohibiting Controverted points to be preached on at all, or Predeſtination, &c. which will mainly pinch the Puritans. A fift, That whatſoever Rites we Bishops doe or ſhall impoſe upon the Churches, may be ratified under your Majeſties Broad Seale, both for the preventing of Premunires, and ſuppreſſing Clamours of the People againſt the Prelates, and enforceing Miniſters to obey them. A ſixt, That a Proclamation be published, to inhibit all men from ſpeaking or writing againſt the Religion of the Church of* England, *As it is now eſtabliſhed, leaving out that other Phraſe, as it was in Queen* Elizabeths *time, and turning into, As it is Now eſtabliſhed. And to all theſe adde, Vnder pain of your Majeſties moſt heavy Diſpleaſure; not nominating any particular punishment, becauſe of the Lawes, but leave that to us; for ſo long as you doe but give us power, we ſhall not want meanes and wayes to punish them, ſo long as either the High Commiſſion, or Starre-Chamber doe ſtand. And thus in short time, there ſhould not one Puritan be left in the Land.* And all this I meane, by, *I would not have you neglect.*

Thus we know your mind, But in the meane time, my Lord you might doe well to conſider and conſult, what may be the Conſequences of theſe things, that you thus load the King withall, What? Thus to *root* out the *Puritans*, and ſo by your *Innovation of the State of Religion* by Law eſtabliſhed, to make way for your *Reconciliation* with *Rome*? Take heed what you doe. Have you not learned that *principle* in the *Politicks, That Suddaine Changes in the Civill Government, and moſt of all*

in

in Religion, is full of perill ? And another notable point of *prudence* I have read of, *For a Prince* (how ever he may haply connive, yet) *not to appeare the prime Author of such projects and practises, as may breed a heart-burning in the people.* For as the Heathen Poet sung,

Invidia Siculi non invenere Tiranni
Majus Tormentum-----.

And the Wise-man saith, * *Who can stand before Envy* ? *Not Cæsar himselfe* And therefore if you tender the Kings *honour*, and the *peace* and *weale* of his Kingdome, doe not lay too great a *burthen* upon him. Give way, that some things may be imputed to your *zeale*, so as if you should come to be questioned for it (as you have no such feare, so long as there is no Parliament, which I hope you will look too well enough) the King may have opportunity to show his favour, in spreading his Royall wing over you. But my Lord you professe great love to his Majesty, and to the *peace* and *prosperity* of his Kingdome: Will you now show how *zealously* and *sincerely* you *love* the King and his *people* at this time? At this *calamitous* and dangerous time, when you see a whole Kingdome, even his Native Countrey fallen off at one clappe. And for what cause? Some say, *'Tis for Religion*, because they cannot injoy it in that *purity*, nor their *Consciences* in that *liberty*, as antiently they did, before the Prelates came to be set over them; but by that their meanes, they are more and more *presséd* (as they complain) to bring them to a full *conformity* to your *Church of England*, as now you have made it, which you say, is all one with the *Church of Rome*, and which in your Booke you labour to reconcile to *Rome*. And can there be any thing more offensive to true Christian Stomacks, then the burthening of their *Consciences* with such things as are against *Gods* Word, and *Christs Kingdome*, and their *Christian Liberty*? Or is it not for this Cause, that they are thus fallen off? But the Late Proclamation *given* at *White-Hall* Febru. 27. 1639. seemes to *intimate*, that one maine Cause of the *Scots discontent*, is the *Hierarchicall Government*. For there it is said, *We neither can, nor will permit Episcopall Government established by many Acts of Parliament in that our Kingdome, to be abolished.* And againe, *the* Proclamation saith, *And further we thinke to declare unto you, and to the Christian world, that by our Intention of introducing the Service Booke into that Kingdome, we had not the least thought of Innovation in Religion, in this or that, but meerely to have a conformity with that Worship of God,*

* Pro. 27. 4.

God, *which is observed within both our other Kingdomes, though ill-minded men have wrested some things in it to a Sinister Sense.* Thus it seems to me, that the Scots are discontented with *Episcopall Government*, and *Ceremonies*; which usually go together. Now were it not a worthy and admirable piece of Service in your Lordship to his Majesty to study, how the State may be reduced, and that in the most peaceable and safe way, that may be? Will you be pleased to take a Fooles Counsell? Would you purchase to your selfe an immortall name, and become a *Mirrour* and *Miracle* of this age, and an example to all *posterity* (the King having past his word) and so do the best service to the King, that ever any of his Subjects hath done? Do no more but this: *Cast away your Rochet and Miter;* Divest your self of all *Episcopall Ornaments* and *Titles*; Utterly renounce and relinquish your *Hierarchy*, as being not onely against *Christs word* and Kingdome (as afterwards shall by *Gods* Grace appeare) but also as being most pernicious to the *Peace and Welfare of Civill States*, most *Antichristian*, and one particular cause expresly of the defection of a whole Kingdome from his Majesty. Now show hereby, that you so love the King, that rather then he shall loose one of his Kingdomes thus, you will utterly and voluntarily depose your selfe *from* your *Hierarchicall* throne. And I know your Lordship doth every where professe your love to *peace*, and tell us very much of it in your Book. Now can there be a more peaceable way then this to reconcile *Scotland*, and reduce them under the Kings Government? And as for *ceremonies*, if they stand in the way, I assure my selfe, were your *Hierarchy* but once removed out of the way, either his Majesty would take an Order for them, or they would even *sponte sua* of their own accord fall, as having now no more Masters to waite upon. But enough of this. It shall be my dayly *prayer* in the mean time, that GOD would establish his Majesties Kingdomes with the *Gospel of peace*, and the *Peace of the Gospel* in our dayes, and to our Posterity till the coming of *Iesus Christ*. You proceed.

L. p. 13. *'Tis truth, I must tell it, 'tis the Gospel I must preach it.* 1 Cor. 9. 16.

P. 'Twere well, if you told nothing but Truth, and that not onely, of necessity, with a *must*, but of * *love*, and of a ready mind. But your Book will further show what *truth* you *tell* And for the *Gospel*, when doe you *preach it*? Or how? What? As the Apostle did whom you quote? And if you *must preach it*,

* *Phil.* 1. 15.

it, why doe you restrain others from it? That your selfe onely might *preach*? Why then *preach* you no oftner? Surely your restraing of others from *preaching*, puts the greater *necessity* upon your selfe (if indeed you be a *Minister of the Gospel*, and not a *dumb Priest*) to *preach* the more frequently. For indeed you Prelates take upon you to be as so many Popes, or *universall* Pastors over all the Churches in your Diocese respectively (though you seldome or never *preach* in any) and the Ministers must be but your Curates; So as they also must *preach* no more, nor oftener, nor otherwise, then you their *good Lords and Masters* doe prescribe and limit them, by vertue of their oath of Canonicall obedience. Thus have you taken away the * *Key of knowledge, and hangd it at your owne girdle, so as neither ye goe into heaven your selves, and those that would enter, ye hinder.* But what doe I say? Have you and your Prelates reserved to your selves (as one of the *Papall Reserved Cases*) the power of *preaching* the Gospel? My Lord under correction you forget your selfe. Do you not remember the Kings Order for *preaching*, or rather for *not preaching*, that no Ministers, of what *degree* or *ranke* soever they be, Archbishop, Bishop, *and all under them*, shall not *preach* of the *Doctrines of Election, Predestination, Redemption of the Elect onely, Effectuall vocation of the Elect onely, Iustification of the Elect onely, Assurance of Salvation to the Elect onely in Grace*, all which *Doctrines* are the maine and *sole Doctrines of Grace, and of the Gospel*, So as for Ministers not to *preach* of these, and maintaine them against the Adversaries thereof, and especially in these times of *opposing* and *undermining* the *truth* of *Grace*, and of the *Gospel*, is to cease to be Ministers of the *Gospel*? According to which reckoning (if the said Order be strictly observed, as you Prelates in all your Visitations doe charge the Ministers, inquiring of those, that be Delinquents in this kind, to *suspend* or *admonish* them) you have no *preachers* of the *Gospel* left in the Church of *England*. And doe you not remember, that one Lent, after the said Order was come forth, two of the *learnedst*, and most Orthodox Prelates of the *Church of England* for *preaching* before the King of such points, were both checked for it, since which time, I doe not herre they have transgressed the said Order? And therefore I conceive, that his *Grace of Canterbury* is by the same Order inhibited to *preach* the *Grace* of the *Gospel*, or the *Gospel* in these dayes. King *Iames* indeed gave out an Order, inhibiting all inferiour Ministers onely to *preach* of those points, but

* *Luk.* 11.

Durham, *Sarisbury*.

reserved a *liberty* to Prelates and Deanes, to *preach* of them, as being men of *more discretion*, then ordinary. But now Bishops, nay Archbishops, and all are involved. Therfore had not your Lordship forgot your selfe, I suppose, you would not have told the King to his face, *That the Truth you must tell, and the Gosse' you must preach.* Therfore correct that word, my Lord.

L. ibid. *And when the Foundations of Faith are shaken, be it by Superstition, or Profanenesse, he that puts not to his hand, as firmely as he can, to support them, is too wary, and hath more care of himselfe, then of the cause of Christ.*

P. A Speech Surely, which without any more adoe were sufficient to *vindicate your Reputation* with all good men, had your words but a right meaning. But your *Foundations of Faith* are layd so low in the Earth, * *in Generalibus*, that no man can come clearely to discerne them, or what you meane by them. And besides, did you in this place meane the true *Foundations of Faith* indeed, yet being not constant to this in other of your *passages*, and much lesse in your *practises*, this is of the lesse credit, to obtain even of Charity it selfe any favourable *interpretation.* And having read over your Book, we come to be so well acquainted with your *Foundations of Faith*, that we may say truely, It no more belongs to you to put to your hand to support the true *Foundations*, then it did to § *Vzzah* to *stay the Arke, when the Oxen shooke it.* For which his meddling, *the Lord smote him.* And I feare little *better* will be your *reward.* Nay what *reward* shall you expect, who instead of *supporting* the *Foundations of Faith*, doe put your *heart*, and *head*, and *hand*, and all you can to *supplant* them? (As we shall see all along.) And I am perswaded, the more you speake in this kind, the more you rubbe and gall your owne Conscience, and make it so tender in this respect, that the least touch of *conviction* goes to your heart.

* *Dolesus versatur in universalibus.*

§ 2 Sam. 6. 6, 7

But stay: Do I not mistake, *Foundations* of *Faith*, instead of *Superstition* and *Profanenesse*? For Them, here, may have for Antecedent aswell *Superstition* and *Profanenesse*, as *Foundations* of *Faith.* And so the sense runnes thus, He that puts not to his hand as firmly as he can to *surport them*, that is, *Superstition* and *Profanesse*, is too wary, &c. And now that I consider it better, this must be your meaning, if your words and deeds agree. And for proofe, let us come to *particulars.* You give us two *generall* instances, whereby the *Foundations* of *Faith are shaken.* The one, *Superstition*, the other *Profanesse*. Answerable to these

two,

two, I will help you out with two *particular instances*, the one of *Superstion*, the other, of *Profaneſſe*; by both which the *Foundations of Faith are shaken*; which we ſhall ſee how firmely you Support.

Firſt, For *Superſtition*, I inſtance in *Altars*. Theſe you *erect*: theſe you *bow* unto. Now to ſet up, and *bow unto*, or *before*, or *pray towards* an *Altar* of *wood* or *ſtone*, overthowes *Chriſt*, the *Prime and maine Foundation of Faith*; and that by your owne Confeſſion. For *Altars* in the Old Teſtament were ordained of GOD to be *Types and Figures of Chriſt*, as alſo were the *Sacrifices*, and the *Prieſts*. But now *Chriſt* being come, our onely Sacrifice, our onely *High Prieſt*, and our onely *Altar*, thoſe *Types* doe all *ceaſe*. And in the New Teſtament; as *Chriſt* is called our *Sacrifice* and *High Prieſt*; So alſo our *Altar*. * *We have an Altar* (ſaith the Apoſtle) *whereof they have no right to eate, which ſerve the Tabernacle.* Why ſo? For the *Levites* or *Prieſts*, which ſtill *ſerved the Tabernacle*, reſted ſtill *in the Typicall Altar*, denying *Chriſt* to be come, and ſo they have *no right* to *Chriſt* the true *Altar*, he being come, and having aboliſhed all *Types*. And the Apoſtle there doth clearely prove this our *Altar* to be *Chriſt*. For (ſaith he in the very next words, as a reaſon annexed) *The bodies of thoſe Beaſts, whoſe blood is brought into the Sanctuary by the High Prieſt for ſinne, are burnt without the Campe: Wherefore Ieſus alſo, that he might Sanctifie the people with his own blood, ſuffered without the Gate. Let us goe forth therefore unto him without the Campe, bearing his reproach For here we have no continuing City, but we ſeeke one to come. By him therefore let us offer the Sacrifice of praiſe to God continually, that is, the fruit of our lips, giving thanks to his name.* In which words taken together, *Chriſt* is ſet forth unto us both as our *onely Altar*, and as our onely *High Prieſt*, and as our onely *Sacifice*. Firſt, as our onely *Altar*, verſ. 10. Secondly, as our onely *High Prieſt*; For ſo he ſtands in relation to the *Leviticall Prieſthood*, as the *Truth* to the *Type*, v. 11, 12. Thirdly, as our onely *Sacrifice*, in offering his owne *blood*, v. 11. And thus he is ſaid to *Sanctifie us*. And this *ſanctifying* hath ſpeciall relation to *Chriſt*, as the onely *Altar*. For in the * *Law*, no *Sacrifice*, or *Offering* was *ſanctified*, but by the *Altar*. being offered up upon it. As *Chriſt* ſaith to the Scribes and Phariſees thoſe *blind guides*. ‡ *Ye Fooles and blind: whether is greater the gift, or the Altar, that ſanctifieth the gift?* Thus every *gift*, every *Sacrifice* is *ſanctified* by the *Altar*, on which it was *offered* up. This *Altar* is onely *Chriſt*, whoſe *blood*

* *Heb.* 13.10.

* *Exod.* 29.37.

‡ *Math.* 23.19

being offered up upon the *Altar* of his *Divinety*, *Perſon*, or *Nature*, was thereby *ſanctified*, and accepted of GOD, for an All-ſufficient *Sacrifice* for our *ſinnes*. And thus both the *perſons* of all true *beleevers*, and their Spirituall *Sacrifices* are *Sanctified*, being offered up, and preſented to GOD on the *Altar Chriſt*. Our Perſons, as, *Heb.* 13. 12. and our *gifts*, or *Sacrifices*, v. 15. *By him therefore let us offer the Sacrifice of praiſe continually, that is, the fruit of our lippes, giving thanks to his Name.* Thus through Faith in *Chriſts* Name, all our *Sacrifices* of *Prayer*, of *Praiſe*, of *Almes*, and of a *Contrite heart*, are *Sanctified* and *accepted* of GOD, as Teſtimonies of our Faith, Charity, Repentance, Thankfullneſſe, and Obedience, as being offered up upon our onely *Altar Chriſt*. This onely *Altar* it is, that *Sanctifieth the gift*. Thus we ſee how theſe *three*, *Altar*, *Prieſt*, *Sacrifice*, are equally, and inſeparably reſident in *Chriſt*. So as he is as well our onely *Altar*, as our onely *High Prieſt*, and our onely *Sacrifice of expiation*. And *Bellarmine* himſelfe confeſſeth, that theſe *three*, *Altar*, *Prieſt*, *Sacrifice*, are Relatives, and alwayes goe together. Hee therefore that ſets up another *Altar* beſides *Chriſt*, may as well ſet up another *High Prieſt*, and another *propitiatory Sacrifice*, as Antichriſt doth in the Maſſe. And to ſet up any one of theſe, not onely *ſhakes*, but quite *overthrowes the maine Foundation Chriſt*. And for the *Altar*, the *Sanctification* of all *Sacrifices* and *offerings* is ſo proper and peculiar unto it, that one of your * Divines, going about to maintaine your *Chriſtian Altars* (as he calls them, but indeed Antichriſtian) ſaith expreſly, that of *neceſſity there muſt be an Altar in every Church, as of wood or ſtone, to Sanctifie the Sacrifice, otherwiſe it ſhould be altogether unſanctified.* And how comes this *Altar* of his and yours to have ſuch a *treaſure* and *overplus* of *holineſſe* in it, as to communicate ſuch *holineſſe* to the *Sacrifice*, yea to the *Sacrifice* of *Chriſts body* upon it (as he puts it) but by the Biſhops *Conſecration* of it, as the ſame Author ſaith, whoſe Book is by your Chapleins *licenſe* publiſhed in *Print*. So as it ſeems your Epiſcopall *conſecration* of the *Altar* infuſeth a *holineſſe* into it, and the *Altar* communicates and imparts its *holineſſe* to the *Sanctifying* even of the *Sacrifice* of *Chriſts body* it ſelfe, which you would not have to be farre off from the *Altar*. But now it being moſt evident hereby, that your *Altars* doe quite *overthrow the Foundation Chriſt*, who is our onely *Altar*: how *firmely you put to your hand to ſupport this Foundation, I call heaven and earth to witneſſe againſt you*; who being

* *Dr. Pocklinton in his Sermon of Chriſtian Altars.*

being on the contrary a *Supporter of Altars*, and ſo a *Supplanter of the onely true Altar Ieſus Chriſt*, you give *ſentence* againſt your ſelfe, as one that is *too wary, and hath more care of himſelfe, then of the Cauſe of Chriſt*. And foraſmuch as you are ſo *zealous* in promoting your *Altars* in every Church, I do here in the Name of *Ieſus Chriſt*, proteſt againſt you, as a moſt notorious Adverſary of *Chriſt*, and ſo an *Antichriſt*, a ſetter up of Judaiſme or Heatheniſme in your *Altars*; and I doe utterly renounce all *communion* with you in your *ſervices*, the principall part whereof you place in your *Altars*, which are ſo many damnable *Idols*, which you *adoring*, are damnable *Idolaters*, and which are ſet up and upholden to the intolerable reproach of *Chriſt*, and whereby he is altogether denyed and renounced. And thus you give juſt cauſe to all true Chriſtians to *ſeperate* themſelves from your *communion*, in your *worship* of a falſe *Chriſt*, as your falſe *Altar*, if they will hold their *communion* with *Chriſt*.

Now for the *ſecond* Inſtance of *ſhaking* the *Foundation Chriſt*, which is *Profaneſſe*. Tell me, are not the ten *Commandements Fundamentalls*, as being the *principles* and *rules* of our *Sanctification*. So as the Popes Paraſites are not ſo impudent, as in their *Decretals*, and other writings, to affirme, that *he* can *diſpence* with the *morall Law*, although they ſay of him in the *Decretalls*, That *Papa aliquando nimium Papaliter diſpenſat*, *The Pope ſometimes diſpenſeth too papally*, or *Pope-like*. What ſay you then of the *4th Commandement*, touching *the Sabbath day of the Lord our God, and the Sanctification thereof*? Dare you ſay, the *Commandement is not Morall, being placed in the midſt of the Ten*? And though that *ſeaventh* day (being the Laſt of the week, as wherein God reſted after the finiſhing of the worke of Creation, which he therefore appointed to be the *Sabbath day*, of the Old Teſtament) be now abrogated, as giving place to a new *Sabbath day*, the Firſt of the Weeke wherein our *Lord Ieſus Chriſt* (having finiſhed the worke of a New *creation*) riſing againe, entred into his Reſt, namely the State of Reſt, *Immortality*, and *Glory*: is therefore the *4th Cammandements Morality* ſo abrogated, as it is not ſtill in force to injoyne us Chriſtians the *Sanctification* of that *day* of the Week, which is the *Sabbath day of the Lord our God, Ieſus Chriſt*? Or doth it not alwell, and by the ſame Reaſon bind us Chriſtians to the *Sanctification of the firſt day of the week*, as whereon the *Lord our God Ieſus Chriſt reſted from a greater worke of Creation*: as it did the Jewes to the *Sanctification* of the *7th* or laſt day of the Week, as whereon the

Lord God rested from his worke of the Creation of Heaven and Earth? It is so demonstrative and cleare, that to deny it, argues not onely grosse *ignorance* in the *knowledge* of *Christ* and of *Divinity*, but also a mind destitute of *grace* and true *sanctity*, that dare imagine the least *imperfection* or *mutability* to be in that, or any other of the *Morall Commandements*. Now if the *4th Commandement* bind us Christians (as 'tis cleare it doth, and as hereafter I shall take occasion to be a little more large in it) to the *Sanctification* of the *Sabbath*, or *rest day*, of the *Lord our God*, which is now the *First day of the weeke*, upon the same Reason, that it obliged the Jewes of the Old Testament to keep the *7th or last day of the week*: then is not the open profanation of the *Lords day by sports and pastimes*, a shaking of a *foundation* of *Faith*? Nor doe I meane onely a Profanation thereof *de facto*, in *practise*, either through *ingnorance*, or *custome*, or *frailty*: but by open and professed *Toleration* and *Dispensation*, and that by *publick Edict*, incouraging *people* to such vain *sports*, and *pastimes*, as doe most Heathenishly profane not onely the Day, but the very name of *Christianity* and *Christian Profession*. So as this Profanation and so violation of the *4th Commandement*, is of a very high nature, and a *sinne* of *presumption*, as wherein humane Authority lifts it selfe up against and above the Law-giver himselfe, daring to dispense with his *holy* and *eternall Law*, and that in giving liberty to the flesh to commit *sinne*, even with greedinesse. Now this *Foundation of Faith*, whereby the Communion of Saints, and all true *sanctification* of *life*, is supported, and maintained, to wit, in the due *sanctification* of this day, in all *holy duties*, publique and private, being thus not onely *shaken*, but with high contempt *troden* under profane feet, through intollerable pride of men: have you put to *your hand as firmly as you can to support it*? Did you interpose your selfe, that that *Booke for Sports* might not be revived out of the Ashes, wherein it had lyen so long buried, as it was all, rotten, and forgotten? Or, that it might not be *reprinted*, with a new Enforcement? Or at least (if it must needs be so) that it might not be *pressed* upon Ministers, to read it in their Congregations to the manifest dishonour of GOD, and their holy Ministry, and to the great offence of their Consciences, and of their People? And when the feare of GOD, and their owne Conscience withheld some from reading of it: did you spare any of them from *suspension* at least? Did you spare Mr. *Wilson* of *Kent*, from Suspending him with your own mouth? Nay were not divers

Ministers,

Miniſters, in *Surrey* and els where, as in *Kent*, *Eſſex*, &c. ſo *proſecuted*, as either they were put out of their *livings*, as Mr. *Snelling* of *Kent*, or els for feare of worſe, did voluntarily quit their *livings*, and got them gone? And when upon *petition* ſome were *referred* to you, what *reliefe* had they? Did you *put to your hand, as firmely as you could to ſupport* the poore men? Or did you ſhow them the leaſt *mercy* or *favour*? Nay, on the contrary, are you not the Grand, if not the Sole Inſtrument both of *reviving*, *republishing*, *preſſing* it upon Miniſters, *punishing* and *oppreſſing* them, yea and *undoing* them about it? Is this to *put to your hand as firmly as you can to ſupport ſuch a Foundation of Faith*, when you not onely *shake*, but *breake down* the *Pillars*, by whoſe Miniſtry ſuch a *foundation* is maintained? Are you not then not *onely too wary, and one that hath more care of himſelfe, then of the Cauſe of Chriſt*: but too unreaſonably bold, and impious, in not onely not *ſupporting*, but *putting to your hand as firmely as you can* to the utter demoliſhing and ruinating of theſe *holy Foundations of Faith*, both by your Antichriſtian *ſuperſtition*, and Heatheniſh *profaneſſe*? Nay, in ſo ſhaking one *Foundation*, the *4th Commandment*, in the open *toleration* of the *profanation* of the *Lords Sabbath day*, you ſhake all thoſe *ten Foundations*, overturning all *holineſſe*, all *duties* to *God* and Man, as *Infidelity* againſt the *firſt Commandement*; Setting up your May-Idol-Poles againſt the *ſecond Commandement*: *taking Gods name in vaine*, in breaking that Baptiſmall vow of Chriſtianity, in renouncing all *vanity*, againſt the *third Commandement*: deſpiſing and abuſing *Gods* Ordinances againſt the *fourth*: teaching *irreverence* and *diſobedience* to *Parents* and *Maſters*, and that expreſly againſt the *fifth Commandement*: giving occaſion of *murther*, againſt the *ſixth*: of *adultery*, againſt the *ſeaventh*: of *drunkenneſſe*, and ſo of *theft*, and opening the very *flood gate* to all *wickedneſſe*. To conclude this point, Either your Lorſhip is moſt grolly *ignorant* of the *Foundations of Faith*, what they be, or you are extreamely ſelfe blind in imagining, that the world will not ſuſpect any Serpent lurking under the green leaves of your goodly *words*, having too much taſted of your *bitter fruits*; ſo as your fair *words*, and foule *actions*, muſt needs make men aſmuch abhorre your graceleſſe *hypocriſie*, as they doe your ſhameleſſe *impiety*, while under a faire colour and meere pretence of *holding and upholding the Foundations of Faith*, you undermine them, and blow them up.

L. p. [13, 14. Comparing the Church to a Hive of *Bees*, you

you say] *Now the King and the Priest, more then any other, are bound to look to the Integrity of the Church, in Doctrines and Manners, and that in the first place.* [And a little after] *Now in this great and busie worke, the King and the Priest must not feare to put their hands to the Hive, though they be sure to be stung. The Kings case (as King* Davids) *is to be stung with Bees: but when it comes to the Priest, the case is altered: they come about him like Wasps, or like Hornets, rather; All sting, and no honey there. And all this for no offence, nay sometimes for service done them, would they see it,* &c.

P. However you may please your selfe in your *conceits*, in playing with this your *similitude* of *Bee-hive*: yet perhaps upon a review of all *circumstances*, you will begin to discerne no small *incongruity*, except you can salute it with, *Similitudo non currit quatuor pedibus*: A Similitude runs not upon all foure. For first, *A Hive of Bees* you know, is a kind of compleat *Common-weale* within it selfe. Such is *Christs true Church*. The Chiefe and great *Master-Bee* in this *Hive*, is *Christ, and his holy Spirit*: A *Christian King*, who is *in* and *of* the *Hive*, is under *Christ*, a kind of Subordinate *Master-Bee*; whose Office it is, to see, that the expresse *voyce* and *Law of Christ*, and that alone, both touching Doctrines and Manners, be duely observed both by the *Ministers* and *People*, and that the Delinquents and Offenders be either *reformed*, or *punished*, according to the same Law of *Christ*. As for the *Priest*, whom you name, and set Gheeke by Jowle with the *King*, and that twice here for fayling: let me tell you, that the *New Testyment*, and so the *true Christian Church* knoweth not, neither acknowledgeth any *Priest*, besides *Christ*, who is, as the onely *Altar*, so the onely *Priest* of his Church; as is noted before. And did not I say, *That Altar and Priest would ever goe together?* Here you are up with your Priest. And who is this Priest? Even no lesse, then the Metropolitan of all *England*. Poore humble Priest! But a Priest, however. Otherwise what should you doe with your *Altar*, we spake of, if you had not a Priest to it? And having an *Altar* and *Priest*, you must needs have a Sacrifice too, els all would be lame. As *Isaack* said to his Father, * *My Father, here is fire and wood, but where is the Sacrifice?* So you may Say, we have here an Altar, and Priest; we must *have a Sacrifice* too. But (I say) the true Church of God acknowledgeth no *Priest*, but *Christ*, as no *Altar*, no *Sacrifice* but Him. Onely indeed all true *beleevers* are called, and made of God ‡ Kings and Priests and ‡ a royall Priesthood, as were also the beleeving § Jewes uuder the Old

* *Gen.* 22. 7.
‡ *Rev.* 1. 6.
‡ 1 *Pet.* 2. 5. 9.
§ *Exod.* 19. 6.

Testa

Testament, to whom *Moses* saith, *Ye shalbe unto me, saith God, a Kingdome of Priests, and an holy Nation.* As for *Aarons Priesthood*, it is abolished and swallowed up in our onely High Priest, *Iesus Christ*, † made *a Priest for ever after the order of Melchisedech*. † *Heb. 7. 17.* Yet every *beleever* is a *Priest*, to * *offer up Spirituall Sacrifices to God by Iesus Christ*. * *1 Pet. 2. 5.* Which shews a plain difference between *Christs* Priesthood, and our royall Priesthood. For We *offer up Spirituall Sacrifices to God by Iesus Christ*, but he by himselfe offered the Sacrifice of himselfe to GOD for us. So as not even *Ministers* of *Gods word* are otherwise Priests, but as they are *beleevers* onely in their publick Ministry they are the mouth of *Gods people*, in offering up to GOD *Spirituall Sacrifices of Prayer and thanksgiving by Iesus Christ*. But your *Priesthood*, my Lord is a new *Order*, of *humane Ordinance*, and *Ordination*, not found in, nor founded upon *Gods word*, and therefore a false, and unlawfull *Priesthood*. ‡ *For no man takes this honour upon him, but he that is called of GOD, as was Aaron.* ‡ *Heb. 5. 4.* But your *Priesthood* hath no *calling* from GOD. Nor doth the New Testament once call a Minister of the Gospell *hierùs*, Sacerdos, *Priest*. It calls them *Presbuterous* indeed, *Presbyters*, or *Elders*, but never *hiereis*, Sacerdotes, *Priests*; for *hiereùs*, is properly such a *Priest*, as offereth a slaine *Sacrifice*, as *hiereion*, is a *Sacrifice* that is slaine. And thus are you *Priests*, in Sacrificing either *Christs body*, as in the Masse, or els the Bodies of his Saints, who are in this respect accounted as Sheep for the Slaughter. *Rom.* 8. 36. Let therefore the Church of *Rome*, (and yours of *England*, if ye will) have her *Priests*, *Altars*, *Sacrifices*: as for the true Church of *Christ*, she admitteth none of all these. And though you yoak your *Priest*, or (as *at* * *after*) your very *aliâs*, the Archbishop of *Canterbury* with the King: yet we must put *kasma méga*, a vast difference and disparity between them. For first a *Christian King*, or Magistrate Suprea m is (as we touched before) both within, and of the Hive: but the *Priest* you speake of, is quite without the Hive, and none of the Hive, no Priest of *Christs* true Church, but an intruder, *Droane*, *Wasse*, or *Hornet*. * P. 155.

Secondly, good Christian Princes, executing their office aright, are § *Nursing Fathers to the Church*, and helpe to bring in *supply* to the Hive, and guard it from *vermine* and *weather*: but your *Priest*, even the whole Generation, and *swarme* of them, are *Step-fathers* to the *Bees*, and are *Droanes*, eating up the Honey, as you confesse here of some; if not *Wasses* and *Hornets* also, Stinging and Killing the *Bees*, or chasing them § *Isa. 49. 23.*

out of the *Hive*, into some *hollow tree* in the Desert.

Lastly, the *King* doing his office in, and to the *Hive*, is *loved, reverenced*, and *obeyed* by the *Bees*, and they yeeld him a Tribute of their *Honey*: But when your *Priest* puts his rough hand to the Hive, the *Bees* are ready to fly about his *eares*, as not acknowledging any such Usurper. And have you never read nor heard, that if one that is *chaste*, come among the *Bees*, not offering violence unto them, they will never offer to *sting* him: but if an *adulterous person* come amongst them, they will quickly smell him out, and be all about his eares? And be sure, *Christs Bees* cannot brooke such *Priests*, as smell of the whore of *Babels* Smocke, and commit *spirituall whoredome* with her, or have any hankering affection after her. And therefore mervaile not, if (as you say) when it comes to the *Priest*, *the Bees come about like Waspes, or Hornets, all sting, and no honey for your Priest there*. And you seem to speak it feelingly. Surely if you deale roughly with the *Bees*, and begin to lay about you, they wilbe about your Eares. Therefore be not curst unto them, least you make them as angry as a *Bee*. Thus by your *patience* I have truely and genuinely applyed your Similitude. As for the occasion, what ever it be, or may be, whereupon you bring it in, and so apply it, so much complaining of the *Bees*, for their *stinging*, as if you felt the present smart of it: though perhaps an *ordinary Bee* may smell it out, yet I will not take upon me to *divine* it. But if you will contend and offer violence to a whole *Hive*, forcing the *Bees* beyond their *nature*, though you be never so well armed *Cap a pied*, from top to toe, as with * *Sauls armour*, so as the *Bees* cannot reach you: yet how shall you escape the *sting* of the *great Master-Bee*, JESUS CHRIST, who is able with one *whoope* to rayse an army of *flies* to plague the Ægyptian Tyrants and Taskmasters, for their extreame violence offered to his poore *Bees*. And never look that such *Bees* should ever brook your *Priest*, as having learned by too much experience, that § *he comes not but to kill*, and take the *honey*. As *Christ* saith of the *Thiefe*, or *Vsurper*, that *climbeth up into the Sheep-fold another way, He cometh not, but to steale, kill, and to destroy*.

* 1 *Sam.* 17. 38.

§ *Ioh.* 10. 10.

Againe, I must crave a little more of your *patience*, while I somewhat more thorowly Scan your Conjunction of the *King and Priest* so closse, and inseparably together. The *King* and the *Priest*: or, The *King* and the *Prelate*: or, The *King*, and the *Bishop*: according to a new Late Start up *Proverbe*, or (as you

you make it) a new *Maxime* in the *Politicks*, *No Bishop, no King*. Now for a *ground* whereon to pitch the *Mathematicall* Staffe of my ensuing *Demonstration*, I must begge two *Aitemata*, or *Demands*: First, *That ever a King is, good*; this is such a *principle*, as transcends the *Demonstration* of Art. For, * *He is the Minister of GOD to thee for Good*: Ergo *Good*. The Second is, That a Priest or Prelate (as being out of the ranke of *Gods* Creation, and Ordination) *is ever Bad*. These two things granted, (as they may not be denyed) I say; *It is not good, that Good and Bad be joyned together*. Although as ‡ *Scaliger* saith, *Malum non est, nisi in bono*: Evill is not, but in good. But the *King* and *Priest* thus linked together, are like to two *Planets in Conjunction*, the one (as Attronomers tell us) *Benigne*, the other *Malignant*; and during the *Conjunction*, the *Benigne Planet* is not so forcible in its kindly *influence*, as the *Malignant* is *potent* in hindering it, and in sending forth his own more *predominant Malignity*, not so easily qualified by the *Benignity* of the other. And they say againe, that some *Planets* are of such a *temper*, as they are neither *good*, nor *bad*, but as they are in *Conjunction with others*; if with a *good Planet*, they are *good*; if with a *bad*, *evill*. As we read of King † *Ioash*, who so long as good *Iehoiada* the *High Priest* lived, raigned well: but he being dead, he by the bad Counsell of his Princes fell to *Idolatry*. So an *evill Planet* being in *Conjunction* with an *indifferent*, may cause it to doe *hurt*, which in its owne nature is not much malignant. Againe, 'tis observed of the *Oake* (which for *strength* among all the *Trees*, may be an Embleme of a *King*) being all overgrown with the *Ivie* (which for its many *insinuations* and *windings* every way, may well resemble your *Priest*) it *thrives not*; the fewer *leaves* and *branches* it puts forth, for shade and protection from a *shower* or *storme*, or heat of Summer: and litle *fruit*, to feed the hungry: for it is hide-bound, so guirt in by the *Ivie*, that it cannot prosper. Yea such a *Conjunction* cannot be more fitly paralleled, in my judgement, then to the *feet* of that Image in § *Daniel*: *the Head whereof was of gold: the breast and armes of silver: the belly and thighs of brasse: his legges of iron: his feet part of iron, and part of clay*. The Image represented the Successive Raignes in the *Babilonian Monarchy*, each worse then other, till at last it came to ruine. And it may be an Embleme of all Kingdomes and States, which if they want the ancient Roman Lustration, or Purgation every five yeares (like some old Statutes of *England* for a Triennial Visitation, a certain thing, which was wont

* *Rom.* 13.

‡ *Scal. Exercit. contra Cardanum.*

† 2 *Chro.* 24.

§ *Dan.* 2.

to be called a Parliament) or so, will (according to an old observation in the Politicks) easily grow worse and worse. As the Roman Poet observed in his time:

Ætas parentum pejor avis; tulit nos equiores,
mox daturos Progeniem vitiosiorem. In English thus:

Our Fathers Age, which they did passe,
Grew worse then our Grand-fathers was:
Our selves worse then our Parents be,
And our next race proves worse then we.

But we pitch (to be silent in the rest of the Image) upon the *feet*, mixt of *iron* and *clay*; the last legges (as the Proverb) which that Empire went upon. *Iron* (as *Daniel* interprets it) signifies *strength*; but *Clay*, *brittlenesse*; which intermeddled with the *Iron*, addes no *strength* to it, but onely makes it swell the bigger, which swelling portends and causes *ruine*. For the *Iron* relying on its mixture with the *Clay*, and the *Clay* presuming to doe great things, by being joyned and backed with the *Iron*: here is the Portent. * In the *Revelation* we read of Kings, giving their power to the Beast, that is, giving way to the Beast, or to his *limbs*, the Priests, to exercise a power over them, and their Kingdomes: For which cause *England* was wont to be called the Popes *Asse*. ‡ *The ten hornes, which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their Kingdome unto the Beast, untill the words of God shalbe fulfilled.* On this GOD, and on his *word*, will we wait. Sure we are, that the *whore of Babylon*, with her Priests, shall ‡ *come down* into the *dust*. And § *all Gods people* are admonished to *come out of her, least they partake of her sinnes, and receive of her plagues*; So in due time, when *Gods word* shall be fulfilled, the *Iron* shall unmixe it selfe from the *Clay*, that the one may be preserved, and the other goe to his * owne place, to the *earth*, whence it came, and whereof it is.

* *Rev.* 17.

‡ *v.* 16, 17.

‡ *Rev.* 18, 19.

§ *vers.* 4.

* *Act.* 1.25.

But in the next place, for what good end and purpose doe you linke your Priest with the King? Because (say you) *They, more then any other are bound to looke to the Integrity of the Church, in Doctrine, and Manners.* Surely, for the first, the King, we doe in all humility imbrace and acknowledge him, as *Gods* vicegerent, bound to doe that office for the *true* Church of *Christ*, which *Gods word* hath injoyned and requires of him. And that consists generally in this, as he is *Custos utriusque Tabulæ*,

Iulæ, the ‡ Keeper in truſt of both the Tables of the Law: he is to ſee, *ut currat Lex*, that *Gods Law* and Word *hina trēke*, that it *may run*, have a *free paſſage*, without impeachment; that the Commandements of the Law be kept *Sarta tecta*, *ſafe and ſound*, without diminiſhing, much leſſe demoliſhing any one of them; that nothing be done, either in Doctrine or Manners, or in the *worship* of GOD, beſides the preſcript and preciſe Rule of *Gods* written *word*: that able and godly Miniſters, duely choſen by *Gods people*, and Congregation, be ſet over every Congregation, to *preach Gods word* diligently to the *people*, and that the well deſerving be cheriſhed, incouraged, countenanced, and protected from *oppreſſion*, but the *Droanes* caſt out of the *Hive*. This is all the King need to be carefull of about the *Hive* of *Chriſt*. For then, as for *Doctrine* and *Manners* *Gods word* in the due adminiſtration thereof, will ſufficiently direct, informe, inſtruct, and teach both what to *beleeve*, and how to *live*, and † *worship God, and honour the King*.

* *Deut.* 17. 18, 19.

† 1 *Pet.* 2. 17.

But for the Prieſt you ſpeake of, to intermeddle: *Procul ô!* hands off, Here's no *roome* for him, he may get him to *Rome* to his *Sacrifice*. This Prieſt (as is already touched) hath no calling of GOD at all, and therefore not *bound* to any ſuch thing: much leſſe ought he to yoake himſelf with Kings, that he may preſcribe what *Doctrines and Manners* do beſt pleaſe his own corrupt and blind fancie. And as for you my Lord, if you be that Prieſt (as 'tis moſt likely) what kind of *doctrine* we might look for at your hand, your Book here will ſufficiently inform us, as we ſhall ſee throughout, and as partly we have ſeen by your *acts*, *edicts*, *declarations*, and *practiſes*. And for *Manners*: I pray you what *Manners* will your Prieſt teach us? Namely, how to *make a legge*, or a *courteſie* at our coming within the Church, with the *poſture* of our *face* towards your *Altar*: *devoutly* and *lowly* to *bow*, paſſing *by*, or *approaching* your *Altar*: *devoutly* to *pray* with the *face eaſt-wards*, towards your *Altar*: to make a *low legge*, or *crindge*, when the name *Ieſus* is named: to doffe the *bonnet*, with ſome other *courteſie*, before an ‡ *Image*, *Croſſe*, or *Crucifix*: to receive the *Communion kneeling* before your *Altar*: and many ſuch like, as *will fit time and place*. Yet whether theſe be your *Manners* or *Doctrines*, you can beſt reſolve us. And if you meane *Morall Manners* in *life* and *converſation*, can your Prieſt teach them? Can he that ruffles up and downe the Court in his Silkes and Sattens, *teach* men *humility*? Can he that ambitiouſly aſpires to *honours* and *riches*

‡ *Appeale to Cæſar.*

in the world, *teach* men *contempt* of the world, and contentednesse with a meane estate? Can he that flatters and dissembles, and playes the *Hypocrite*, teach men *Sincerity* and *Truth*? Can he that is an * *Accuser of the Brethren*, *teach men Charity*? Can he that is a cruell *persecuter* of *Gods servants* and *children*, *teach* men to be *mercifull*? Can he that oppresseth the *innocent* in their *cause*, and takes away the *righteousneße* of the *righteous* from him, *teach* men to doe *justice*? Can he that hates the very name of *holineße*, and the practise and profession thereof in a strict life, as GOD commandeth, *teach* men to be *holy*? Can he that labours all he can to put out the *light*, and to put down ‡ *Candlesticks* that hold it forth, to set up his blind *Priesthood*, *teach men to walke as Children of the light*? Can he that stops Ministers mouthes for *preaching* the *truth*, *teach* how Ministers ought to *preach*? Can he that hates holy Wedlocke, and violently ‡ Separates-Man and Wife without Cause; *teach* Man and Wife their mutuall duties to each other? Can he *teach Chastity*, who thus exposeth marryed Couples to Satans temptations to § *incontinencie*? Or (in a word) is he fit *to look to the Integrity of the Church in Doctrine and Manners*, whose both *judgement* and *affections* in both, are altogether corrupted? Away therefore with your *Priest* from the *King*, least that come to passe indeed, which here you say (as it were to prepare the way) that the Priest undertaking to qualifie the Church, with a new kind of *integrity* (as he hath already done in a good measure) in *Doctrine* and *Manners*, he bring to utter ruine both *Church* and *Kingdome*.

* *Rev.* 12. 10.

‡ *Rev.* 1. 20.

‡ *As in the case of Dr.* Bastwick, *and Mr.* Burton.

§ 1 *Cor.* 7. 5.

Lastly, before I leave your Comparison of the *Bee-hive*, I cannot but note two places of Scripture, which you make (as you use to doe, when you apply any Scripture, which is not a Shooe will fit your foot) very bold with. For the first: you say, *The Kings case* (as King Davids) *is to be stung with the Bees*. For this you quote in the Margent, *Psal.* 118. 12. And you apply it to the King, saying, *God grant it be never yours*. Why, was *David stung* by the *true Church and Children of* GOD, which you compare to a Hive of *Bees*? You are much mistaken. *David* there speakes not onely in his owne Person, but as a Type, ingenerall of *Gods Church*, and in particular of *Christ*. First, as in his owne Person: who were those *Bees* that *stung* him, or buzzed about his eares? Were they any of *Gods Children*? Was it not especially *Saul*, who continually *persecuted* him, and sought his *life*, to have *stung* him to *death*? Wherein was he not rather

the

the *Maſter-Waſp*, or the *Maſter-Hornet*, that with his * Swarms of *Waſps and Hornets*, armed *troopes* purſued after *Davids life*, and ſometime incloſed him like a Swarme of *Bees*? And for this very Cauſe, did not *David* complaine to the *Lord* of *Sauls* cruelty, ſetting forth his wickedneſſe under the name ‡ of *Heathen*? For when ‡ *Saul ſent, and they watcht the houſe to kill him, coming about him like Bees*: *David* thereupon flyes to GOD in *prayer*, to deliver him *from the workers of iniquity, and to ſave him from bloody men.* § *Thou therefore, O Lord God of Hoſts, the God of Iſrael, awake to viſit all the Heathen: be not mercifull to any wicked Tranſgreſſors.* And verſ. 8. *But thou, O Lord, ſhalt laugh at them, thou ſhalt have all the Heathen in deriſion.* Now by Heathen here is plainly meant, *Saul* and his *wicked Servants* and *Officers*, and that for their *heathenish cruelty*, ſeeking to murther *innocent David*. With ſuch *Bees* therefore was he compaſſed about. That's for his Perſon. Secondly, *David* in that Pſalme, 118. repreſents the *Church of God*, that *Bee hive* you Spake of, whoſe *Bees* are often *ſmoaked* out of their *Hive*, or *ſmothered* in the *Hive*, and their *honey* devoured by the wild Boares of the Forreſt, the Common *Bee-hunters*, a right Embleme of the cruell *perſecuters* of *Gods Children* and *Church*, who are here in the world, *as Sheep in the midſt of Wolves*. One freſh bleeding-new example I could give you of one Member of this Church, one *Bee* of this *Hive*, whom you ſent your Officers with Swords and Weapons beſeting his *houſe* to take him, as you did, and though not to *kill* him preſently, yet with *intent*, that in caſe He did *live*, His *life* ſhould be *worſe* then any *death*. So as, hath not ſuch a one reaſon to hold himſelfe one of that Church, which *David* in his † *Pſalmes*, prefigured, as touching the afflicted eſtate therof in this world? But enough of this Inſtance before. Thirdly, in that Pſalme, and that paſſage by you quoted, and ſo foulely miſapplyed, *David* ſpeakes Typically and Prophetically of *Chriſt*, and that principally. They came about him like *Bees*. Who? The *High Prieſts*, the *Scribes* and *Phariſees*, who alſo hooked in the *ſecular power*, *Cæſar*, and the *Prieſt*; theſe came Swarming about *Chriſt*, like *Bees*; which they did, firſt in the *Garden*, where they *apprehended him*; then in the *High Prieſts hall*, where they *accuſed him*; then in the Prætorium, before *Pilate*, where they *condemned him*; as before *Herod*, where they *mocked him*: and laſt of all, they *Stung him to the heart* with a *Roman Speare*, his *hands* and *feet* faſt nayled to the *Croſſe*. Thus the *Great Maſter Bee* of the *Hive* was *ſtung* to *death* by the

* 1 *Sam.* 20.

‡ *Pſal.* 59. 5 8.

‡ *Pſal.* 59. *Title of the Pſalm.*

ver. 1. 2. § 5.

verſ. 8.

† *Pſal.* 58. *Pſal.* 59.

Hierarchies

Hierarchies inſtigation. And thus indeed, GOD grant it never be our Kings caſe, as it was *Chriſts*. Thus I hope you ſee by this time, what a *Divine* you are in your application of Scripture. If you heare but the buzzing of a *Bee*, preſently that's the *Bee* that *ſtings* you. Whereas in truth, you and all ſuch as you, who are *perſecuters* of *Chriſt*, and murtherers of him in his Saints, and Servants, are thoſe *Bees* that *David*, and in him *Chriſt* complaines of, *They came about me like Bees*. But take with you what followes: *They* (theſe *Bees*) *are quenched as the fire of thornes: For in the Name of the Lord I will deſtroy them.*

* *Nil admirari, prope res eſt una, Solaq́ quæ poſſit facere & ſervare beatum Hor.*

The Second place (which I wonder at more; and yet I will now * ceaſe to wonder at any thing you either doe, or dare to ſpeake) which you quote, is *Rev.* 22. 12. *Behold I come quickly, and my reward is with me, to give to every man according as his works ſhalbe.* Now this you apply to your ſelfe, as a medicine to cure that *ſting*, which (you ſay) the *Bees* have given you. Why, what *Bees* doe *ſting* you? If any, are they not (and that by your own *confeſſion*) the *Bees of Gods own Hive*, his *true Church*? And why doe they *ſting* you? Is it not for your *flapping* of them, and *ſmoaking* them out of their *Hive*? But how, or wherewithall do they *ſting* you? Alas, poore *ſoules*, they have no other *ſtings*, but *Prayers* and *Teares*, and the *ſting* of *Truth*, which they *preach* and *profeſſe*. Theſe are their proper *ſtings*. Perhaps (as they have cauſe enough) they *pray* againſt you, as a moſt cruell *perſecuter* of the poore painfull *Bees* of *Chriſt*, his Miniſters, and an overthrower of their *Hives*, and a deſtroyer of the *Bees*. But ſuch *ſtings* you little care for, as which you are not affraid to provoke more and more againſt you every day. But beleeve it, their *Prayers* like winged *darts*, or *arrowes*, fly *ſwiftly*, and pierce *deep*, and will deadly *wound* where they *light*, though as yet ye be not ſenſible of it. But all this while I heare not a word of the *Hornets*-Selfe-*ſtinging*. Why doe ye not yet cry out of the deadly *ſting* of your own Conſcience, For all the *innocent blood* of *Gods* Servants, which you have ſhed, and for all the *havock* you have made in his *Hive*? Nay rather, your *heart* is ſo hardned with *ſinne*, and blinded with *Romiſh zeale*, that inſtead of *remorſe*, you look for a *reward*. And a *reward* you ſhall have of him, whoſe *words* you feare not to *cite*, who Saith, *Behold I come quickly, and my Reward is with me, to give to every man, according as his works ſhalbe.* But you tell us immediately before this, that you are *ſtung* of the *Bees*, *many times for no offence, nay ſometime*

time for Service done them, would they see it. Many times for no *offence.* Therfore it seems sometimes it is for *offence* done them by you. But can you name any one *time,* when they *sting* you without being extreamely provoked by your *offence* given them? Shew it if you can. Nay, *sometimes* (you say) *for Service done them.* Somtimes? When? And what *Service?* Your *oppressing* and *burthening* their Consciences with more and more Romish *rites* and *Ceremonies?* Your fetching them up to your *High-Commission,* and there undoing of them, *clipping their wings,* that they can now no more doe their *office,* and bring any more *honey* to the *Hive;* and so muzling their *mouthes,* that they cannot, dare not, so much as *humme?* What other *Service* can they *see* you doe them? Or do you your selfe know any, that you do in *private* for these *Bees?* Do you now and then *whisper* a good *word* for them in the *Kings eare?* That were a good *hearing,* if you did it on the *right side.* But this *service* we confesse you do *them:* You drive them *closser* to their GOD, make them *pray* the more *earnestly* and *fervently,* and to be the more *provident* in the well husbanding of that poore *stock* of *honey* they have got, both because you have *stocked* up all those *flowers,* on which they should gather more; and least that which they have, you should take from them.

For a Conclusion of this your *similitude* of the *Bee-hive:* the Church of *Christ* upon *earth* you *compare* to a *Hive* of *Bees.* And *when the Priest putteth his hand to the Hive, he shalbe sure to be Stung, and there is no Honey for him.* This Priest is the Prelate, an Hierarchicall man. And as I noted before, the *true* Bees of *Christ,* his *true* Church, cannot brook such Priests, such Hierarchicall men, to meddle with them. *Ergo* hence I conclude, that the Hierarchy, consisting of Priests, and such like men, as Prelates, or an Hierarchicall Church, is no *true* Church of *Christ,* is not this Hive of Bees, to which you compare the Church of *Christ* upon *earth.* How so? For your Prelaticall Church is such a Hive of Bees, as the Priest may put his hand to the Hive without any *feare* or danger of *stinging,* at his pleasure. For in that Hive all the Bees are so *conformable* to the Priest their Master-Bee, as they yeeld all subjection to his *dictates,* neither doe they, or dare they, at any *time* offer to *sting* him. But if this Priest offer to meddle with *Christs* Bee-hive, and to impose his Cannon Law, and Ceremonies upon *Christs* Bees, to inforce them to *conformity* to his Rules, the Bees doe no more acknowledge such a Priest, or Prelate for a Master,

John 10. 5. then *Christs* Sheep, which will not heare the *voyce* of a *ſtrange* Shepheard. And if he will needs force them, he muſt not blame them, if they *ſting* him. For as *Chriſt* ſaid to the Jewes, *Ye are not of my Sheep*: So ſuch Prieſts, with their Hierarchy, are none of *Chriſts* Hive. Prelaticall Churches, therefore are none of *Chriſts true* Churches. And thus much of the Bee-Hive.

L. p. 15. *The Church of* England *is in a hard Condition. She profeſſes the Ancient Catholick Faith, and yet the Romaniſt condemnes her of Novelty in her Doctrine. She practiſes Church Government, as it hath been in all Ages, and places, where the Church of Chriſt hath taken any rooting, both in, and ever ſince the Apoſtles times, and yet the Seperatiſt condemnes her for Antichriſtianiſme in her Diſcipline.*

P. It matters not ſo much, *who* they be, that thus *condemn your Church of England*, as how true it is, whereof you are condemned. Doth the *Romaniſt condemn you of Novelty in Doctrine*? And what *defence* have you againſt this *charge*? You ſay, *She profeſſeth the Ancient Catholick Faith.* Is this your beſt Apology for your *Church of England*? Is *profeſſion ſufficient*, when you are *departed* from the *Ancient Catholick Faith*? And is not the *Ancient Catholick Faith*, that, *which Chriſt and his Apoſtles taught*, and have left recorded in the Scriptures? Dare you deny this? Now in what *particular* the *Romaniſt* condemnes you *for Novelty in Doctrine*, I know not. Surely not in thoſe, wherein themſelves are equally *condemned*, I will inſtance in two *Doctrines*, wherein both you and they are Apoſtatized and departed from the *Ancient Catholick Faith in your Novelty of Doctrine.* The firſt is your *Forbidding of Marriage*, wherein thus farre you goe with the *Romaniſt*, in forbidding Marriage to all *ſorts* of perſons for certain *times* in the *yeare*, in all, amounting to upon 20. weeks, wanting not halfe a quarter of halfe of the *yeare.* The Second is, *Forbidding Certain Meates*, on *certaine dayes*, and *weeks*, in the *yeare.* And your Zeale in the *obſervation* hereof ſhoweth plainly, that you make it a *matter* of *Religion*, as the *Romaniſt* doth, and not a meere civill thing, as the *Statute* makes it. Now let us ſee what the Adoſtle ſaith of both theſe: for he couples them together: * *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils, ſpeaking lyes in hypocriſie, and commanding to abſtain from Meats, which GOD hath created to be received with thanksgiving of them, which believe and know the Truth. For*

Profeſſion of Faith no Sound and Sufficient proofe of a true beleever.

* 1 Tim. 4. 1, 2, 3, 4, 5, 6.

every

every Creature of GOD *is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the Word of* GOD, *and Prayer. If thou put the brethren in remembrance of these things, thou shalt be a good Minister of Iesus Christ, nourished up in the words of Faith and good Doctrine, whereunto thou hast attained.* So the Apostle. Where we may observe these *particulars*. First, That these two *Doctrines, Forbidding of Marriage and certaine Meates*, are, *Doctrines of Devils*: Secondly they proceed from *lying Spirits*: Thirdly they are *lyes spoken in hypocrisie*; as if some times were more *holy* then *Marriage* it selfe, * which is *honourable amongst all*, and at all *times*: or, as if some *meates* were holyer then other, or some more uncleane then other, at some times. Fourthly such as teach, hold, and practise these *Doctrines*, have *cauterized* or *seared Consciences*, which instead of *remorse*, *glory* in these *Doctrines*, and stiffely maintain them, and out of which your *Prerogative Courts*, and other *Episcopall Courts* sucke no small *advantage*, making a rich merchandise of them. Fifthly, That the holding of these *Doctrines* is a *departing* from the *faith*: *Apostesonta, times*, some shall *apostatise*, or be *Apostates* from the *faith*; such as hold these *Doctrines*. And this *faith* is the *true, ancient, Catholick Faith*, which they *depart* from. Sixthly, These *Doctrines*, are the *markes* and *fruits* of the *last times, perillous times, times* of *Antichrist*, and *Antichristian Apostacie*; and therfore they are *Doctrines of Novelty*. Seaventhly, For the *truth* and *confirmation* of all this, *The Spirit speaketh it expresly*, So as it admits of no *doubting*, or *gainsaying*. Eightly, and lastly, That it is the *duty* of every good Minister of *Iesus Christ*, nourished up in the words of *faith* and good Doctrine; to put the Bretheren in *remembrance* of these things. So as it were to be wished, that the Church of *England* had some good Ministers of *Iesus Christ*, that durst and would cry out against these *Doctrines of Divels*, practised by the Prelates and their Disciples, and learned from *Antichrist* himselfe, and upheld by his Canon Law against the expresse *word of God*. Thus then doth not the Church of *England* justly lie under the *Apostles sentence of condemnation for Novelty in Doctrine*, yea holding *Doctrines of Devils*, and that by the expresse testimony (not of Romanists,) but of *Gods Spirit*, that cannot lye? I could give many more instances of *novelty* in your Doctrine, though not as yet generally professed, yet *practised*, *preached* and *printed* by Authority (though if ye be charged home with it, either that Book shalbe burned, and the Printer blamed, or they will prove but private mens

* *Heb.* 13. 4.

opinions, as you say in your Book) As *Invocation of Saints*, *Iustification by Charity*, *Erection of Altars*, with many other Popish Doctrines, as also New *Arminian Heresies*, old *Pelagianisme*, newly raked out of *hell* againe, whither they had been long agoe remaunded, which to entertaine, and maintaine in your *Church of England*, you have made your *Articles of Religion* (and that by an Edict, or Declaration prefixed before them) to be of a dubious sense, and to equivocate, having a mentall Reservation of sense for the adverse party, while the Orthodox imagineth the *letter* to be on his side, and as it hath ever so been taken, till you altered the *case*: But the two former Instances shalbe sufficient witnesses against you for the present, that you are departed from the *Ancient Catholick Faith*, being justly condemned of *Novelty* in *Doctrine*, yea *Doctrines of Divels*. So as here ye may have a sounder Answer to stoppe the *Romanists mouth*, charging the *Church of England* with *Novelty in Doctrine*, then to say, *She professeth the Ancient Catholick Faith*: Tell the *Romanist* by way of *Retortion*, *That in some things the Church of England is no more to be condemned of Novelty in Doctrine, then the Church of Rome is, nor altogether so much.*

We come now to your *discipline*, wherein the *Separatist* (you say) *condemnes her* (the present Church of *England*) of *Antichristianisme*. A sore Charge, and sufficient, if true, to *seperate* from you. But what *defence* have you for this? Surely you say, *She practiseth Church-Government, as it hath been in use in All Ages, and all Places, where the Church of Christ hath taken any rooting, both in, and ever since the Apostles times, and yet the Seperatist condemnes her for Antichristianisme in her Discipline.* Here you say something indeed, and to some purpose, could you make it good. For to say, *you professe*, is nothing: but to *professe and practise*, that's matter of cleare *evidence*. And yet I say, could you prove it so, it were but to *some purpose*, and not sufficient to acquit you from *Antichristianisme*, which is the maine Point. For *Some things were in use even in the Apostles times, and have continued ever since in all Ages, and all Places too, where the Church you meane of, hath taken now in tract of time a deepe rooting in the Earth, yea even there also, where Christs true Church hath taken rooting: and yet all this is no sufficient Argument or warrant for the true Church of Christ presently to imbrace them.* For instance, *The Mystery of Iniquity began to worke in the Apostles time*, as he affirmeth, 2 *Thesse.* 2. 7. And an example hereof *St. Iohn* notes

in his third Epiſtle, of *Diotrephes*, who was ambitious of Prelacie, hee loved to have, *The Preeminence*, the *Bishops Chaire*, hee prateth againſt *Iohn*, hee *receives not the bretheren*, and *forbids them that would*, and *and throwes them out of the Church by Excommunication*, juſt as you and the Pope doe. 3 *Iohn* 9. This ambition and erection of Prelacie or Hierarchy, was that *Myſtery of Iniquity*, which Satan began to brood and hatch even in the Apoſtles dayes, and wherein we have *Diotrephes*, quickly grown up as the firſt Cocke of the Game, of ſpeciall and particular note, and name, that durſt affront even the Apoſtle himſelfe. And this *Myſtery of Iniquity*, hath continued ever ſince, though at firſt, and in the firſt Ages it grew up but ſlowly, by reaſon of a *tò katekon*, à Remora, or maine *impediment*, the Roman Empire, whoſe Imperiall Seat being once removed from *Rome* to *Conſtantinople* by *Conſtantine*, who conſopited, appeaſed, and put an end to thoſe tenne Perſecutions, which had been a great hinderance to Antichriſts growth: then began this *Miſtery* to perke up, and the Biſhop of *Rome Silveſter* the firſt could be content to weare a Crown, put upon his head by *Conſtantine*, which upon *Boniface* the eight his head, was multiplyed to a *triple Crown*, one for *heaven*, another for *earth*, and third for *purgatory*; and thus by degrees ſucceſſively it grew up to that height, which we ſee it now arrived at, even its *Akmè*, or full Stature, beyond which it cannot goe, though it would: So as its main *care*, *ſtrength*, and *policie*, is all little enough *Parta tueri*, to *maintain* what it hath got. *Nec ultra quo jam progrediatur habet.* Now (I ſay) in this *Myſtery of Iniquity* (I mean the Prelacie, or Hierarchy) was *Antichriſt begotten*, *born*, *bred up*, and at length brought to his full maturity and perfection. Now is this *Myſtery of Iniquity* therefore good, becauſe it is able to vie and plead Antiquity even as high up, as the Apoſtles owne times, and ſo along downe to ours? Though I doe more then ſuſpect, that you take it in foule Scorne, that I ſhould *Anti-chriſten* your Prelacie or Hierarchie with the name of the *Myſtery of Iniquity*. But if ye will be patient a while, I ſhall, ere I have done, give you (I hope) good Satisfaction. And in the meane time the Apoſtle ſhall paſſe his word for it, who in the very ſame place, where he ſpeakes of the *Myſtery of Iniquity*, doth ſpeake alſo of the *Man of Sin*, the *Son of Perdition*, *who is an Adverſary*, *and exalteth himſelf above all that is called God*, *or that is worshiped*, *who ſitteth as God in the Temple of God*, *ſhewing himſelfe*, *that he is God*. The very recitall

of which words may ſuffice to ſtay any reaſonable mans ſtomacke from breaking out into outragious impatience, againſt him, that ſaith, *The Prelacie is the Myſtery of Iniquity*. But you ſhall have it (*God* willing) at full anon.

Againe, ſome of your *Divines* goe about to drive the Antiquity of your holy Lent-Faſt from *the Apoſtles very times, and ſo to have continued ever ſince in all Ages, and Places, where the Church hath taken any rooting*. And indeed ſome Chriſtians even then began to obſerve * *Touch not, Taſt not, handle not*; and to ‡ obſerve *Times*, daies & *Moneths*: but the Apoſtle condemns all ſuch *obſervation*; and (as before) brands them for *Doctrines of Devils*, and *departing from the Faith*, and *denying of Chriſt*. So as though you could *prove* your *Church-Government to have been in uſe both in, and ever ſince the Apoſtles times*, yet it will not follow, that it is ſuch a Government, as either was practiſed, or yet approved by the Apoſtles themſelves. For *your Church-Government* is altogether Hierarchicall, by Prelates; which the Apoſtles never practiſed themſelves, nor yet approved, but condemned in others, that either began to practiſe it, or were inclined and affected thereto. † *Not as Lords over Gods Heritage*, ſaith *Peter*. § *Not as having dominion over your Faith*, ſaith *Paul*. † *It ſhall not be ſo among you*, ſaith *Chriſt*. * *Diotrephes loveth to have the Preeminence*, ſaith *Iohn*. But of this we ſhall have occaſion to ſpeake more at after. In the meane time, take this with you, Did the Apoſtles, nay (for ſome hundred yeares after them) did *Prelates* keep Courts, and Conſiſtories, with their *Chauncellors, Archdeacons, Commiſſaries*, Officialls, *Tipſtaves, Purſuivants, Apparators*, like the Roman Lictors, with their ‡ *rodds*, for terrour, and *ſtate*? Or had they their private Courts to *excommunicate* whom they pleaſed, and that by a dumbe Prieſt, and for every triviall matter, and for no juſt *cauſe*? Prove theſe things my Lord, to have been in uſe in the Primitive Ages, at the leaſt for the firſt 500. yeares, or in any place, but where *Diotrephes* was, untill *Antichriſt*, the *Pope*, ſet up that frame of Hierarchy, with all its *Equipage*, *Traine*, and Rabble, the juſt Image whereof you have ſet up *in the Church of England*? You ſpeak bigge indeed, but you cannot be as bigge as your *word*. If you had leaſure to read the Hiſtories of the Church, and among the reſt the ‡ *Centuries*, they will ſhow you what a vaſt difference there is between your *Church-Government* (as both now and of long time it hath been practiſed in the Church, both of *Rome*, and *England*) and that ancient

Government

* *Col.* 2. 21.
‡ *Gal.* 4. 10.
‡ 1 *Pet.* 5.
§ 2 *Cor.* 1. 24.
† *Math.* 20.
* 3 *Ioh.* 9.
‡ *I. lictor, liga.*
‡ *Though your Altar-man Dr. Pockl. in his Chriſtian Altar hath cenſured thoſe Centuriators.*

Government practised by the ancient Prelates in the Primitive Ages. And in the Popes Canon Law, and other Records, & *Polidor Virgil De Inventorebus rerum*, &c. you may come to know the Antiquity of your Prelaticall Courts and Consistories, Chancellors, Archdeacons, Officialls, Commissaries, Registers, and all that frie. For beyond that seaven hild City, the head-spring of this Seaven-Streamed Egyptian *Nilus* is not found.

Hath not then the *Seperatist* (as you call him) just cause and ground to charge your *Church of England* with *Antichristianisme*, whose *Church-Government*, and *Discipline* is such as the Apostles never approved, but expresly reproved and condemned, and practised the *contrary*? For if your *Church-Government* be that, which the Apostle brands with the *Mystery of Iniquity*, and of *Antichrist*, then surely you cannot excuse it from *Antichristianisme*. If you say, This is rather meant of the *Church of Rome*, and of the *Pope the Head* thereof, who you must needs confesse is very like to *Antichrist*, if he be not the very *Antichrist*, as indeed he is: then of the *Church of England*. Why, wherein differeth the *Church of England*, from that of *Rome* in *Church-Government*? Do you not say you are both one and the same Church? And wherein one and the same, but in *Church-Government* especially? Of which we shall speake more anon.

Now for *Antichristianisme*, you know it comes of *Antichrist*: and *Antichrist* is a compound word; *Anti*, in the Greek signifying both *for* and *against*: So as *Anti-Christ* is one, that under pretence of being *for Christ*, is *against Christ*. Such is the *Pope*, who pretends to be *Christs* Vicar, which is as much to say, as *Antixristos*, Antichristus, as *Anthupatos*, Pro consul, *so* Antichristus, Prochristus, *or* Vice-Christ. And yet he is Anti, Against, * *Antikeimenos*, an *Adversary to Christ*, as the Apostle sets him forth. So as the Pope is *Antichrist*, both as he pretends to be *Christs* Vicar, for *Christ*, or Vice-*Christ*, as he practiseth *against Christ*. And for this reason he is noted to be *ho Antikristos*, That *Antichrist*, by a note of singularity, as 1 *Iohn* 2.22. to distinguish him from other *Antichrists*, of whom *there are many*, as 1 *Iohn* 2. 18. Of which *many* your *Lordship and all Prelates are*, and especially *Arch-Prelates*, or *Patriarchs*, as the *Pope call'd you*. For you tell us *at after*, that you *Prelates* are *Vice-roys, whereby Christ governes his Church*. So as you being *Christs vice-roy*, over the *Church of England*, you are as *vice Christus, vice-Christ*, or in the Greek *Antikristos*, as *Anthúpatos*, Vice-roy, under the King

Of Antichristianesme and Antichrist.

* *Act.* 13. 12.

1 *Iohn* 2. 22.

1 *Iohn* 2. 18.

King *Christ*. This you *confesse* and *professe*. And under this Ti-
* 2 *Thess*. 2. 4. tle you practise *Antichrist*, you are an * *Antikeimenos*, an *Adversary*, as all your *practises* proclame you; and as we have in part noted, and shall yet more set you forth. And this is that *Mystery of Iniquity*. For it were not els a *Mistery*, if it were not veiled with a *pretence* and *profession* to be *for Christ*, and under that to be *against Christ*. So as the difinition of *Antichrist* pertaineth no lesse properly to you, then it doth to the *Pope*, onely he is *Antichrist* with an *Ho*, *That Antichrist*, And you are *An Antichrist*, and no little one neither, as being *Papa alterius Orbis*, *The Pope*, or *Patriarch of the other world*, to wit, *of England*, as the *Pope* said of you. Now this being so cleare, as is without all contradiction, and you being *Metropolitan of all England*, and the *Church of England* under you, and the *Government* thereof being *Prelaticall* or *Hierarchicall*, and this *Hierarchy* being that *Mystery of Iniquity* of such Antiquity, for it pretends and professes to be *for Christ*, as the *Government of a vice-roy*, but in practise is *against Christ*, and so is altogether *Antichristian*: can you blame your *Seperatist*, for *condemning your Church of England of Antichristianisme*, and that for that very *Church-Governments sake*, which you *Say hath been used both in, and ever since the Apostles in all Ages and Places, where the Church hath taken any rooting*.

But you will, with the Jesuite, alledge that place of *Iohn*, to defend you from being *an Antichrist*, as they doe, to defend
‡ 1 *Ioh*. 2. 22. the *Pope* from being *that Antichrist*. *Iohn* saith, ‡ *Who is a lyer, but he that denyeth, that Iesus is the Christ? He is Antichrist*. But you Say, you doe *not deny Iesus to be Christ*, therefore you are *neither a lyer, nor Antichrist*. 'Tis true indeed, none is a more devout *adorer of the* Name JESUS, then your selfe: but yet I must tell you, that for all this, you deny the Person *Iesus* to be the *Christ*. But you confesse him to be the *Christ*. *In words*
‡ *Tit*. 1. 16. *you doe*. But what saith the Apostle? *They* ‡ *professe that they know God, but in works they deny him, being abominable and disobedient, and to every good worke Reprobate*? So that *in words* a man may *confesse* and *professe Christ*, and yet in *works* deny him. And so doe you for all your faire *pretences*, and *professed* love to *Iesus*. And who was fitter to *betray Christ*, then he that with a *Hale Master Saluted him with a Kisse*? But let us now see, what it is to deny *Iesus* to be the *Christ*. *Iesus* in that place is spoken of his Person: and *Christ* is spoken of his Offices. So as there is meant, not *a denyall of Iesus to be the Sonne of God, or God-man*,

not

not a denyall of his Person, and two Natures; these you doe not deny: but a *denyall of Iesus to be the Christ, the Anointed of the Father.* And this you deny. How? *For Christ is that Anointed King, Priest and Prophet:* which three Offices of his are comprehended and signified in the Title *ho Kristòs*, The *Christ*, as *Iohn* there sets it down, and our English doth well expresse it. *The Christ, That Anointed, Anointed above his fellowes*, namely *King, Priest, and Prophet*, so as none of his *fellowes*, those foregoing Types, or Figures of him, were anointed. *Melchisedech* was King and Priest: *Samuel* was Priest and Prophet: *David* was King and Prophet: but never any was this *ho Kristòs*, The *Christ*, The *Anointed, King, Priest, and Prophet.* And *Christ* was *anointed* solemnly, and in a conspicuous and visible manner *King, Priest*, and *Prophet*, by the *Holy Ghost lighting upon him* at his *Baptisme*, whereupon that *voyce* of the Father from *heaven* proclamed him *King, Priest*, and *Prophet*, * *This is my Beloved Son* (there he is *King*) *in whom I am well pleased* (there he is *Priest*) *heare him*; there he is *Prophet.* Now he that *denyeth*, or *destroyeth* any one of these three Offices of *Christ*, which are inseperably inherent in him, and incommunicable to any Creature, *denyeth Iesus to be the Christ*, as either denying him to be the *onely King*, or the *onely Priest*, or the *onely Prophet of his Church.* Now 'tis no hard matter to prove, that you Prelates as Prelates, deny and destroy all these three Offices of *Christ.* And first, you *deny Iesus* to be the *Onely Priest*, and that not onely in taking upon you the Title of *Priests*, but also the Office. The Title of *Priest* you professe, and take a pride in. And the Office of *Priest*, you Priests of the *Church of England* doe in part at least usurpe. For the Office of *Christ*, as *Priest*, is in two things: First, to *Sacrifice*: Secondly, to *forgive Sins.* Now though you doe not yet openly professe your selves to be *sacrificing Priests*, as the Romish *Priests* doe: yet you take upon you to doe that, which never any *Priests* under the *Law* did, or might by their Office doe, namely to *forgive Sinnes.* This, I say, never any of the *Leviticall Priests* did. This was and is *Christs* onely Prerogative, as he is *God and Priest.* For *who can forgive Sins, but onely God?* This the proud Pharisees confessed. But this power you Say, you have derivatively from *Christ*, by his Authority committed unto you, as *Priests.* But first, we have before proved, that you are no *Priests of Christ.* Secondly, where hath *Christ* given any such *power*, even to his *Apostles* and *true Ministers of the Gospell, to forgive Sins?* Indeed he saith unto them, ‡ *Receive ye*

* *Mat.* 3. 17. & 17. 5. 2 *Pet.* 1. 17. *Luke* 9. 35.

‡ *Ioh.* 20. 22, 23.

the Holy Ghoſt: whoſe Sins ye remit, they are remitted: and whoſe Sins ye retaine, they are retained. Was this by a Prieſtly Abſolution? But the Apoſtles were no ſuch *Prieſts*, as you profeſſe to be. Therefore it was not by any ſuch Prieſtly Abſolution, as you practiſe. How then? How then, Say you? You are here at a *Non-plus*, if it was not by a Prieſtly Abſolution. It muſt needs remaine then, that it was by the *Miniſtry of the Goſpell*, and by the *preaching of Faith and Repentance, and pardon of Sinnes to the Penitent Beleevers.* As * *He, that beleeveth, and is baptiſed into Chriſt, profeſſing his true Faith and Repentance*, hath *his Sinnes remitted*: but *he that beleeveth not, hath his Sins ſtill retained.* And this is that *remitting* of Sins Declarative, the power whereof *Chriſt* committed to his Apoſtles, and their Succeſſors, the true *Miniſters of the Goſpell*, who by their *preaching* declare who have their *ſinnes pardoned*, and who not. So as your colouring over your uſuall evaſion of the Papiſts about their *merits*, which, they ſay are not abſolutely meritorious of themſelves, but as being *dipped and dyed in Chriſts blood*, whence they receive the *tincture of merit*. But as the *merit* of *Chriſt* is altogether *immanent* in himſelfe, and not *tranſient* to us, but onely by *Imputation* through *faith*, and not by any infuſion or inherencie, as Papiſts teach: So the power of Prieſtly Abſolution is ſo proper and peculiar to the *Perſon of Chriſt*, that it is not *communicative*, or *derivative* to any Creature. No not (I ſay) to the *Leviticall Prieſts*, who otherwiſe were Types of *Chriſt*. They onely offered *ſacrifices* for *ſinnes*, but as Types, and which ‡ could never *take away Sinnes*, as the Apoſtle ſpeakes. And their Office was to ‡ diſcerne and judge of the *Leproſie*, and to *pronounce* a man *cleane* or *uncleane*, according to thoſe ſignes and markes, which *God* himſelfe gave. Now *Leproſie* was an Embleme of Sinne. And as thoſe Miniſters of the Old Teſtament, did with the *Leproſie*, namely *pronounce* or *declare* it onely, to be, or not to be: So the Miniſters of the Goſpell are to *declare* unto *beleevers* the *pardon* of *ſinnes*, by thoſe *ſignes* and *markes*, which *God* hath ſet in his Word, and to *impenitent perſons condemnation*, except they *beleeve* and *repent*. But for power of Abſolving men from Sinnes, as to Say, *Thy Sins are forgiven thee*, that's *Chriſts voyce alone*. Never any of the Apoſtles uſed this *voyce* to any, *Thy Sins are forgiven thee*: but as *Peter* ſaid to thoſe that were *pricked in their hearts, and asked, Men and Bretheren what ſhall we doe?* § *Repent* (ſaith he) *and be baptiſed every one of you in the Name of Ieſus Chriſt, for the Remiſſion of Sins.* But to Say, *I abſolve thee*

* Mar. 16. 15, 16.

‡ Heb. 10. 4. 11.

‡ Levit. 13.

§ Act. 2. 37, 38.

thee from thy Sins, or *Thy Sins are forgiven thee*, is onely his, who can *give Repentance and Faith*. These two Prerogatives are inseperable in *Christ*, as *Peter* sheweth. * *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give Repentance to Israel, and forgivenesse of Sinnes: and we are witnesses of these things*, Saith he. Now if you can prove that *Christ* hath made you Such *Princes* and *Saviours*, as to give you a power (which ‡ *Symon Magus* would have bought with his money) to *give Repentanee* to any man: then I will without any more adoe confesse, that you have also a *power to forgive Sins*. Otherwise not till then, by your assumed and usurped Priesthood, and presumptuous, yea *blasphemous forgiving of Sins, I Absolve thee*: you *deny Iesus to be the Christ, the onely Christ*, to wit, *the onely Priest*, who onely hath *merit and power, as to give Repentance, so remission of Sins to whom he will*. And thus, as you take upon you to be a Priest, both by your *profession* and *practise*, you are an *Antichrist*. *For who is a lyer, but he that denyeth Iesus to be the Christ? He is Antichrist*, Saith the Apostle *Iohn*.

* *Act. 5. 31.*

‡ *Act. 8. 19.*

Secondly, neither were it any great difficulty to prove, that you Prelates, (and that according to your owne Doctrine in many places of your Book) *do deny Iesus to be the Christ*; to wit, *the onely Prophet of his Church*. For you allow no *beliefe*, that the Scripture is the *voyce* of *christ* the *Prophet*, except the *voyce* and Tradition of the present Church doe first usher it in. And this Church must alwayes be meant of a *Prelaticall* Church. *No question of that*. And for *Exposition and Sense of Scripture*, you deny that the *Scripture it selfe*, and *of it selfe*, hath sufficient *light*, (as at after we shall see at large) and therefore you referre us either to the *Exposition of the Primitive Church, or the Decisions of Generall Councels*, for the right Sense of the *Scripture*. Thus you doe *akurōsa*, (as *Christ* saith) or make voyd and *of no authority* the *voyce of Christ*, by your *Tradition*. Nay you Say also, *That if a Generall Councel should Conclude and Decree an Errour, yet all men ought to yeeld obedience* (at least externall) *thereunto, till another Generall Councel, equall to that, shall reverse and correct it*. And (by the way) what if it shall make it *worse*, or adde more Errours to it? But thus doe you not *deny Christ* to be the onely Prophet of his Chuch (of whom *God* Saith, *Heare Him, Him onely, His Word onely, His Voyce onely*) when you do not take *his Word to be light enough*, and to be *sufficient to interpret it selfe*, but that you must have recourse to Generall Councels, consisting of Prelates, as your Oracles, to decide all *doubts and controversies*

of Faith ? Doe you not thus attribute a greater light to men, then to the *voyce* of *Christ*? GOD Saith of *Christ*, that Prophet, * *Heare him in all things, whatsoever he shall say unto you*: but you say, *In all doubts and controversies of faith, heare what a Generall Councel Saith, yea though it determine Errours, yet all men are bound to yeeld obedience thereunto.* Thus the expresse *voyce* and cleare *word* of *Christ that Prophet*, must depend upon Men, and those an *Assembly of Prelates or Priests*, which *Christ* never ordained in his Church, and not men, upon It. And so in this respect also, *denying Christ* to be the *onely Allsufficient* Prophet to instruct and establish his Church in all Truth, while you deny his *word* to be *Autópistos*, and *Autàrkes*, of selfe-Credit, *of it selfe* to be *beleeved*, and *selfe-sufficient* to shew and interpret it selfe: you prove your selfe an *Antichrist*: For *who is a lyer, but he that denyeth that Iesus is the Christ*? *He is Antichrist*. Your *Grace* therefore is an *Antichrist*.

* *Act.* 3.22.

But I come to the third Instance, to which (I confesse) I thought to have confined my selfe, and not to have touched the other two in this place, though they be no lesse proper, then this: which is, *That you Prelates, both by Profession and Practise, as you are Prelates, doe deny Iesus to be the Christ, in that you deny him to be the onely Lord, and King of his Church.* For what is for *Christ* to be the *King* of, and over, and in his Church, but (as to exercise his *Almighty power*, and *Fatherly care*, and *Spouse-like love*, in *protecting* and *preserving* his Church, from all *evills*, in *comforting* her in the midst of *afflictions*, in *supplying* her with all necessary Graces and Blessings, and in *vindicating* the *cause* of his People against all their Persecuters and Oppressors: So also) in bearing a Speciall *Kingly Rule* in and over their *Soules and Consciences*, in all things concerning *Faith*, in the *Worship and Service of God*. So as the *people* of *God* doe, and ought to acknowledge *Christ* herein their onely *King*, and not to suffer their *consciences* to be captivated, and insnared by any *ordinance* of Man, whatsoever in point of *faith* and *ceremonies* in *Gods service*, injoyning a necessary *conformity* thereunto. 'Tis *Christs* Prerogative alone in this *case*, to sit as King in the *throne* which he hath set up for himselfe in every mans *conscience*. And *Christ* hath *redeemed* us from all *bondage* and *subjection* to *humane devises* in Spirituall things: as the Apostle saith, ‡ *Ye are bought with a price, be not the servants of men* So as this *Kingly office*, this *Kingdome* over his Church, *Christ* hath *purchased* with a deare *price*, even his *precious blood*. But Prelates trample this *blood* of

‡ 1 *Cor.* 7.23.

Christ

Christ under their *feet*, and make this his *purchase* voyd, by setting themselves in his *throne*, by sitting *in* and *over* mens *consciences*, making Laws, and imposing Rites (as absolute Kings over the Church) binding the Conscience to a necessary *conformity* to them in the *worship of God*. And to this purpose, this their Kinglike Authority (indeed intollerable *usurpation* and Tyranny) comes usually armed with a strong guard of Canons, and attended with *metà pollês phantasías*, with a pompous train of Ceremonies, ever waiting at their heeles. For their Maxime is, *No Ceremonies, no Bishop.* A *Bishop* and his *Ceremonies* are *Relatives*, and can no more be seperated one from the other, then an *Altar* and a *Priest*. But of Ceremonies I shall have occasion to speak more anon: and therefore I am the briefer here. The Summe is, *That a Prelate, as a Prelate attended with his Ceremonies, which he imposeth upon the Consciences of Gods people in the worship of God, doth thereby deny Christ to be the onely King of his people, and so to be their Redeemer, as who hath freed them, as from all Leviticall and Legall Rites, so from all humane Ordinances and Devices in the worship of God.* I conclude therefore, That a Prelate, by his very *place*, *profession* and *practise*, as a Prelate, usurping domination over mens Consciences in *Gods worship*, by imposing his Ceremonies, denyeth *Christ* to be the King of his *people*, denyeth *Iesus* to be the *Christ*, and so is a *Lyer, and Antichrist*; For *who is a lyer, but he that denyeth Iesus to be the Christ? He is Antichrist.*

Thus the Case being so, that *the Church of England*, being a Prelaticall and Hierarchicall Church, and so for *Church-Government* and *Discipline*, ruled and Lorded over by the *Prelates*: doth thereby (as a Prelaticall Body united to Prelaticall Heads) and by subjection and *conformity* unto their Lordly *impositions* and *injunctions* in point of Ceremonies, and of the *worship* of *God*, conspire with the Prelates in denying *Christ* to be her onely King; and so with them denying that *Iesus* is the *Christ*, is justly condemned of *Antichristianisme.*

I should now proceed to some other passage, but that one rub here comes in the way, and that is concerning the Church of *Christ*, which here ye name. For you say, *The Church of England practises Church-Government, as it hath been in use in all Ages, and all Places where* THE CHRCH OF CHRIST HATH TAKEN ANY ROOTING. Why, my Lord, what say you to all the *reformed Churches* beyond the Seas? Hath your *Church-Government in England been in use in all places where these Churches* have been *rooted* now for the space of at least 100. years? What?

In *Geneva*? In *France*? In *Belgia*, and other *places*? Now therfore you muſt either plainly confeſſe this one Clauſe to be moſt notoriouſly *falſe*; or elſe, that the beſt *Reformed Churches beyond the Seaes*, are no true Churches of *Chriſt*. But for that you paſſe not much to confeſſe, that thoſe *Reformed Churches are no true Churches, becauſe they have no Prelates*. This you Spake openly not long agoe at your *High-Commiſſion*, in *Cathedra*, when your *charity* called that famous and glorious *ſhining* Lamp, Mr. CALVIN, *Raſcall*, when you gave thoſe Churches that doom. Had you been a *Prelate* in Queen *Elizabeths* time, durſt you have done ſo? Nay in King *Iames* his time, who with the Church of *England* gave all thoſe *Reformed Churches* the *right hand of fellowſhip*, as true Churches of *Chriſt* (as in the Councel of *Dort*) durſt you have done it? And why now *tam audax omnia perpeti*, as that Heathen * Poet ſaid? And have not theſe *Churches taken rooting*? How then have they *continued* ſo long, and *flouriſhed* ſo much, and *put forth* ſo many *beautifull and goodly branches*, godly and learned *Diviues*, and *brought forth* ſuch abundant *good fruit*? Could all this be without *taking root*? yea and a ſound *rooting* too, well *planted* by *Gods* own *hand*, and *watered* abundantly with his bleſſed *ſhowers* of *Grace* from *heaven*, and *fenced about* with the *wall* of his mighty protection, againſt Stormes and Tempeſts? And I truſt they ſhall ſtand and flouriſh, when all ‡ *degenerate plants*, which *our heavenly Father hath not planted*, *ſhalbe plucked up by the roots*, as bearing no other *fruit*, but the *Apples of Sodome*; without beautifull, but all black and rotten within. Although it might juſtly be feared (could you effect your ſo laboured thorow Reconciliation with *Rome*, to become all one, as you ſay, you already be) you would doe your beſt, to root out all thoſe Reformed Churches, as that of the *Palatinate* now is. And 'tis true indeed, that no particular viſible Churches can promiſe to themſelves perpetuity of continuance in one place, longer then *God* is pleaſed. But for thee, O ‡ *daughter of Babylon*, thou *Mother of whoredomes*, *God* hath particularly deſigned, and marked thee out for *deſtruction*, ſo as thou, with all thy confederate Lovers, ſhall not eſcape; and the day of thy viſitation *ſleepeth not*. But for the *Kingdome and Church of Ieſus Chriſt*, *it ſhall abide*, to *triumph over Antichriſt*, and all his accurſed Crew. And for thee ô *Church of England*, beware of being an Ivie about that old rotten Romiſh Oake, leaſt you both be cut down together, and be caſt into the ſame burning Lake

* *Horace.*

‡ *Ier.* 2. 21. *Math.* 15. 13.

‡ *Pſal.* 137. 8. *Rev.* 17. & 18.

for

for ever, beware of grappling thy ſelfe with that old leaking and *ſinking Peter-boate*, as thy Pilate would perſwade thee, leaſt you both be *ſwallowed* up together.

L. ibid *'Tis very remarkeable, that while both theſe (the Romaniſt, and Seperatiſt, preſſe hard upon the Church; both of them cry out of Perſecution, like froward Children*, &c.

P. What cauſe the *Romaniſt* hath ſo to *cry*, I know not; eſpecially if the juſt Lawes againſt them be *ſuffered* to *ſteepe*. But for your *Seperatiſts*, (among whom you reckon and ranke *godly* and *zealous* Miniſters, and all good men, whom you hunt after, and proſecute continually in all your Courts) what cauſe theſe have to *cry out* of *perſecution*, and that even in the throwing of them out of their Churches and Houſes, and native Countrey, that they can reſt no where for you, and ſo what cauſe they have to *cry*, and complain to their GOD of ſuch *perſecution*, (as having none on Earth to complaine to) both the world may *ſee*, and you ſhall one day *feele*, withot ſpeedy *repentance*, which we have as *little hope* of, as you can have of *heaven*. But they being thus *perſecuted*, you impute the cauſe to their *hard preſſing upon the Church*, comparing them to *froward Children*. Indeed *Children* will *cry*, when they are *ſwadled*, or *beaten*, and *miſuſed*. And the poore *Innocent*, or *Infant*, being pinched too hard with the *ſwathing bands*, or pricked with a *pin* miſ-put, will *cry out*, and *roare*, till they find *eaſe*. So as there is cauſe enough of their *crying*. And is it not (trow you) your too hard *preſſing* upon your *Seperatiſts*, with your *Canons* and *Ceremonies*, and which as with *ſwadling bands* you bind them too *ſtrait* withall, and your hard and rough handling of them, that gives them juſt cauſe to *cry*? But however, for all this, your hard uſage muſt by no meanes be called *perſecution*. Farre be that from your *piety*, and *clemencie*, that you ſhould *either perſwade to Perſecution in any kind, or practiſe it in the leaſt*.

L. p. 16. *To the Papiſts common Objection, Where was your Church before Luther?* Your Anſwere is: *It was juſt there, where theirs is now. One and the ſame Church ſtill, no doubt of that. One in Subſtance, but not one in Condition of State and Purity; their part of the ſame Church remaining in Corruption: and our part of the ſame Church under Reformation. The Same* Naaman, *and he a Syrian ſtill, but leaprous with them, and cleanſed with us; the Same man Still.*

P. Here you teach us a Point, which had the *Divines of the Church of England* in former Ages known, it might have

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ſaved them a great deale of puzzle, which the ſubtile Jeſuites, for diverſion and gaining of time put them unto, in tracing the footſteps of the Proteſtant Church, and the *profeſſors* thereof, through all *ages*, *yeares*, *weeks* and *dayes*, ever ſince the Apoſtles times. *Where was your Church?* Why, it *was juſt there, where Romes is now*. This had been a ſhort Cut to find the *Proteſtant Church*; Like the North-Eaſt paſſage to *China*, or the North-Weſt to the Weſteran-*America*, could they be found out. But you have at length found out a South-Eaſt *paſſage* to *Rome*, where the preſent *Church of England*, looſing her *ſelfe*, may find her *ſelfe*. Which *paſſage* or *path* had now for a long time through diſuſe, and want of Travailers and Pilgrims thither, been *grown* up with *graſſe*, till now again *beaten out*, by your *hard and continuall travaile in it*. Would an Engliſh *Proteſtant then know, where his Church was before Luther?* Why, *goe but to Rome*, and if you have loſt both *Church*, *and Religion in England*, there you *may be ſure to find it* againe; *no doubt of that*. Surely I hope *Ieſuites* wilbe no longer ſuch *fooles*, as to take ſuch a tedious *pilgrimage*, compaſſing *Sea and Land*, to the *Shrine of Canterbury*, to aske of the *Oracle* there, where *your Church of England* was *in diebus illis*. They might have ſtayd at *home*, and there have found it, even in *Rome*, within the Sacred Threſholds of S. *Peter*, or S. *John Lateran*, and that (with ſome favourable Interpretation) where and when *the Prieſt is at his Maſſe*. So as well might your Lordſhip call it (as you doe) an *Idle and Impertinent Queſtion*, *Where was your Church before Luther?* What a jeaſt is that? *Juſt there, where Romes is Now. One and the Same, no doubt of that*. And who ſhall doubt that, what your Lordſhip *è Cathedra defines*, out of *Canterbury* Chaire defines? But now henceforth I hope, you will not ſo much complaine of *Seperatiſts* from your Church of *England*. For you teach them to Seperate from the Church of *England*, as from *Rome* it ſelfe, as being *one* and the *ſame* Church. And you know that all Proteſtants of that Spirit, cannot away with the Church of *Rome*. So as you may expect every day new Companies, and that by *threaves*, to get them packing from your Church of *England*; and that according to *Chriſts* warning piece, Rev. 18. 4. *Come out of her my people, leaſt ye bee partakers of her Sinnes, and leaſt ye receive of her Plagues.*

But you diſtinguiſh: *Yours in Purity, and under Reformation: Romes Church under Corruption; yours Naaman cleanſed; theirs Naaman Leprous; yet both one Naaman, and he a Syrian, the Same*

man

man ſtill. A *paradox* indeed. A Riddle to poſe *Oedipus* himſelfe For riddle me this: *One and the Same Man both Leprous, and Cleanſed*, at the ſame time. Cannot the Prieſt in the Maſſe as eaſily *riddle*, how *one* and the *ſame* numericall *body* of *Chriſt* may be both *in heaven*, and in his Maſſe-pix, or on his Altar, at one and the ſame inſtant? Even as ſoon. But not to ſtretch your *paradox* too farre, leaſt we teare it, and ſo make the *rent* wider betwixt you and *Rome* (which in your Book you ſay, you are loth to doe) Is your *Church of England Cleanſed, and Romes Leprous*? Remember your ſelfe well; and Conſider. Why then doe you not caſt out that *Leprous woman*, and * *Shut the doore upon her*? Nay, why would you ſo faine be reunited with that filthy and polluted *Leper*? And yet, *why not*? For is the *Church of England in the Condition of Purity, and under Reformation*? Indeed *Solomon* ſaith, ‡ *There is a Generation, that are pure in their own eyes: and yet is not washed from their filthineſſe*. And is your *Church of England Cleanſed from all her Leproſie and pollutions*? What from the *bitter root* of the *Hierarchy*, which hath *defiled* the Land with Idolatrous *Altars* and *Images*, and Sundry Superſtitious *Ceremonies*; and open Profanation of the *Lords day*, by *tolerating* of Heatheniſh *Sports*, and Whoriſh and Drunken *meetings*? Is it *cleanſed* from thoſe *Doctrines of Devils* foremencioned, accounting *holy Wedlock uncleane* at Some times, and at Some times the *Creatures uncleane*? Or is *England cleanſed* from the *guilt* of *Innocent blood* of the Saints and Servants of *Ieſus Chriſt*, whom ſhe hath cruelly *perſecuted* and *oppreſſed*, and with whoſe *blood* the whole Land is *defiled*, and yet ſhe is not waſhed from it, She *repenteth* not, but goes ſtill on, *to fill up the meaſure of her Cruelty*? How art thou then *purified*, ô Land! How *reformed*! How *cleanſed*! Nay doſt thou not *hate* and *perſecute* true *holineſſe*, and *purity*, and eſpecially in godly and painfull Miniſters, who *preach* againſt thy *profanations*? So as may it not be ſaid of thee, as the *Lord* ſaid of *Ieruſalem*, ‡ *Thou art the Land, that is not cleanſed*?

A Riddle.

* *Levit.* 13.46.

‡ *Pro.* 30.12.

‡ *Eze.* 22.24.

Seeing then thou art not *cleanſed* from thy Leproſie, but art a *Syrian ſtill*, a *Leprous Naaman ſtill*: well mayſt thou be Sayd to be *One and the Same Church with Rome*, even *one and the ſame body*, even *one and the ſame in Subſtance*. For what is that *ſubſtance* wherein you ſay, the *Church of England* and *Rome*, are *one and the ſame*? Is it not that, which you account the very *Eſſence, Forme*, and *Beeing* of your *Church*? And what is that? Or what be thoſe things, wherein the *Subſtance* of your *Church* conſiſteth,

ſiſteth, as wherein the *Church of England and of Rome*, are both *one and the ſame*, ſo as we need make *no doubt of that*? Surely wherein we find you both *one and the ſame*, we need not *doubt*, but in thoſe things conſiſts the *one and onely ſubſtance of your one and the ſame Church*. For as for other things, wherein the Church of *England* either in profeſſion diſſenteth, or in practiſe differeth from the Church of *Rome*, you reckon thoſe among *Romes corruptions*. Therfore on the contrary, in whatſoever you are *one and the ſame Church with Rome*, thoſe muſt be no *corruptions*, but the very *pure Eſſence and Subſtance of that one Church*, which is *juſt there where Romes is now*. And what are thoſe? Namely: *One* and the *ſame* in the *Hierarchy*, or *Prelaticall Government*, which is ſo *eſſentiall* to your Church, as where 'tis not, there's no Church: Onely with this difference: The Pope *Chriſts* Vicar over the *whole world*, and your Lordſhip his Vice-roy over *all England*, that other *world*. *One and the ſame*, in all the members of this great body of the *Hierarchy*, and in all the Officers of *this Church-Government*: as *Chancellors*, *Archdeacons*, *Officialls*, *Commiſſaries*, and ſo downe to the very *Skirts of that goodly guarded Babilonish Government*. *One and the Same* in all your *Eccleſiaſticall Courts*: as the *Prerogative Court*, the *Court of Arches*, the Biſhops *Ordinary Court*, the *Spirituall Court*, the *Court of Inquiſition*, and *High Commiſſion*; with a little difference in the name. *One and the Same* in their *Canons*, and chiefly the *Popes Canon Law*. *One and the Same* in your *Epiſcopall Robes and veſtments*, both rare and rich, as *purple*, and *ſcarlet*, and *fine linnen*, as it were the *livery* whereby you are known to be of *one* and the *ſame houſe*, or *family*, with that Woman (*Rev.* 17.) *aliâs*, the *Great Whore of Babilon*, with whom you claim Siſter-hood; So alſo in your *Miters*, your *Rochets*, *Palls*, *Semiters*, *Square Caps*, *Tippets*, and ſo *cap a pied*. *One and the Same* in your *Liturgy*, *Service*, or *Matins*, or *Service-Booke*, which even your *Ieſuite confeſſed to be Catholick*; and ſo *One and the Same* in all your *Service dreſſing and garbe*: as rich *Copes*, *Palls*, and other *Altar-ornaments*, goodly guilt *plate*, faire *Crucifixes* over them, and devout *adoration* unto them, and *praying* toward the Eaſt, where your *Altar* and *Crucifix* ſtandeth; goodly *gay Images*, and *Loud-ſounding Organs*, and *ſweet chanting Choriſters* and *Chanters*. *Deanes*, and *Subdeanes*, and *Prebends*, *Epiſtlers*, and *Goſpellers*, *Singing-men* and *Vergers*, and a huge Sately *pome*, and Equipage, more then I can tell: where you have *Long Service*, and *Short Sermons*, or rather (to avoyd tediouſneſſe) none at all; yea and your *Service* in your *Cathedralls*

in

in an *unknown tongue*, the *Popish Service* mumbled in a ſtrange *tongue*, and yours in a ſtrange *tone* chanted and roared out ſo loud by a ſort of *profane* and *drunken* Singing Men, and Apiſh Boyes, with ſuch a *black Sanctus*, as the *people* is no way *edified*, as not knowing whether they ſing a Song of *Robin Hood*, or play a Scotiſh Jigge. *One and the Same* in your *Altars*, *Prieſts*, *Sacrifices*: Onely with ſome ſmall difference in ſome termes, and manner of expreſſion, both holding a *reall preſence*, *Rome explicitly* by *Tranſubſtantiation*, and *England implicitly*, not daring to ſpeake plainly how; onely willing to come as neare *Rome*, as the *time* will give leave; in *ſtead* of an *Hoſt*, you will have at leaſt your *Crucifix*, a repreſentation of *Chriſts body* Sacrificed on the Croſſe, either upon the *Altar*, for a pawne till the *Hoſt* it ſelfe come, or as neare over the *Altar*, as may be. *One and the Same* in exerciſing an *Antichriſtian* Tyranny over mens *Soules*, *Conſciences*, *Bodies*, *Purſes*, *Eſtates*, by holding them in hard *bondage* under your roaring *Canons*, and intollerable burthens of *Ceremonies*; but this is rather to be referred to the Title or Caput of *Hierarchy*, the *Eſſence*, and *Subſtance* of your *One and the Same church*. *One*, in *punishing* the Tranſgreſſors of *Eccleſiaſticall Canons*, more *ſeverely*, then of *Gods Commandements*. *One*, in execution of *Diſcipline* by *Excommunication* in your blind Courts, for every trifle, which muſt coſt more then a trifle to get off, So as there muſt be a *Commutation*, and *Solution*, for *Abſolution*. *One*, in *Diſpenſations* and *Prohibitions*, *diſpenſing* with ſuch as will *diſpend*, that by Licence they may *Marry*, or *eate fleſh in Lent*. *One and the Same* in *perſecuting* the true Church of *Chriſt*, his *Word*, his *Miniſters*, his *People*, onely *Rome* doth it under the name of *Hereticks*, of which you are none, and you under the name of *Puritans*, the worſt of *Hereticks*. *One and the Same* in *bowing* at the Name *Ieſus*. *One and the Same* in obſervation of *Holydayes*, onely with ſome difference, *Rome* hath more: yet not an Engliſh Almanack, but ſets them forth at leaſt in *black attyre*, (as the Papiſts veile their *Images* all the *Lent* from the *peoples* view, to make them *hunger* the more after ſuch *food* after their long Faſt, at *Eaſter*) in hope that in time, they may come to be cladde in * *Scarlet*, their Holy-day ſuit; So as, a ‡ Religious Gentleman, late the *Aſtronomy-Reader* in *Greſſham houſe*, but now tranſlated above the *Starres* for Setting out an *Almanacke* with a *Martyre* to every day, in ſtead of the *Popes Saints*, was brought into the *High Commiſſion Court*, where he hardly eſcaped ſindging for an *Heretick*. *One and the Same* in *profaning*

* *In red Letters.*

‡ *Mr.* Gellybrand, *quem honoris cauſa nomino.*

profaning and *diſeſteeming* the *Lords day*; both accounting it to be of humane Authority; both, preferring their *Church-holy-dayes* before it, both, *profaning* it, onely with this difference, *Rome profanes* it onely *practically*, but *England* both *practically*, and *profeſſedly*, and *Authentically*, by Speciall *Diſpenſation and Edict*. *One* in condemning *Innocents* in your *Eccleſiaſticall Courts*, mixt with *temporall Iudges*, as in your *High Commiſſion*; and in *temporall Courts*, mixt with *Eccleſiaſticall Iudges*, ſuch a *ſower leaven*, as * after Ecclſieaſticall Cenſure, you deliver them over to the *Secular power*, where through yonr inſtigation no *mercy* can be expected, your ſelves being both *Parties*, and *Iudges*. *One and the Same* in holding the *rule* of *Faith*, onely with this difference; *Rome*, equalling her *Tradition* with the *Scripture*, and you, puting a *neceſſity* of the preſent Churches *Tradition* and *voyce*, as without which the *Scripture* cannot be *beleeved* to be the *word of God*, as was touched before, and as will appeare more fully *at after*: So as *Rome* yoaketh her *traditions* in equall *ranke* with the *Scripture*, and you put your *Churches Authority* and *Tradition* for the *Forehorſe*, to *draw* and *lead* the *Scripture* into *mens beliefe* (as the ‡ Oxen drew the Arke towards *Ieruſalem*) *that it is the word of God*. *One and the Same* in exempting your *Clergy* from the *Civill power and Iudicature*; onely with this difference: *Rome* hath got it in *poſſeſſion*, and you have often attempted it, and openly profeſſed your hope of Seeing the Clergy of *England*, as high, as ever they were; or as the Lawyers now are. In a word, *One and the Same* in your *Babilonish Faith and Religion*: For *Rome* hath ſo contrived ſome of her *doctrines* (as thoſe about *Grace*) layd down in the Decrees of *Trent*, as that thoſe two mighty diſſenting Sides about *merit of Congruity*, to wit, *Andreas Vega* with his *Franciſcans*, and *Dominicus Soto* with his *Dominicans*, both Sides bearing a great *ſway* and *ſwindge* in the Councel: as that each *ſide* perſwaded it ſelfe, that the *Decrees* (brought from *Rome* in a Cloake bag, as moſt of the reſt were) was for them, and favoured their *ſide*: And the preſent *Oracle* of the *Church of England*, (*Papa alterius Orbis*) hath ſo handled and hammered the matter in his *forge*, that by a *Declaration* before the *Articles of Religion*, he hath with no great difficulty, made thoſe *Articles* concerning *Grace*, ſo to ſpeak, as to pleaſe both the diſſenting *parties*. Like to a Picture, which each man in the room imagins looks upon him in *particular*. Or, as eaſily (I ſay) as if a man ſhould take away the prick of a Hebrew Letter from the right ſide, and place it on the left, according to which variation a man pronounceth

* *As in the Caſe of Mr. B. firſt Suſpended in the High Commiſſion, and then brought into a temporall Court, where your ſelves are alſo Iudges, and Parties.*

‡ 2 *Sam.* 6. 6.

See the Hiſtory of the Councel of Trent.

nounceth respectively the word * *Schiboleth*, or *Sibboleth*: The false pronounciation of which word cost the Ephraimites their *lives*. Lastly (to end as I began) The *Church of England* and of *Rome* are *One and the same*, in turning *Christs* Kingdome, which is altogether *Spirituall*, and *not of this world*, into an *earthly* and *seculer Kingdome*, although Styled a *Spirituality* and *Hierarchy*, or *holy Government*, and *Kingdome*, whose *Governours* are *temporall Lords*, calling themselves *Christs viceroys*, whose *kingdome, glory, pompe, dignity, riches*, is all *earthly*, not *heavenly*, *carnall*, not *spirituall*, verefying that of the Apostle, ‡ *They are the enemies of the Crosse of Christ, whose end is destruction, whose God is their belly, whose glory is in their Shame, which mind earthly things*. Here are *particulars* enough (to be silent in the rest) to prove your Speech true, *That the Church of England and the Church of Rome, are in Substance one and the Same; no doubt of that*. As for *Romes corruptions* (as you account and call them) they are neither so many, nor so great (So long as they overthrow not the *foundation*, as you not say, they doe) but that the large Mantle of your *Charity* is broad enough to cover them; So as that need not to break *square*, or greatly hinder your so much desired and attempted *Reconciliation*; wherein I know you will be ready to meet *Rome* the *halfe way*, or *three quarters and more* rather then faile, to give his *Holinesse* the *kisse of peace*, so he will be content to leave your *Patriarchate* or *Popedome* in *England*, while himselfe enjoyeth the Vicarship of the wider *world*, and at his *death* leave you his Heir apparent of the *triple Crown*. Yet perhaps for your *Reputation sake* you would require, that some grossenes at least might be payred off the outsides of her *fouler corruptions*, and they a little smoothed over; and for your part (I dare say) you will not be behind hand to bring on the *Church of England* in such a faire forwardnesse, and neerenesse (as possibly the time will permit) to a just *conformity* in all things fecible.

* *Iudg.* 12.6.

‡ *Phil.* 3.18.

But is the *Church of England*, now come to this, to be in *Statu quo*, So as a man may find her *just there*, *where Rome is now*? Alas, poore *England*! Shall not now all thy brave Worthies, that are for the most part dead and gone, and Some yet *surviving*, as *brands* out of the *flame*, rise up, and bring their ‡ Evidences, as *witnesses* aganst *Rome*, that Shee is a *False*, *Heretical*, *Idolatrous*, *Apostatized*, *Antichristian Church*, the very *Whore of Babylon*, plainely described in the *Revelation*? And one of the last Bookes written against her to purpose indeed, Intituled *BABEL no BETHEL*, (which

‡ *Learned Treatises.*

Rev. 17. & 18.

came forth in a good season, somwhat before you came to sit in the Chaire of *Canterbury*: and for which you may remember you convented the Author before your *High Commission* Board at *London* house out of Terme, and committed him to *prison*, (Mr. BURTON I mean) now a *closse prisoner* and Exile) hath by many impregnable Arguments so strongly proved the Church *of Rome*, to be no *true* Church *of Christ*, but a meere Antichristian Apostacie from the Faith: So as neither his two hot * Antagonists, your ‡ Brothers Champions; nor any Jesuites since hath undertaken to Answer it, as being indeed unanswerable; And so it Stands, his Adversaries giving him the Bucklers in the plain Field. And yet now is the Case so *altered*, that so suddainly the *Church of England* is become *One and the Same with the Church of Rome*, So as She may *find her selfe just there where Romes is now, and that, no doubt of that.* But how doth this appeare? Surely you may take it for *truth*, for the Primate and Metropolitan of all *England* hath so bestirred himselfe, and playd his part, in Chopping and Changing, puting down *truth*, and seting up *errour* and *superstition* in the Church of *England*, that *she* is Sodainly so *metamorphosed* into another *form*, and in a manner transubstantiated, into a new *Substance* of a Church, as now you may *find her just there, where Romes is now, both one and the Same Church, no doubt of that.*

* *Mr.* Chalmley, *and Mr.* Butterfield, *who is since gone to* Doway *and turned Iesuite.*

‡ *Bishop of* Exon.

If then we may take your word for your *church of England* in this Case, and considering that the *Church of Rome* is that notorious *Harlot*: how any true Christian (as I said before) that will not become the member of a Harlot, can hold longer *communion* with you, I cannot see. And for my part, I doe here ingenuously *professe*, and *protest* against you, againe and againe, that I abhorre you, and all such Churches as hold *communion* with *Rome*, as *one and the Same Church*, and doe utterly *seperate* from you, till you *seperate* from all *communion* and *conformity* with that *Babylon* in all those *particulars* forementioned. And so I have done with you thus farre in this point. You proceed.

Notorious blasphemy in puting a lye upon Christ.

L. p. 17. *According to Christs Institution, the Scripture, when tis plaine, should guide the Church: and the Church, where there's doubt and difficulty, should expound the Scripture.*

Prelates Blasphemy against Christ.

P. How? Where, I pray, hath *Christ* so *instituted*? And who hath bewitched you to dare to utter such a notorious, and pernicious *untruth*, as this, and to Father it upon *Christ*, and that upon your bare word? For What Scripture doe you, or can you bring For this? Nay if the Scripture, *Christs* own *voyce*, and

wherein

wherein the Spirit of *Christ* breatheth, be not sufficient to *interpret* it selfe, and that in all more *doubtfull and difficult places* of it: what Man, or Men, or Church, shalbe able to doe it? For how can any *interpret difficult places of Scripture*, especially such as concerne *Faith and Salvation*, but by the *Scripture* it selfe? But we shall speake more fully of this afterwards. And you have told us what the *Church* is, namely a *Hierarchy*, or Kingdome of *Prelates*, who generally * *Savour the things of the flesh, and not of the Spirit*: And if you Lordship should but stand for a *proofe* and Say in this Case, and that all other Prelates would hazzard their *credit* upon your Ability in *interpreting* the *Scripture*: it would quickly appeare what hope the world might have of Prelates helpe at a dead lift, for the establishing of our *Faith* and *Consciences* in some *perplexed* Cases. O then what brave Prelaticall Glosses should we have? As for the purpose: Some doubts of late are risen in *England* about *Altars*, *Prelates* Calling, *Ceremonies*. Now if they should consult your Lordship Siting in the Chaire of *Canterbury* to resolve them in these *difficulties*, what would be your finall *determination* of them? For the first, would you not alledge *Heb.* 13. 10. *We have an Altar*? For the second, *Psal.* 45.16. *Princes in all Lands*, that is *Prelates*. For the Third, to wit *Ceremonies* 1 *Cor.* 14.40. *Let all things be done, decently, and in Order*: *Ergo*, what *Ceremonies* the Bishop shall injoyne, you must observe. These are your Glosses, and such *interpretations* as these we must looke for of your Church. Such as the Church of *Rome* is very dextrous and expert in. As ‡ *This is my body*: Ergo, *The Bread is transubstantiated into Christs very body*. † *I have prayed for thee Peter*: Ergo, *the Pope cannot erre*. § *Launch out into the deep*: Ergo, *the Pope may fish all the world*. † *Arise Peter, Kill and eat*: Ergo, *the Pope may kill the Venetians*. * *As it were by fire*: Ergo, *there is a Purgatory*. Thus the *Scripture, where 'tis plaine, should guide the Church*; otherwise not: but in *doubt* and *difficulty* the Church should expound the Scripture, that is, guide the Scripture. *Ergo*, the Church is above the Scripture, because onely *where 'tis plaine, it guides the Church*: but where *difficult*, the *Church must guide it, interpret it*. In *difficulties* then the *Scripture*, it must *not guide the Church*. *Ergo*, in *difficulties* and *doubts* the *Church* may *interpret*, as She pleaseth.

* *Rom.* 8.5.

‡ *Mat.* 26.26.
‡ *Luke* 22.32
§ *Luke* 5.4.
† *Act.* 10.13.
* 1 *Cor.* 3.15.

No, not so: for you adde *ibid.* Saying, *Yet so, as neither the the Scripture should be forced, nor the Church so bound up, as that upon just and further evidence, She may not revise that, which in any Case hath slipt by her.*

P. Here

Prelates Subtile, but vain evaſion.

P. Here be two things enterſeerinch each other. Firſt, a *Caution*. Secondly, a *Condition*. The *Caution*, *That the Scripture be not forced*. Take heed of that. But who ſhall Judge of that? Even the Same that *forceth* it, the Church. And who ſhall *defend* that *Scripture* from *forcing*; if it be left to *mens interpritation*, and thoſe *men* in matters of *doubt* and *difficulty* are not *guided* by the *Scripture*, but the *Scripture* by the *Churches interpretation*? But in no Caſe let the *Scripture be forced*. You will have a care of that. But why then doe you ſhow your ſelfe ſo expert in *forcing* and *miſapplying* the *Scripture*, and that moſt pittifully, as both hath been ſhewed, and will all along appeare? But however the *Condition* will helpe all. *Forcing*, or not *forcing*, the *Church muſt not be bound*, but that *upon juſt and further Evidence She may reviſe that, which in any Caſe hath ſlipt by her*: Now what is this *juſt and further Evidence*? Or what, this *Reviſing*? And what this *Sliping by her*? I take the Senſe and Summe of all to be this: That here you lay your ground to make way for *an Index expurgatorious to reviſe*. But is that all? Nay 'tis implyed, that ſome thing els be done: as to *correct* and *expunge*, or at leaſt more clearely *interpret*; but indeed, to *expunge*, with a *Deleatur*, *let it be blotted out*, *whatſoever in any Books formerly Printed by Authority in England, hath in any Caſe ſlipped by her*; or if the maine Subject *of the Book be not Catholick, and conſonant* to the *Doctrines* of the *preſent Church*, that they may *be cenſured as Prohibited Bookes*, and ſo *una Litura* cancelled. And withall, whatſoever you find in any Books, which you do not very well reſent, to declare which be the *Doctrines of the Church of England*, and which private mens opinions. And 'twill be requiſite, in my judgement, that you haſten this worke, to diſpatch it in your *time*, leaſt if you *die*, ſuch another Phœnix will hardly ariſe out of your Aſhes, that will have the *courage* to adventure upon theſe things. But among all other things, leave us not in that perplexed eſtate, whereinto you have brought us by your Declaration before the Articles of Religion; but make us a New Declaration, to certifie us what to *beleeve*, and rather reſolve us plainly, that the Articles are to be taken in that *ſenſe*, which agreeth with your own *opinion*, then that they ſhould give an *uncertain ſound*: for then *who ſhal prepare himſelfe to the battell*? And there may be great reaſon why we ſhould preferre your Lordſhips *opinion*, before the *judgement* of all other thoſe *learned men* that have formerly lived in the Church of *England*, becauſe the Church may now

Prelate a moſt notorious forcer of Scripture.

ſee

ſee more, and *further* into a Milſtone, then of *old*; as a Dwarfe upon a Giants ſhoulders. And ſo what *ſlippes* have formerly paſſed by the Church of *England*, your Lordſhip with your Chapleins and Divines will ſo *reviſe*, and *repurg*, as there ſhalbe nothing left upon *record*, whereby it might appeare to Poſterity, that there is any ſuch difference between the Church of *England* and of *Rome*, as to hinder their moſt wiſhed and deſirable *reconciliation*. And I think I am not in this farre wide of your Project. The Wardens of the Company of STATIONERS can tell, what you lately gave them in Charge about ſuch a matter for the *reviſing* of *Puritan* Books; that ſo when you have *purged* out the Puritaniſm, there may be neither *Purity* nor *Verity* left. As I remember the Orator ſaid of a certaine * Roman, that he alwayes had his head and eye-browes Shaven, that men might take him not to have one *haire* of a *good man*. Thus when you have given ſuch Books a dry *shaving*, you will make them to appeare as ridiculous, as ‡ *Davids* Meſſengers, whom the young Ammoniti ſh King took, and cauſed halfe their *beards* to be Shaven off, and their *garments* to be curtalled to their bare buttocks. But herein you prudently follow both the example of *Rome*, and the Counſell of *Franciſcus à S. Clara*, who commends you for leting afoot this Project. But I hope, the *Stationers* will look a little better to their *tò méros*, & *ergasía*, the gaine of their Trade, and that which is their Freehold, and Livelyhood; as well knowing, that if the good Books be guelt of their maſculine *vertue*, and *verity*, none will buy them, except perhaps Chandlers, to ſtop their Muſtard pots, and put about their Candles. And then ſhould the Company of Book ſellers, and their Poſterity be deprived of the benefit of their Coppies, which are as a Coppy-hold of Inheritance to them, and theirs. But time will try all things.

* *Cæred.*

‡ 2 *Sam.* 10. 4.

L. p. 18. *And though I cannot propheſie, yet I feare, that Atheiſme and Irreligion gather ſtrength, while the truth is thus weakened by an unworthy way of contending.*

P. Cannot you *propheſie*, being the *High Prieſt of England*, as that *High Prieſt* did, ‡ *that it was neceſsary Chriſt ſhould dye, that the whole Nation perish not*? So, *cannot* you *propheſie*, *That it is neceſſary that all Puritans, Chriſts members ſhould perish, that the whole Generation and Hierarchy of Prieſts perish not*? But *though you cannot*, no more then § *Balaam*, *propheſie*, or bring an *Inchantment againſt the Children of Iſrael*, that *God ſhould curſe them*:

‡ *Iohn* 11. 50.

§ *Num.* 23. 23. & 24. 1.

* Rev. 2. 14. yet can you not doe, as that wicked Prophet did, in * Counselling *King Balack to put a stumbling block before the Children of Israel*, by inticing them to his Idols, with his faire *Damosels*? You can tell us, that the *Church of England*, and of *Rome*, *are one and the Same Church*, and that her *worship of Images*, is but a *trenching*, or coming neare *Idolatry* (as *at after*) so as none need fear *communion* with her, so he be but *ignorant of her Corruptions*. Of which more hereafter. But though you cannot *prophesie*, what is all your *practise*, but a cleare *Prognostication*, and that, not onely foretelling, but *causing and haling in a Deluge* of *Atheisme* and *Irreligion* flowing in upon you. Yea witnesse this your Book, which could not *spring*, but from the *root* of *Atheisme*, and *Sourse* of all *Irreligion*; and which doth not onely *prognosticate*, nor onely *teach* the way, how *Atheisme* and *Irreligion* may gather strength: but doth certainly *presage*, and that by necessary consequence, most terrible Judgements and Calamities, to fall upon the *Church of England*; I would say rather, upon the *Hierarchy of England*: and which you doe with both hands, in writing and publishing this Book, and by all other your *practises*, pull upon your own heads.

Prelates Practise.

But this your *feare* of *Atheisme* and *Irreligion* to gather *strength*, is (say you) while the *Truth is weakened by an unworthy way of contending*. What *Truth*? Or what is that *unworthy way of contending for the Truth*? Or what is your *Atheisme* and *Irreligion*? For all these termes need your interpretation. But your prudent modestly therein we will make bold, as well as we can, to Supply. First for *Truth*, it is much in your *mouth*, I meane, the *name* and *word Truth*. But when you name *Truth*, you alwayes mean *Falshood*; as when you Speake of the *Church*, you meane such a *Church*, as is a *false Church*; and when you Speake of *Peace*, you meane such, as is a *false Peace*, when your *Reconciliation* with *Rome*, is a *Conspiracie against Christ*, and his *true Church*; and when you name *Priest*, you meane, such, as is a *false Priest*; and when you name *Devotion*, you meane such, as is a *false Devotion*, of *humane devising*: and when you name *Faith as the gift of God*, you meane not the *true Saving Faith*, whereof the Apostle speakes, where he Saith, * *Faith is the gift of God*. As we shall see *at after*. So as ever under the green leaves of such faire *words*, as *Truth*, *Peace*, *Church*, *Devotion*, *Faith*, &c. we may ever Suspect, and shalbe ever sure to find a false Serpentine Sense to lurke.

* Ephe. 2. 8.

Secondly, your *unworthy way of contending for the Truth*, what

is

is it, but that, which the * Apostle exhorts unto, that Christians should *earnestly contend for the Faith, given to the Saints*; and ‡ *Paul*, that we should *συναθλειν*, *wrastle together* (as for Masterie, or for a Crown) *for the Faith of the Gospell*. Now is not this that, which you call an *unworthy way of contending for the Truth*? *No doubt of that*. As to *write Books*, or *preach Sermons*, *proving the Pope to be Antichrist*; and the *Church of Rome to be a false Church*, *or no Church of Christ*; *and no Salvation to be hoped for in that Church*: *and that all true Christians ought to have no Communion with that Church*, but *to abhorre*, and *abandon her*, as the ‡ *Lord* commandeth; and that *Prelates are not* Jure divino, *but are Antichristian*, and their *Hierarchy* Tyrannicall; and that *Altars in Churches are a denying of Christ the Onely Altar*; and that all *Ceremonies invented and imposed by men in the Service of God*, *is a will-worship*, *condemned by* § *Christ*, *and his* † *Apostles*; and many such like. This is that *unworthy way of contending*, *whereby* (you say) *the Truth is weakened*. No marvaile.

* *Iude* 3.

‡ *Phil.* 1. 27.

‡ *Rev.* 18. 4.

§ *Mat.* 15. 9.

† *Col.* 2. 8. 16. 18.

Thirdly, what is that *Atheisme* and *Irreligion*, which you *feare* will *gather Strength*, while the *Truth is weakened by such an unworthy way of contending*? This, I take it, may be taken two wayes. Either that by *Atheisme* you meane the *true Faith of Christ*, which is opposite to the *Romish faith*, wherewith you hold such correspondence; for whatsoever is contrary to *Romes faith*, or (which is all one) your *faith*, is with you branded for *Atheisme*. Or Secondly, *Atheisme*, truely and properly taken gathers *strength*, by such an unworthy way of labouring a Reconciliation between the Church of *England*, and the Church of *Rome*, which to make way for, you are glad to say, that these two *Churches* are *for substance one and the Same Church*. Now before your time, the Church of *England*, though in many things it symbolized with *Rome*, (as hath been shewed) yet still it renounced all *communion* with her, as being a *Strumpet*, and that *great Whore*, whose Husband is the *great Antichrist*. But now you have so turned the Cat in the pan, by making way to bring the *Church of England* back againe to an *union*, and *communion* with *Rome*, that you put the *people* to a stand, to a *nonplus*, so as they know not what to *beleeve*, or what to *think*, but are ready to cast off all further thought of *God*, as if there were no *God*, because they see those to flourish, and to goe on unpunished, who overthrow the *faith* formerly professed in *England*, seting up the *Romish faith* againe, where it had been cast out: and on the other side, *Preaching and Preachers* to be put *down*, and the

Gal. 4. 10.

true Professors to be *persecuted*, and thrown out of all, and forced to quit their native Countrey, and the like. Now where all this is, do you but *feare, that Atheisme gathers Strength*? Nay is not the root of all your cruely in *persecuting Christs* Ministers and People, meere *Atheisme*? It is noted of the *Sadduces*, that of all other Sects they were the most cruell in their judiciall Censures: As *Euseb*. Eccl. Hist. *l*. 2. *c*. 14. out of *Iosephus*. And no marvaile. They denyed the *Resurrection*, and the Last *Iudgement*. So as they were *Atheists*. This made them dare to practise all cruelty, and injustice. For *Maxima peccandi illecebra, impunitatis Spes*. So, how durst you be so unjust and cruell in your *oppressions* aud *persecutions*, did you certainly *beleeve*, that there is a Resurrection and Last Judgement, wherein you shall be Judged. But this by the way, 'tis an *Item*.

And *Irreligion* also: what's that? That's soon resolved, to wit, *Obstinacie in not admitting of Altars in some Churches: Irreverence, in not bowing to Altars, and worshiping towards the East: and adoring the name Iesus*, and the like. This is with you *Irreligion*: because your whole *Religion* is placed in these things. For so you tell us in the words following.

L. p. 19. *The externall worship of God, in his Church, is the* GREAT WITNESSE *to the world, that our hearts stand right in the Service of God. Take this away, or bring it into contempt, and what light is there left to shine before men, that they may see our Devotion, and glorifie our Father, which is in heaven.*

P. Surely were it not for this GREAT WITNESSE (which here you bring in arayed in Capitall Letters) to wit, your *externall will-worship* in many devised *Ceremonies*, of *seeming Humility, Devotion*, and *Piety*: the world could not come to know, what *Religion* is in your *heart* towards *God*, in that *internall part* of his *worship*, which you Speak of. But now through the cleare *perspective* of your *bright shining Devotion* without, we can discerne what *Devotion* is within. Herby we come to know all that *spirit* of *Infidelity*, and *Apostacie*, and consequenty of *Atheisme*, and *Irreligion*, which is in your *heart*. Do you set up *Altars*, and *adore* them, and set up *Priests* to *serve at them*, to which you must needs adde a *Sacrifice suitable*, some *materiall* and *corporall* thing? Hereby we come to know, how in your *heart* you *deny Iesus Christ* to be the *onely Altar, Priest, and Sacrifice*, as is shewed before. And were it not for your *lowly bowing* at the *bare nameing* of the Name *Iesus*, you should want witnesse to testifie to the world that deep *hypocrisie* in your *heart*, while in *bowing* to *Iesus*,

you

you *persecute* the *Lord Iesus Christ* in his *Word*, in his *Ministers*, in his *Members*. So as your *externall ceremoniall worship* is the GREAT WITNESSE to the world, that there is in you an *Antichristian heart*, a *Popish heart*, a *Superstitious heart*, an *Idolatrous heart*, an * *Evill heart of unbelife, in departing away from the living God.* How then, with what inward testimony of your Conscience, with what evidence of *truth* can you say, that your *heart stands right in the Internall worship of God*, when the *externall* is so *crooked*, and *bowed* together with so many lowly *duckings* and *crindgins*, so as your *Head and Feet* doe even meet together? And is not the *Devotion* of your *heart* every way as *crooked*? Doth not your *heart bow*, as, and when your *body* doth? And is not the Same *object* which your *body* boweth unto, the *object*, to which your *heart boweth*, and wherein your *internall worship* is ultimately terminated and bounded? For as *Aug.* Saith, *Quis intuetur Semulacrum, &c. Who beholdeth an Image*, that is not so affected as to imagine the Divinity to be in that *Image*, which he *adoreth*? And doe not you Say, that your *God-Almighty* is upon your *Altar*, which you bow unto, when you Say of your *Altar, you will have none to sit above God Al-mighty*? So as either you Locally place *God* there; or you make your *Altar* your *God*, and goe no further. But suppose you doe *in* and *by* that *Altar*, which you bow unto, *worship God*: Who *hath required such worship at your hands*? Nay hath not GOD in the Second *Commandement* expresly forbidden any such *worship*, *in* or *by* an *Image*, or any such thing as Man deviseth, *in* and *by* it to represent and worship GOD? And such *will-worship* is it not the fruit of the Will of your Evill, Corrupt, and Superstitious, Idolatrous, and Proud Heart, whence it springeth, and proceedeth? O Proud and Blind Hearts indeed, that dare make choyce of their owne selfe-pleasing devises in *Gods* worship, thinking thereby to please GOD? But GOD abhorres all such *will-worship*. But it is (Say you) a testimony of your *Humility*. But the Apostle expresly condemneth such ‡ *voluntary Humility*. And tell me, what is there in all the World (seting your Honours, and Dignities, and Favour in Court aside) wherein you take more Pride and Glory, then in such *counterfeit Humility*: wherein your Heart is more lifted up, in perswading your selfe, that thereby the World comes to take you for the most Devout and Pious Prelate, or Person in all *England*, and as whereby you so bewitch the Court with an opinion of your incomparable Sanctity,

* *Heb.* 3. 12.

‡ *Col.* 2. 18.

Prelaticall pride in Will-worship

Will-worship is no true Service of God.

then simply in these your externall Ceremoniall Complements; Saving onely that they Serve for your GREAT WITNESSES to all the *world, that your heart stands right in the Service of God*; which indeed is a Service done to your selfe? And this appeares in part through those Swelling *words* set down at large Characters, EXTERNALL WORSHIP, GREAT WITNESSE. Is not this a cleare expression of a *heart* full of *pride*, *selfe-conceit*, and *vain glory*, when you doe thus (as the Poet said)

Projcere ampull[illegible] & Sesquipedalia verba,

strout it in such a swelling Style, and big words?

And that the *world* may yet further *see* how little I misjudge in this, let your own immediate *words* further *witnesse*. For Say you, *Take this away* (this *EXTERNALL WORSHIP this GREAT WITNESSE*) *and what light is there left to shine before men, that they may See our Devotion, and glorifie our Father which is in heaven.* I remember indeed what *Christ* said, to his Disciples, * *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* These be the words you play withall, as a *Descant of your Devotion.* But ‡ *cursed is he* (Saith *Christ*) *that addeth to, or taketh from Gods word.* Here you doe both, for you leave out *good works*, and in stead of that put in your *Devotion*; and you put out the *true Light* there, which is *faith*, and put in the place of it your *false Light*, which is your *blind Devotion.* I say, *blind Devotion*, because of your own *devising.* For as the Prophet saith, † *If they speake not according to this word, it is because there is no light in them*: So I say of that *Feare*, or *Devotion, which is taught by the precepts of men*: *Such have no light in them.* But your *Devotion* is your Light, when both you and it be *blind.* As I have read of some Creatures, that are *miopes*, *Mope-eyed* (as we Say) that see better in the *darke*, then in the *day.* To such, *darknesse* is *light.* Such a *light* is your *Devotion.* And such *Devotion* was in the Priests of *Baal*, which was mixt, or rather inflamed with great *zeale.* § *Zeale*, in *Launcing themselves*, that the *blood* sprang *out*: *Devotion*, in their *long Prayers* from *Morning till Noon.* And this (*secundum usum Sacrum*) after their manner. Now might not they have said, as you doe, *This our externall worship is a GREAT WITNESSE to the world, of our Zeale to our God, and without which, what light have we left, whereby men may see our Devotion?* And such also was the *Devotion* of Hypocrites, of whom *Christ* saith, † *They pray standing in the Synagogues, and*

* *Math.* 5. 16.

‡ *Rev.* 22. 18, 19.

† *Isa.* 8. 20.

§ 1 *King.* 18. 26. 29.

† *Math.* 6. 5.

in

in the Corners of the Streets, that they may be seen of men. Now might not these *Hypocrites* say for themselves, *This our externall Devotion is the* GREAT WITNESSE *unto the world, that our hearts stand right, being testified* by standing in *Prayer, so as without this light men could not see our Devotion?* So the Pharisees who were curious *Masters of Ceremonies* in *will-worship*, * they wore goodly *broad Phylacteries*, and for *pretence made long prayers.* Might not they also have said, as you: *This our externall worship in long Prayers, in our Solemne Robes, with goodly Boarders, is the* GREAT WITNESSE *to the world, that our hearts stand right, and without this Light men could not see our inward Devotion towards God?* And say not you, *Our externall worship is that light*, without which men could not see our *Devotion?* Iust, as the *Pharisees*, ‡ *All they did, was to be seen of men.*

* *Math.* 23. 5. & 14.

‡ *Math.* 23. 5.

But you would perswade us you doe it to a higher end, which is *Gods glory.* For you Say, ‡ *Take this away, and what Light is there left to shine before men, that they may see our Devotion, and glorifie our Father which is in heaven?* So here be two *ends* of all your *externall worship*, and *solemne service*, and *great pompe*, and *humble expressions* of *Devotion*: First, that *men may see your Devotion*; for els it were not worth a *rush*: Secondly, that they *may glorifie God.* As I noted before, these words of *Christ* you falsely apply to your *blind Devotion*, which he Spake concerning the *Light of faith* shining *forth in good workes* to the *glory of God.* Whereas your *externall worship*, as it is a fruit of your *blind Devotion*, so it is that, whereby *God is greatly dishonoured*, and that both *actually* in it selfe, and *effectually* in the beholders: First, *Actually* in it selfe, all *false worship*, or *will-worship* (for both is one) is a *dishonour* to *God.* § *In vaine they worship me, teaching for Doctrines the Precepts of Men.* Now *God* is not *glorified*, or *honoured* with any *vain worship.* Nay, on the contrary, he is greatly *dishonoured* by it. For such *will-worship* is a high *presumption*, derogating from the Majesty of *God*, who wilbe *worshiped* no otherwise, then as himselfe hath expresly *commanded* in his *word.* As the Prophet saith, *And shalt honour him, not doing thine owne wayes, nor finding thine own pleasure*: And such is all *will-worship.* Secondly, *God* is greatly *dishonoured*, by such *externall will-worship* effectively in the Beholders. First, because when they see such a great Prelate as your selfe use such *gestures* in *Gods* Service, they are apt to imitate you, and so to partake of your *sinne*, as too many doe. Secondly, because in such *false worship*, the neerer they think to * approach

‡ *Prelates abusing of Scripture*

§ *Math.* 15. 9.

* *Isa.* 29. 13.

to

to *God* in imitating of you; the further off their *hearts* are from *God*, as the Prophet Speaketh. And they whose *hearts* are farre removed from *God*, cannot *glorifie God*. Now your *will-worship*, which is taught by the *Precepts of men*, though it seem to be very *humble*, and so to draw neere unto *God*: yet it drawes away mens *hearts* farre from *God*; as there the Prophet sheweth. And such as behold, and affect, and imitate your devises in *externall worship*, they are as much puffed up with vaineglory, that they imitate and so please such a great Man, as your selfe, as they never think of *glorifying God*. And lastly, *God* is not *glorified* by *blind* and Superstitious *worshippers*: but by *good works* springing from the inward *light* of *Faith*. Now your *blind Devotion* is not to be reckoned and ranked among *good works*. For *good works* are such, and so done, as *God* hath *commanded*: but your *externall worship* (as you call it) being a *will-worship*, and so a *false worship*, which *God* no where hath *commanded*, but every where expressely forbidden, are no *good works*, but as *Aug.* Saith, *Splendida peccata*, a glaring *false worship*. But it seemeth this your *externall worship*, the fruit of your *Devotion*, is all the *good works* you have to show, that men thereby may See what Kind of *light* is in you; which is not any *true*, but a *false light*.

I proceed. But how hath this *ignis fatuus* of yours carryed me so out of my *way*, that I have over Skipt one Passage in the same Page, a little before? But yet coming in here, it will the more fitly usher in the next, which we shall note in the Same Page.

L. ibid. *This I have observed further, that no one thing hath made Conscientious men more wavering in their own minds, or more apt and easie to be drawn aside from the Sincerity of Religion professed in the Church of England, then the want of uniform and decent Order, in too many Churches of the Kingdome.*

* Pag. 34. P. A little * before you commended unto us the *Integrity of the Church in Doctrine and Manners*; and but now, *how right your hearts stand in the Service of God*: here, you use a third *word*, *Sincerity of Religion*, and that *professed in the Church of England*. By this time we are sufficiently acquainted with your *Sincerity of Religion, professed in the Church of England*. For we have your *externall worship* as the GREAT WITNESSE thereof, of which your *Sincerity* so much is spoken, as we have left a great hole in it. And the nature of that your *Sincerity of Religion professed in the Church of England*, duely considered, can we marvaile,

marvaile, if moſt mens minds in the Kingdome fall a *wavering*: yea, and if they be truely Conſcientious men indeed (not ſuch as you meane, to wit, *meere Formaliſts*, or *Newters*) no marvaile if you find multitudes of them (if multitudes of ſuch be left) to fall quite off from the *Sincerity of* your *Religion profeſſed in the Church of Englaud*. But if any of your Conſcientious men be drawn aſide: what's the Cauſe? *Want of uniforme and decent Order in too many Churches in the Kingdome*. But doe you not ſee on the other ſide a whole Nation driven aſide, and that (as they Say) by your too much preſſing upon them your *uniforme and decent Order in all Churchs* for the erecting of the *Sincerity of Religion profeſſed in the Church of England*? And yet you complain, that you cannot ſet up your *uniformity* in *too many Churches in England*. Surely, ye might have done well, firſt to have made all *uniforme* at *home*, before you preſſed too hard upon your Neighbour-Countrey. And if too many Churches in *England* be not *uniforme*, whoſe fault is that? Not yours, I dare ſay. Have not you and your brother Prelates done pretty well to it, in Suſpending, Silencing, Excommunicating, Caſting out of their Miniſtry and Living, ſo many Miniſters? Witneſſe *Norfolke*, *Suffolke*, *Eſſex*, *Kent*, *Surrey*, and other Dioceſſe and Shires. Will not theſe Examples, terrifie all other Churches in *England*? But yet if nothing els will doe it, the publiſhing of this your Book anew, will certainly effect it, or nothing. And therfore you adde.

L. Ibid. *To deale Clearly with your Majeſty theſe thoughts are they, and no other, which have made me labour ſo much, as I have done, for Decencie and an Orderly Settlement of the externall worship of God in the Church. Now no externall action in the world can be uniform, without ſome Ceremonies: And theſe in Religion the ancienter they be, the better, ſo they may fit Time and Place. Too many overburthen the Service of God, and too few leave it naked, &c. Ceremonies are the hedge, that fence the Subſtance of Religion from all the indignities, which Profaneſſe and Sacriledge too commonly put upon it. Weakneſſe it is, not to ſee the Strength, which Ceremonies (things weake enough in themſelves, God knows) adde even to Religion it ſelfe; but a farre greater, to ſee it, and yet to cry them down, All, and without choyſe, by which their moſt hated Adverſaries Climbe up, and could not cry up themſelves, and their Cauſe, as they doe, but by them.*

P. I ſhall have here occaſion, and that in ſundry reſpects, to be more large upon your words. Firſt, for the Subſtance of the matter, being of ſuch moment. Secondly, for the Circum-

ſtance of the Perſon, to whom you ſpeak, his Sacred Majeſty, which makes your matter of the greater Conſequence: and Laſty, in reſpect of the Excellency of the Perſon *Ieſus Chriſt*, whoſe honour and regall Soveraignty is here undermined by you. For when Kings are miſinformed, and miſcounſelled in matters of Religion eſpecially, and that by thoſe, whom they repoſe greateſt confidence in, and whoſe judgement they moſt rely upon, and have that high opinion of, both for Learning and Sanctity; which they conceive to be in them; 'tis a matter full of weight. And when we ſee the *glory* of *Chriſt*, and of his Kingdome troden under foot, it will, & ought to ſtirre up, and kindle the Zeale of every true Servant of *Chriſt*, to vindicate his Maſters *honour*, to the utmoſt of his power. Now to your words.

And *to deale truely with your Majeſty*. What els? Surely one of your honourable place, and in whom ſuch truſt is repoſed, ſhould deale clearely with *Kings* at all *times*, and in all *things*. But wherein doe you deale clearely with his Majeſty? In this (as you ſay) in telling him, *Theſe thoughts are they and no other, which have made me labour ſo much, as I have done, for Decencie and an Orderly Settlement of the externall worship of God in the Church.* Is it ſo? Why, a little before (if you remember) you told his Majeſty that you put forth this worke, wherein you have *beſtowed ſo much paines*, for the *vindicating of your Reputation*: And now you tell him, that your *thoughts for Decencie*, &c. *and no other*, made you thus to labour. And no other then? Then what's become now of your *Reputation*? Yea, and (pag. 9. before cited) doe you not tell his Majeſty expreſly, ſaying, *I have thus acquainted your Majeſty with all occaſions, which both formerly, and now againe have led this Tract into the Light*? All? But how *all*, where here is one more comes in the Reare, not mentioned before, which excludes all other, Saying, *Theſe thoughts are they, and no other, which have made me labour ſo much, as I have done, for Decencie, and an Orderly Settlement*, &c. And herein, you ſay, you deale Clearely with his Majeſty. Did you not then deale Clearely in the reſt? You have occaſion now to cleare your ſelfe. But to let this paſſe; we can eaſily beleeve, (that ſetting your *Reputation* aſide) theſe *thoughts* of yours were of greateſt force with you to ſet upon ſuch a worke. For I beleeve you have been no ſmall time in hammering this Project, how to beat and faſhion it to ſuch a *Decencie and Orderly Settlement of the externall worship of God in the Church of England*, as you ſpeak of.

Prelates Contradiction.

of. But what doe you call *Decencie*? Certainly that onely is *Decent* in the *worship* of *God*, which *God* himselfe approveth, and that is onely That, which himselfe *commandeth* in his *word*. But you account and call that onely *Decent* in the *worship* of *God*, which either your selfe, or that Whore of *Babylon* hath devised for *Decent*, as the seting up of her pompous *Devotion*, and *voluntary humility* in Rites and Ceremonies in *Gods worship*, as ye pretend. And can you Say, that your *decencies* are not just the Same, with those of *Rome*? Perhaps you cannot yet attain to all hers. And if not hers, how could they with you be *Decent*? But She being That *Whore*, and *marked* out for such, even by her very *attyre* (*Rev.* 17.) Will *Christ* (trow you) aprove that for *decent* in his *Spouse*, which is the *Whores* Fashion? Is not this enough to provoke his jealousie, and (if he knew it not) to suspect your Church of *England* for Scarce an honest Woman? Yea an honest Woman for her Credit-sake, will not goe in gaudey and garish garbe, proper and peculiar to such as are notorious Strumpets, and such too, as whereby famous Whores are known from *honest* and *vertuous Matrons*? But let it be the *Decencie of your Church of England*, to be suited *like her Sister Rome*; that so they may be the better known for Sisters, and both of one House, and (to prove your words true) both *one, and the Same Church*.

But *decencie* is not all. Your *thoughts* are also for an *Orderly Settlement of the externall worship of God in the Church*. Why, what *Settlement*? Were not all things sufficiently *settled* (yea and * upon the *Lees* too) in the Church you speake of, before you were *settled* in the *Throne of Canterbury*? Was there not *settled* an universall *conformity* to those Ceremonies prescribed and limited by Act of *Parliament*? Are not all Non-conformists *Silenced*, and *casheered*? Was not all quiet then? Yea so quiet, that the Church of *England* was fallen quietly *asleep*, and so securely *setled* (I say againe) upon ‡ her *Lees*. What hath now then made the *disturbance*, and *unsetled* the State of things? Did not that begin with your Primacie? How so? For just then, when you were Scarce warm in the Chaire, began there not to be republished, with an Addition, that *Edict* to dispense with the due *Sanctification* of the *Lords day*, by giving *liberty* for *profane* Sports; wherein also *Gods people*, whom you call *Puritans*, were marked out, as not worthy to be suffered in any Countrey. Then also, began there not to be published a *Declaration* with and before the Booke of your 39. Articles,

* *Ier.* 48. 11.

‡ *Zeph.* 1. 12.

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prohibing all Disputes about all the Controverted Points in those Articles, and commanding to keep to the letter of the Text, which yet (as it saith) might be taken either way? So as was not this a most grosse *unsettling of the Doctrines of your Church*, and a strowing of the way to *Fr. a S. Clara* his Booke, wherein he goes about to prove, that the *Doctrines of England* and *Trent*, are one and the Same, or with but small difference, which Book coming forth was much Graced by you in Court. And so that *Declaration* because also a Shelter to Shroud your Arminian Faction against a Storm, if ever it should come, yea and to defend their Heresies, and defeat the *truth* (had it no surer footing, then your prevaricating *Articles*) when once you could
3. make your party good. Began not then an *Order* to be a new set forth, with an Inlargement of restraint, reaching even to *Deanes* and *Prelates*, and the greatest *Rabbies* of your Church not to meddle in their Sermons with those controverted points, as of *Predestination*, *Election*, &c. but strictly to observe the said
4. *Declaration*? Under your *Primacie* began there not a more remarkable restraint of *writing*, or at least of *Printing* against the Pope, and a larger licensing of most notorious Popish Books? As *Shelfords* five Sermons or Treatises, wherein (among many other like things) he indeavours to prove *Iustification by Charity*, and the *Pope not to be Antichrist*, and no *necessity of frequent Preaching*, *and none to preach but Bishops and Deanes*, *and that onely and especially at the three Solemn times in the yeare*. Also another Book intituled the *Femall Glory*, as full fraught thoughout with the most grosse, blasphemous, Idolatrous Popish Stuffe, as it can hold; and this in plain English, allowed by one of your *Chapleins*, or of *London house*; and for ought I heare, not yet suppressed, or call'd in. Besides many other of the same branne, some whereof are *printed*, but kept up under deck, not daring yet to peep forth, till the Storm (as in *Starre Chamber* you call'd it) raysed by BURTON and others, be over; and least they should be made Popish *Martyrs* in *Smithfield*, as *Sals his Devotions were*, which for feare were
5. burned, as afore. Under your *Primacy* hath there not been a mighty stirring and stickling for the seting up of *Altars*, &c. yea of *Images* too, and *Crucifixes*, and that in *Collegiate Churches*, or *Chappels*, both in *Oxford*, you being *Chauncellour*, and in *Cambridge*, where you want not a *Vice-Chauncellour*, and which you
6. indeavour in all the *Churches of England*? Under your *Primacie*, have not your pregnanteſt wits, and profoundeſt Divines

been

beenſet aworke to write Books to *unmorallize the* 4th *Commandement* for the perpetuall keeping of *the Lords Sabbath day*, and ſo unbind Chriſtians from the *ſanctification* of the *Lords day*; and their Books allowed by your Authority, and Dedicated to great ones, and much applauded by your Faction? Under your *Primacie* have not your Doctors alſo written ſtoutly for your *Altars*, and that, even unto *blaſphemy*, Saying, that the uſe of the *Altar* is to ſanctifie the Sacrifice, and without an *Altar* the Sacrifice is not Sanctified, or dedicated by the Biſhop? Under your *Primacie* began not Miniſters to be Suſpended, Silenced, Excommunicated, put out of their Beneficeſ and Cures of Soules, for refuſing to read the Book of Liberty for Sports on the *Lords day*, and to ſet up *Altars* in their *Churches* at their *Ordinaries* Command. Theſe theſe my Lord being thus, doe you complaine of *unſettledneſſe*? Who hath troubled the Fountain? The Wolfe, above at the Spring head, or the Lamb below? To recollect then, and recapitulate theſe things: When *Profanation of the Lords day* is by publick Edict allowed: when the *Articles of Religion* are made as the *Delphick Oracles*, to be taken two contrary wayes: when the *Doctrines of Gods Grace* are univerſally reſtrained and forbid to be preached: when *Popiſh Books* publickly allowed in Print, and *Orthodox Books* againſt Popery reſtrained: when *Altars* ſet up in all *Churches*, where there was none before: when Books publiſhed by *Authority* to diſanull *Gods Morall Law*: when Books allowed publickly to maintain the ſeting up of *Altars* in *Churchs*: when Godly Miniſters by multitudes put down, for not yeelding to thoſe things, which are contrary to the Laws of *God* and *man*: and all this in the State of *England*, where from the firſt *Reformation* (ſuch as it was) have been univerſally and conſtantly maintained both by *writing* and *preaching*, the *morality of the* 4th *Commandement* for the *ſanctification* of the *Lords Day*: the *Articles of Religion* concerning *Grace*, to have but one *Orthodox ſenſe*: the free and unreſtrained *preaching* of *Gods word*, and confuting of all oppoſite Errours: that the *Pope* is that *Antichriſt*: that the *Lords Supper* was to be celebrated onely at the *Lords Table*: that *Miniſters Conformity* was extended no further, then was *limited* by the *Law*: all theſe things conſidered, in the tumult of ſo many bold *Innovations*, (*Innovation*? I cry you *mercy*: *Renovations*: I ſhould ſay, of old Popiſh *ragges* and outcaſt *reliques*, for you diſclaim *Innovation*) againſt *Gods law* and *Mans law*: what *ſettlement*, *what peace*, *what tranquility* can be *expected*: and then again al theſe

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new Attempts for Uniformity and Conformity coming in under and with your Primacie, can they *vindicate* your *Reputation* from a generall opinion of your being the most perillous and pernicious Instrument of *unsettling* and *troubling* the State of the Land, and of Religion (and you may, if you will, take *Scotland* in to boot) with generall discontents and heart burnings, to see the State of Religion, thus turned topsie turvie? And doe you complain notwithstanding, that you cannot attain to an *Orderly Settlement*? Stay, my Lord, be not so eagre: See *Scotland* first *settled*, before you proceed further in the *settlement* of *England*, least you unsettle all. Be not deceived in the confidence of your own active brain, and borrowed power. And see also how your Booke will take. For Certainly therein you have run your selfe upon the Pikes, get off as you can. Your *Reputation* (if you meane it for the Repute to be a good Protestant; unlesse you meane it, that you would be accounted what you are, a member of one and the Same Church with *Rome*) is now bound to the Stake, ready to be Sacrificed for a whole-burnt Offering. For what your Ordinary practises proclaimed to the world of you, now in your Book you stick not openly to professe, that you desire for the Church and State of *England* to be reconciled to the Sea of *Rome*. So as your Book, besides the turbulent matter in it (like the *Trojan horse*, full of armed enemies) could not possibly have been borne into the world in a more unhappy time, then now, when you see two Kingdomes all in a combustion, which the Sprinkling of your *Romes Holy water* wilbe so farre from quenching, or allaying, that it will prove rather as Oyle to increase and feed the *flame*. But GOD give the King the *Spirit of Wisedome and Iudgement* to see into these things betimes, both for the preventing of further mischiefes, and for the reuniting of the great *rent* betweene his two Kingdomes. But as *Iehu* said to *Ieboram*, when he asked, *Is it peace, Iehu? What peace* (said he) *so long as the Whoredomes of thy Mother Iezabel, and her Witchcrafts are so many?* So *what peace* can be expected in the Land, where such an Uniformity and *Settlement is required*, as is so repugnant to the Laws of *Christs Kingdome*, and conformable to *Antichrists Tyranny*, and conducible to a *reconciliation* with that old *Iezabel of Rome*? Certainly, the case being so, as *Deborah* said in her Song, *They chose new gods, then was warre in the gates*: So when a Nation falls to advance higher and higher a *new* and *false* Religion, where it had been formerly in some good measure cast out,

What a Settler the Prelate is.

to

to set up *Idolatrous and Romish Altars*, whereby *Christ* the *true* and *onely Altar* of *true Christians* (as hath been shewed) is denyed and renounced: and to cry down *Gods* holy Commandements; and to oppresse *Gods* holy Word in the Ministry of it: and to *persecute Gods* faithfull Ministers and People; and like the Ægyptians to oppresse *Gods* People more and more with intolerable burthens of *humane inventions*, to the great reproach of *Christ*, and the throwing down of his incommunicable Royall Soveraignty over his Church and People, in matters of Faith, and the *worship* of *God*; Can *peace*, or *settlement* be expected there? Can, or will the *Lord Iesus Christ* long suffer such things? And what doth *England* now attempt? The recovery of *Scotland*? First, ô *England*, be thou thy selfe reconciled to *God*: *humble* thy selfe for thy fearefull Apostacie: revoke and call in all thy ungodly Edicts against *Christ*, and his Word: reforme all thy *oppressions* of *Gods* People, and thine owne: maintain not still open warre against the Spirituall Kingdome of *Iesus Christ*, least he destroy thy *temporall*: looke up to *God*, as highly offended with thee, and who hath for the present rent a whole Kingdome from thee, who hast rent thy selfe from his Kingly Dominion over thee. Be no longer rebellious against *God*: stand not upon the confidence of thine own conceited Prudence and Power, which unlesse thou hast *God* on thy side, shalbe but a snare unto thee, and shall stand thee in no stead at thy need, except thou dost *repent* and *turn* to *God* unfainedly, and refraine thy violent courses, and reform all. My *zeale* hath carryed me thus farre for my *God*, and for my King, and for my Countrey, and for all the People of *God*, and the King, in all his Kingdomes, my dayly prayer being for Truth and Peace; as the Prophet Saith, * *Love the Truth and Peace*, *Truth* is both the Mother, and Nurse of *Peace*.

* *Zach.* 8.19.

But to proceed; you say, *No externall action in the world can be uniforme, without some Ceremony*. If you speak of *Naturall Actions*, ‡ *nature* it selfe doth teach a fit manner in doing of them. If of *Morall*, *or Civill actions*, we commonly use such Ceremonies, as either humane Lawes, Customes, or a mans owne *reason* hath brought in use. But if you Speake of *Religious actions*, such as are conversant about the *worship* of *God*: That's quite of another *nature*, for point of Ceremony. Onely thus farre it holds proportion with the other: that as every naturall action hath for its manner of performance and carriage certaine Principles of Nature to guide a Man in the decent and orderly doing

‡ 1 *Cor.* 11.14

doing of it: and as every Civil and Morall action hath for its manner of the decent carriage of it some Rule, either intrinsecall, within a man, and in his own choyce and power, or extrinsecall and without him, according either to Custome, or humane Law: even so the externall manner of performing *Gods worship*, hath for its Sole Principle and Rule the will of *God* himselfe, whose *service* it is, and over which he is the Sole Lord, whose will for his whole *service* both internall and externall he hath clearely expressed in his *word*, the *holy Scripture*. And this is a *principle*, which every man, that seeth not but by the Spectacles of Natures Light, assenteth unto, as a firme and universall *truth*, namely *That every Master is so to be served, as himselfe commandeth*. And if a Servant presume to serve his Master as himselfe *listeth*, and not as his Master *commandeth*, shall have small *thanks* for his *labour*. How much more, and beyond all comparison is *God* to be *served* of us, not as we fancie, but as himselfe hath expressly *commanded* in his *word*? And this is a safe *obedience*, wherein a man, observing his Rule, cannot *erre*. Whereas *obedience* to Mans *command* is onely so farre *good*, as the *commandement* it selfe is *good* and *lawfull*. But *Gods* Word and Commandement being every way *perfect*, and given us with a *strict charge*, and under a most *severe penalty*, even a *Curse to those, that shall either adde to it, or detract from it*: who, but * Children of the *curse*, will presume to invent what manner of *externall service* of *God* his own proud fancie liketh best? Such *service* cannot be called the *service* of *God*, as wherewith he is *served* and *pleased*, but the *service* of Man, wherein he pleaseth himselfe. Yea when a man hath pleased his own fancie in the invention of this or that Ceremony in *religious worship*, and not content herewith, doth withall impose and injoyne it to be of *necessity* observed of all, so as their Conscience is now by *humane* Law captivated thereunto: this *service* of *God* becomes *Hereticall*. For what is *Heresie* in the common use among *Divines*, but an obstinate holding, and maintaining of an *errour* in *faith*, which mans pride hath made *choyce* of. But, not onely presumtuously to *elect*, and obstinately and pertinaciously to maintain, but to make a Law to *enforce* others to *conform* to any such *errour* in *faith*: this is the highest degree of *Heresie* that can be. And that the *inventing*, *holding* and *imposing* of such Ceremonies in *Gods worship* is an *errour* in *faith*, and so *hereticall*, is cleare. For it is a point and ‡ Article of Christian *faith* to beleeve, that *Christ is the onely Lord and King of his Church*; and there-

*Katàras tékna.

Heresie what it is.

Prelates Ceremoniall worship Hereticall.

‡ *Artcile of faith, Christ the onely Lord in and over his own house and Service.*

therfore in the Creed we say, *And in Iesus Christ, his onely Sonne, our Lord.* To whom then doth the power of ordaining Ceremonies in *Gods* holy *service* appertaine, but to the King or Master of this *service*? This power is *Christs* Prerogative in his Church. This is *Christs* Throne, wherein he *sitteth, raigneth,* and *ruleth in* and *over* the Soules and Consciences of his *people,* as before is touched. He is the onely *Teletárkes,* or Master of ordaining Ceremonies in *Gods house*, or *family* (as the learned *Budeus* interprets that word out of *Dionisius Areopageta*) so as *Teletarkes,* which signifies a Prerogative and Power in GOD, incommunicable, to ordaine Ceremonies in his *worship,* is used for the Soveraigne Deity or Godhead, and so for the Holy Trinity. And *Christ* hath ever from the beginning reserved this power intire and peculiar to himselfe, even as his *glory,* not imparting it to any earthly power, not to his Church, not to his Prophets and Apostles, not to the Kings of *Israel* under the Law, nor to the Fathers before the Law. For before the giveing of the Law in Mount *Sina*, * GOD taught his Church the use of *Sacrifices* and *Altars,* and other Rites, with the difference of *Meates cleane,* and *uncleane.* At the giving of the Law, GOD shewed *Moses* a *pattern* for the *Tabernacle,* and all things thereunto belonging, ‡ with a Charge to *doe all things according to the Pattern which he had seen.* Not the least Ceremony, no not a *pin* about the *Tabernacle* was left in *Moses power* or *choyce* to make of his own head. So afterward, when the *Temple* was to be built, *David* received the ‡ *pattern* thereof, and of all things appertaining to the whole *service* thereof *from God in writing,* which *David* delivering to his Son *Salomon* appointed of *God* to build the *Temple* Said, *All this the Lord made me understand in writing by his hand upon me, even all the worke of this Pattern*: even *the* § *Pattern of all that he had by the Spirit.* So as, though *David* was a King, and a Prophet, and that of singular eminency, † *a man according to Gods own heart*, and aboundantly indued with the holy Spirit of *God*, and * *the Sweet Psalmist of Israel*: and though King *Salomon* was indued with admirable and incomparable *wisedome*: yet the *Lord* would not commit to either of them any part of this his *Prerogative* in appointing what manner of *service* they thought good, or in the *fashion* of building the *Temple.* Nor yet did the *Lord* deliver the *patterne* of these things by *tradition,* but in *writing,* that in nothing they should come short, or over shoot their bounds. Neither had any of the *Kings of Iudah* the *power afterwards,* either to adde, or *alter*

* *Gen.* 4. & 7. & 8. & 35. 1.

‡ *Exod.* 25. 9. 40.

‡ 1 *Chro.* 28. 12. 19.

§ v. 12.

† 1 *Sam.* 13. 14.

* 2 *Sam.* 23. 14.

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the leaſt thing, but at their perill. No not the King, and the Prieſt together, as you would now have it. So as when in a caſe of *neceſſity* (no Law or Rule for us to take *liberty* to doe what we *pleaſe*, without warrant from *Gods word*) * King Ezechias was to keep the Paſſeover in the Second Moneth: he did it not alone, nor with the Prieſt alone, but with the unanimous aſſent and approbation of all the Princes and People in *Ieruſalem*: So as the thing pleaſed the King, and all the Congregation. Likewiſe when ‡ King *David* was to bring the Arke to *Ieruſalem*, he did it not alone, or with the Prieſt alone, but gathered all the *choſen men of Iſrael* together about it. And what to doe? Not what himſelfe, and they thought fit, but *according to the Law and Commandement of the Lord*. And is it come to this paſſe now, that the King and the Prieſt muſt doe all, and that according to their owne Fancie in the *worſhip* and *ſervice* of *God*? ‡ When the Prieſt *Vriah* had according to the Kings Commandement built an Altar, according to the *patterne* ſent him by the King from *Damaſcus*, on which the King offered Sacrifice, did *God* approve it? Is he not branded with this note, which ſticks upon his name to this day, § *This is that King Ahaz*? And did not the *Lord* † ſmite King *Vzziah* with Leproſie, for offering *Incenſe*, which pertained to the Prieſt onely? And was not * *Vzzah* ſmitten, for but puting his Hand to ſtay the Arke, when the Oxen ſhook it, it not pertaining to him, being but a Levite, and not a Prieſt, who onely was to meddle with the Arke? So dangerous is it for men, to take upon them, be they Prince, or Prieſt, or both, to intermeddle in any thing about the *ſervice* of *God*, which *God* hath not given them warrant for. Now where hath *Chriſt*, or his Apoſtles from him left any ſuch power to man, Prince, or Prieſt, or both (as you claim and uſurpe) or to the Church, to ordaine any Ceremonies in Religion, to bind the Conſcience of his People to the obſervation of them? And if ye have either a *pattern*, or *patent* for it from *Chriſt*, and under *black* and *white*, in *writing*, not by any *unwritten Tradition*, produce and ſhew it. But none can you ſhew, we are ſure. I know your uſuall places, which you uſe to wreſt for this purpoſe. As 1 Cor. 14. 4. *Let all things be done Decently and in in Order*. Hereupon (it ſeemeth) your words of *decencie*, and *orderly ſettlement* are grounded. But what conclude you hence? *Ergo* the *King and the Prieſt* (although in things of this nature you uſe the *King* but as a Cypher, to back and countenance the Prieſt in what he doth) may appoint what

Ceremonies

‡ 2 *Sam.* 6. & 1 *Chron.* 15. 1, 2, 3, 4.

‡ 2 *King.* 16.

§ 2 *Chron.* 28. 22.

† 2 *Chro.* 26.

* 1 *Chro.* 13.

2 *Chron.* 30. 2, 3, 4.

Ceremonies they pleaſe in the *ſervice* of *God*. But frame your Argument in a Syllogiſme,

All things in the Church are to be done Decently and in Order.
But for the King and the Prieſt to preſcribe and impoſe what Ceremonies they pleaſe in Gods Service, is Decent and Orderly.
Ergo, *it is left to the Power of the King and the Prieſt to preſcribe and impoſe what Ceremonies they pleaſe in Gods Service.*

Or thus: *What is Decent, and according to Order, is lawfull to be done in the worship of God.*
But for the King and Prieſt to preſcribe and impoſe Ceremonies in Gods Service, is Decent, and according to order:
Therefore it is lawfull for the King and the Prieſt to preſcribe and impoſe Ceremonies in the Service of God.

Now if I have not framed your Argument according to your mind, I deſire you to mend it. But I conceive it is all that can be framed upon that teſt, which you alledge, ſo as if you argue not thus, you can make nothing at all of it, according to the Rules of Logick. Nor for anſwere. Firſt, I deny, that the Apoſtle ſpeakes there of the *Service of God in Prayer*, but onely of an *Order*, and *Decie* in *Prophecying*, ſuch as was then in uſe in the Church: as, firſt, that it ſhould be done * one by one, and not confuſedly. Secondly, ‡ that *women* ſhould not be permitted to ſpeak in the Church. Thirdly, ‡ that it be not in a ſtrange tongue, without an Interpreter. And ſuch like. And to this hath that of the Apoſtle particular and immidediate reference, *Let all things be done decently and in order*. As for Praying in the Church, the Apoſtle gives no other Rule but this, that it be not done in a *ſtrange tongue*. Againe, we have before excluded the Prieſt you ſpeak of, from having any thing at all to doe, or meddle in *Gods ſervice*, for the Reaſons fore-ſhewed. So as if for the King and the Prieſt you put the Church, I anſwere. Firſt your *Prelaticall* Church is a falſe Church, as hath beed proved, and ſo with your *Prieſt* is altogether excluded here from having any ſuch *power*, as to ordain Ceremonies in *Gods ſervice* to bind the Conſciences of *Gods people*. For in ſo doing you ſhew your ſelves to be Antichriſts, and Tyrants over mens *ſoules*, as before is ſhewed. Secondly, not even the *true* Churches and Congregations of *Chriſt*, the King, Miniſter, and People put together, have *power* to ordaine and impoſe

* 1 *Cor.* 14. 31.
‡ *v.* 34.
‡ *v.* 27.

any Ceremony in *Gods service* to bind the Conscience: For the Apostles themselves neither had, nor exercised any such *power*. We find not any one footstep of it in all the *New Testament*. But in this case Christians were left altogether free. And the Apostle admonisheth the Collossians, and in them all Christians, Saying, * *Beware, least any man spoyle you through Philosophy, and vaine deceit, after the Tradition of men, after the rudiments of the world, and not after Christ.* And v. 16. *Let no man judge you in meat, or drink, or in respect of an holy day, &c. which are a shadow of things to come: but the body is of Christ.* Let no man Judge you: that is, subject not your Conscience to Mans *command* and *ordinance* in these things, as *matter of Religion.* And v. 20. *If ye be dead with Christ from the rudiments of the world, why, as living in the world, are subject to Ordinances, Touch not, Taste not, Handle not; which all are to perish with the using; being after the Commandements and Doctrine of men; which have indeed a Shew of wisedome in will-worship, and humility in neglecting of the body: not in any honour to the Satisfying of the flesh.* The summe of all which is to shew, that Christians being freed by *Christs death* from all *humane Ordinances* and *Traditions* in matters of *Religion*, they ought to be so *mortified*, as to be dead to these things, and not any more to suffer themselves in such things to be vassalized by men: which to doe, is to *deny Christs death*, and so to fall away from *Christ*, not *holding the Head*, that is, not *holding Christ*, as the Apostle Saith, v. 19 And therefore he chargeth, Saying, ‡ *Let no man beguile your reward (or the Crowne of your victory, as the † word imports) in a voluntary humility*, &c. That is, Subject not your selves to *mens devises* in matters of Religion, though they have never so faire *pretences* of *voluntary humility*, and *devotion*: for so you suffer your selves to be spoyled of your Crown, that you fight for; as *Christ* Saith, § *Hold fast that thou hast, that no man take thy Crown.* Thus we see, that it is a matter of no small moment and consequence, to be subject to Mans *devises* in matters of Religion, and *Gods worship*, when it is a denyall of *Christs death*, yea a falling from *Christ*, and so a loosing of our *eternall Crown.* And here againe on the other side, such as wilbe Masters of Ceremonies in the *service of God*, may take notice of their damnable *pride* and *presumption*, in daring to bring into *bondage* the *people of God*, whom *Christ* with his own *precious blood* hath *redeemed* from all such Slavery. And for matter of *decencie*: Is it *decent*, for a Judge set over a Province by the King, or Supreame Magistrate, with expresse written

* *Col.* 2. 8.

‡ v. 18.

‡ Katà.

† *Rev.* 3. 11.

written Laws how to govern, and no otherwise, to take upon him to rule them as he *list*, and to yeeld what *service* to the King he pleaseth? Or is it *decent*, that one King, subordinate to a higher, as Emperour, or so, as King *Herod* was to *Cæsar Augustus*, should presume to make Laws to bind *Cæsars* Subjects, without any expresse warrant so to doe? Now all earthly Princes are subordinate to *Christ*, as his *vice-gerents*, who is *King of Kings, and Lord of Lords*.

Nay more then this: *Christs Kingdome* here on *earth*, is *Spirituall*, and the Laws therof altogether *spirituall*, enacted by his *Spirit*, and recorded in the *Scripture*: Is it *decent* then, that earthly *Powers*, or *Princes*, or *Priests*, how ever styled, should make Laws according to their carnall fancies, for the government of this *Spirituall Kingdome*, and the *service of God*, who wilbe * *served in Spirit and Truth*? Yea, in this *Spirituall Kingdome*, *Christ* our King keeps his perpetuall *residence* by his Spirit immediatly, and that in the *heart, soule, spirit*, and *conscience*, of every one of his Subjects and Saints, the *true beleevers*. So the Apostle: ‡ *But Christ, as the Son over his own house, whose house we are*, &c. And, * *you are the Temple of the living God, as God hath Said, I will dwell in them, and walke in them, and I wilbe their God, and they shalbe my people. Wherfore come out from among them, and be ye Seperate, Saith the Lord, and touch not the unclean thing, and I will receive you: And I wilbe a Father unto you, and ye shalbe my Sons and Daughters, Saith the Lord Allmighty.* And § *Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him will God defile*, or *destroy*: *For the Temple of God is holy, whose Temple ye are.* And, † *Ye are built up a Spirituall house, an holy Priesthood, to offer up spirituall sacrifices, acceptable to God by Iesus Christ.* Now, is every *true beleever* the *Temple of God, a Spirituall house*, over *which the Son of God ruleth* as *King*, and in which he *dwelleth and walketh*, in which also *spirituall Sacrifices and Services are offered* up in *Christs* Name, as himselfe hath *commanded* in his *word*? And is all *strange service*, devised by men a *profaning of the Temple of God*, as the * *Scripture* every where teacheth? And must *Gods people Seperate themselves* from all such *profanesse*, and *touch no unclean thing*, by *subjecting themselves* to profane *ordinances* of men, whereby they should cast off *God* for their Father, and *Christ* for their King, and the *Holy Ghost* from his *residence and dwelling in them*? Then how not onely *undecent*, but *unholy, profane* and *impious* is it, for any sort of *men* whatsoever, to *impose* the devices of their own brains upon the Consciences of *Gods people* in the *worship* of their *God*? What is this, but to

* Ioh. 4. 23. 24.
‡ Heb. 3. 6.
* 2 Cor. 6. 26.
§ 1 Cor. 3. 17.
† 1 Pet. 2. 5.
* Exod. 30. 9. Levit. 10. 1. 3. Mal. 1. 7. 2 Chro. 36. 14.

thrust *Christ* out of his Throne (as before) and to set up an Antichristian Throne of Tyranny (like *Cæsars* Image in the Temple, the *abomination* of *desolation*) in the *living* and *spirituall* Temples of *Iesus Christ*? Thus *Christ* being that *Oikodespotes*, the Father of the *Family of God*, is it *decent* for any Steward (Such whose Office you doe *usurpe*) of his own head, without warrant, to give *carnall* Lawes to the Family for their *spirituall* Service to their Lord, and * to *beat* them, if they refuse to conforme unto them.

* *Math.* 24. 49.

Secondly, neither is it according to *Order*, for men to Set up *Ceremonies* in *Gods service*. First, because they have no *order* from *God* so to doe: So as *God* may Say unto them, ‡ *Woo required these things at your hands?* And, † *In vain they worship me, teaching for Doctrines the Commandements of men.* Againe, 'Tis the greatest violation of *Order* in the World, for any Man to *usurpe* and *exercise* a Tyranny over his *Fellow-Servants*, § which the *Lord* hath expresly forbidden, and which he will most *severely punish*. And of all Tyrannies in the world, is not this the *greatest*, and most *intolerable*, to hold under the yoake of *bondage* the *Consciences* of *Gods people*, in the *observation* of *humane rites* in the *worship* of *God*, from all which *Christ* hath *freed* them by the *shedding of his blood*? And will a King think it to be according to *Order*, and not the highest degree of *rebellion*, for a Subject to *usurpe* his Throne? Can it then be either *decent*, or *orderly*, for any *power* on *earth*, Prince or Priest, or altogether, to invade *Christs* Throne, and therein exercise their Tyranny over his *people*? Certainly such as doe so, 'tis just with *God* to thrust them out of their Thrones, and to breake the Staffe of their Tyranny, wherewith they beat his Children, over their *heads*. Thus this Scripture, the Same *weapon*, which you violently wrest and take out of *Gods* Armory to *beat* us withall: we vindicate out of your hands, and turne both *edge* and *point* against your *usurped* Tyranny. And so being *beaten* out of the maine Fort, which you had violently *seased*, you can have small confidence in the rest.

‡ *Isa.* 1. 12.
† *Math.* 15. 9.
§ *Math.* 24. 48. 49.

But you goe on, and Say, *Ceremonies in Religion, the ancienter they be, the better; So they may fit Time, and Place.* We all know your Lordship to be no small *adorer of venerable and hoary Antiquity* in point of *Ceremonies*. Indeed *Salomon* Saith, † *The hoary head is a Crown of glory, if it be found in the way of Righteousnesse.* Els not. And *Tertullian* an ancient writer of the Church, Saith, *Antiquity without Verity, is oldnesse of Errour.* And againe;

† Pro. 16. 31.

Antiquitas sine Veritate vetustas erroris est.

Illud

Illud antiquissimum, quod verissimum: That is most *ancient*, which is most *true*. You commend unto us *ancient Ceremonies*; and the *ancienter the better*, so they may fit *time* and *place*. But here is never a word, how *fit*, and *agreeable* they be to the *word of God*. As *Tertullian* els where Saith to *Hermogenes* the Heretick, *Scriptum esse doceat* Hermogenis *Officina*; *Si non est Scriptum, timeat vae illis adjicientibus*, &c. Let *Hermogenes* his Shop shew this to be written; if it be not *written*; let him feare that *woe* to all them, that adde *to*, or take *from* the *word of God*, &c. But if *antiquity* be with you in such *request*, you may take in also the *Mystery of Iniquity*, if *antiquity* will commend it for *good*. For even in the Apostles time, (as is noted before) it began to work, though (as a Mystery) more covertly, as not yet then fitting *time* and *place*. Not *time*: For the Apostles then living, thundred it into holes and thickets. Not *place*: For not *Ierusalem*, but *Rome* must be the place for it, but was not yet *fitted* for it. And the Devil, with his Lyes can plead great *antiquity*. And with his Lyes came in all Errours, which may stand in competition for *antiquity* even with *verity* it selfe. For Satans Religion had the Start for *antiquity* of time, even of the Gospel it selfe; as we may see, *Gen.* 3. 1. 15. And therefore no marvail if your Lady Mother *Rome* doe stand so much upon the Tiptoes of her *antiquity*, both in her Hierarchy, and its whole frame of Errours, and Superstitious *Ceremonies*, as all claiming from the *antiquity* of the *mystery of Iniquity*, the common Grandmother and root, whence hath sprung in successive ages the Stock and branches of all *Popery*.

But for answere to all your *Plea* and *Pretence* of *Antiquity*, we allege against you the *antiquity* of *Truth*. And if you plead for *antiquity* of *humane devices*, because Satans Lyes were born into the world, and imbraced, before *Christ* was revealed; So as the very foundation of all *will-worship*, and *inventions* in the *service* of *God*, was layd in *Adams* fall from *God*, by the Serpents *seducement*: yet we prefetre the Religion of *Christ* before it, because this brings with it the *blessing*. As in the Old Testament, when through *Adams* fall *nature* had lost her *birth-right*, the *blessing* still descended upon the younger, and that through *grace*. And doth not the *antiquity* of your *ancient* Ceremonies take its very rise and Originall from that poyson of pride, which the Serpent infused into our First Parents, telling them they should be as Gods, *selfe-wise*, *selfe-sufficient*? Now there is nothing, wherein men would seem more *wise*, and please themselves

selves more in that opinion, then their own deviſes in the *worship of God.* As the Apoſtle notes of the Gentiles, * *Who profeſſing themſelves to be wiſe, they became fooles.* Wherein *wiſe?* The Apoſtle ſheweth, in their *deviſed worship of God*, in framing and worſhiping falſe *ſimilitudes* of *God*, yea even Images of *beaſts*, and creeping things. Herein they thought themſelves very *wiſe men.* And doe not you ſo in all your Train of *humane inventions* in the *ſervice of God?* If you do not think it the higheſt point of your *wiſedome*, why do you make it your main Study, and *ſpend* all your *wits*, and *ſtrength*, to fill the Church with ſuch *inventions?* But you will Say, They are not your owne *invention*, they are *ancient*, and the *ancienter the better.* But your ſeting them *up*, makes them your own, and makes them *new* againe, where they had been antiquated and caſt out to the dunghill. Nay one thing more for *antiquity* of your Ceremonies you have from the Old Serpent, to be perſwaded that you are as Gods, that you have all *power* in your hands over mens Conſciences, in impoſing upon them what Ceremonies you pleaſe in the *ſervice of God.* Do you not here take upon you to be as Gods? Sit you not in *Chriſts* Throne, while you thruſt him out? Thus we ſee what *antiquity* not onely your Ceremonies, but your abſolute Tyranny in impoſing of them may juſtly challenge. Well, take, your *antiquity*, but withall there's another *antiquity* goes with it, which falls unto you by right of inheritance from that Old Syre of your Ceremonies, and that you may find in thoſe words, to the Serpent and his Seed § *Curſed art thou.* And this is confirmed unto you (*Deut.* 27. 26.) *Curſed is he that confirmeth not all the words of this Law to doe them.* And doe you not make the *word of God* of no effect by your Traditions, while you ſet up your Ceremonies for and Eſſentiall part of *Gods ſervice?* For ſo you call them in plain termes, *The externall worship of God*, which you expreſſe to be thoſe *externall actions* which you uſe in your Church-Service, as your *devout bowing* to your *Altars*, and the like. Thus you make *Gods word* of no *authority*, which alowes of no other *worship of God*, *internall* and *externall*, but ſuch as he hath expreſly *commanded* in his *word.* To which purpoſe *Chriſt* alledgeth againſt thoſe hypocriticall Phariſees the Prophet *Iſaiah*, in theſe words, *This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is farre from me. But in vaine they doe worship me, teaching for Doctrines the Commandements of men.* § Iſa. 29. 13. Which is expreſſed in *Iſaiah* thus: § *Their feare towards me is taught*

* *Rom.* 1. 22.

§ *Gen.* 3. 14, 15.

Ceremonies in the worship of God put for the very Subſtance of Religion.

taught by the Precepts of men. Where, by *feare* is *meant the worship of God*; as is noted before, but you give me new occasion here to mention it againe. And I have no other Weapon, but *Gods word*, to incounter your *vanities* withall.

So they may fit Time and Place. Can you find any *time* or *place* in these dayes in *England*, so *uncivill*, or so *irreligious* in your *religion*, as not to *intertaine* your *ancient* venerable Ceremonies? Or is not *time* yet ripe for it, but that some *places* at least shut out such guests? Why then, what's wanting? Have you not a remedy in a readinesse? Either the Popes Dispensation, to suspend all those without Law, that stand out, or some Edict or other will serve the turne. And no marvaile, if your English Christians, so long brought up in *Christs* Schoole, think Scorn to be brought back to *Romes* A.B.C. againe. And they have read how *Iosua* and the Elders of *Israel*, not consulting *God*, were deceived by the Gibeonites faire pretence of longinquity, by the appearance of *Antiquity*, Shewing it selfe in their mouldy bread, and old Shooes. Which was all they had to pretend for themselves, to be received into a League with *Israel*. The Same pretence is yours, who to strike a League between *England* and *Rome*, you pretend your Ceremonies come from farre, from *antiquity* it selfe, and the *Ancienter the better*. But all this Chaffe will not intice the old Birds into your Snare. Your Ceremonies for all their *antiquity*, will not yet fit *Time and Place*, at least not *all Places in these Times*. Why my *Lord* cannot your *zeale* be patient a while, till *Time fit the Places*? Though you doe parturire, are in travaile to bring forth whether a Man, or Monster, or perhaps (as the * Mountaines once did) a *mouse*: yet you must wait for *Time and Midwife* to helpe to deliver a *birth* of such Difficulty. Soft and faire. *Rome was not built in one day.* 'Tis too rude, at first dash to hoyse up your *Altar*, and flappe down upon it presently your *God-Almighty*. And though the heat of your *zeale* hath hastened the *times* to such a ripenesse, as they are even *white* againe (as your Rochet) with a pure outside of *sanctity*: yet some *places* being of a more solid and well watered *soyle* (not like Summer *fruits*, *soon ripe*, *soon rotten*, but as Winter *corne*, that abides many a *storme*, and many a nipping *frost*) all your *zeale* cannot so easily worke upon; insomuch, as you shall sooner *burn* those *fields*, then ever come to *reap* your *harvest* of them. Ah, my Lord, you have undertaken a hard taske upon you, so as before you shall come to fell down that good old Oake of the *Gospel*, that

* *Parturient Montes, Nascitur ridiculus Mus. Hor.*

hath grown so long, and taken such *rooting* in *England*, you will meet with many a hard *knot*, that will goe neer to turn the edge of your *hatchet*. Oh these *Puritans* (my Lord) are tough Laddes, you cannot with all your Rhetorick wooe them to be in love with old Mother *Babel*, or so much as once shake hands with her. And they are a strong Faction: for the *head* of it is *Christ*, and the *guard* of it is the *holy Angels*, and their *weapons* are such, as you cannot take from them (though you labour to strip them of all the rest, as their *faithfull* Pastors, and *solemne* Fasts and dayes of *humiliation*) and that is, *their Prayers and Teares*, which are of a prevayling power. So as you may suspect some thing is the Cause, that since you have so hampered them, and more remarkably since you cooped up those *three* Men, you have thriven so ill, as your Cause is rather gone backward, then got any *ground*; and on the *contrary* the *Puritans* are mightily *multiplyed*, and their *zeale* and *courage* sharpened against you. And how comes this to passe? Doe you not know? Why, partly by the Antiperistasis of a hard frosty *winter*, and partly by their strong *cryes* to *God*; which are also redoubled in their *fervencie*, by reason of the *outward cold*, and of your *hot* and *furious* pursuing of them. And this is no new thing. The * *Israelites* of old in *Ægypt*, the more *subtilly* and *cruelly* they were handled by the *Ægyptians*, under hard *taskes*, the more they *multiplyed*. And the *High Priests*, *Scribes* and *Pharisees*, thought they had made their Kingdome Cock-sure, and utterly overthrown *Christs*, when once they had nayled him fast to the Crosse, and Seal'd him up in the Tombe: but it proved quite *contrary*, even the ruine of their State, and the inlargement of *Christs* Kingdome over the world. And Ecclesiasticall Stories tell us, that the Primitive Christians in the greatest heat of those 10. *Persecutions*, did so multiply, that at *length* they wearied out their *persecuters*. And it is noted of that *Apostata Iulian*, that when he saw his cruell *persecuting* of the Christians, and *banishing* of their Bishops nothing avayld, but that they did the more increase, he *altered* his *course*, and began to use them *gently*, and to recall their *banished*, and to *promote* them: So as by this meanes he drew a number of them to his bow, and they grew cold and feeble in their Christian *profession*, whereas by his former down-right *cruelty*, they grew upon it. And my Lord, be not so eagre in your *zeale* for a *Reconciliation* with *Rome*, as therfore to fall out with all *good men*. You have done much for your *Time*, as any one possibly could doe, yea

and

* *Exod.* 1. 10. *Psal.* 105. 25.

and more a great deale, then I am perſwaded any Man of *wiſedome* and *judgement* (all things conſidered) either would or durſt have done, although he had all your *incouragements*; which though *great*, yet becauſe *humane*, a *wiſe* Man would not put ſo much confidence in. And beſides, though you have calmed thoſe THREE: yet is the Storm you Spake of in the *Starre-Chamber* at their Cenſure, over, other wiſe then over your *heads*, So long as you *ſtorme* ſo upon others? You have exaſperated the world againſt you by your deſperate *fury* and *cruelty*: but much more the *wrath* of Heaven. And have you not had ſome terrible Signes of *Gods wrath* upon the Land, ſince their Cenſure? Are all things quiet, now that they are in ſafe-Cuſtody? And though they be quiet, poore men, yet doe you not heare the voyce of their *blood* crying out againſt you? Can you waſh your hands of it, while the *guilt* of it ſticks ſo cloſſe to your Conſcience, as the *fire* rather muſt *purge* it, then the *water* *wash* it.

But you goe on: *Too many overburthen the Service of God, and too few leave it naked.* You ſeem here ſomewhat reaſonable: neither *too many*, for *burthen*; nor *too few*, for *nakednesſe*. You could be content then with ſome reaſonable mediocrity, could you hit upon the *meane*. But my Lord, in this Caſe of Ceremonies, Even *Mediocrity* is *Extreme*: and even your *too few* (in your reckonig) are *too many*, and doe overburthen the *true ſervice of God*. For indeed the *Impoſition* of your *Ceremonies*, though you think them *too few*, doth ſo *burthen* Mens Conſciences, that their *backs* are ready to break; and it doth ſo *alter* the *property* and *nature* of *Gods ſervice*, that it is to be termed rather a *ſervitude* of *men*, then the *ſervice of God*. For *Gods Service is perfect Freedome*, as your owne Service Book Saith: but your Ceremoniall *ſervice* is *a yoake of bondage*, and therefore no *ſervice of God*, but ſuch as God ſaith of it, *In vain they worship me, teaching for Doctrines the Commandements of men*, and for my Service the Ceremonies of Men. But admit, that Ceremonies were *lawfull*: who ſhall *limit* the Mediocrity *inter nimium & parum*, between *too many and too few*? How *few or too few*? And how *many* are *too many*. *Mediocrities*, you know, are as hard to be *kept*, as to be *found*. And eſpecially in Religion you muſt have a *care*, that not onely the Service it ſelfe, but leaſt your *ſervants* the Prieſts, be not *overburthened*. Therefore as one of your Canons provides, that your Prieſt that is not able to have a Long Gown, may weare a Short Cloake: So you may doe well to provide, that your

Ceremonies and *habits* in your Service be fitted both to the *Perſons*, and to the *Seaſons*. For ſome Ceremonies may be tolerable in Winter, which are not ſo fit for Summer: as for your Prieſt to adminiſter, and preach in his Surplice and Hood in Winter time, is more tolerable, yea and perhaps more uſefull too, as keeping both his Corps, and cold Sermon that hath never a *Soule*, nor any heat of *zeale* in it, warme from freezing. But in Summer *time* to adminiſter and preach with Surplice and Hood, 'tis enough to ſtifle any man, eſpecially if he be a *fat* Parſon. But you will ſay, he may Preach the *ſeldomer*, and when he doth Preach, it may be the *ſhorter*. For *better*, Preaching be *omitted*, then the leaſt of your Ceremonies ſhould be neglected. But yet for ſhame of the world, at leaſt in the Church of *England* (which is not yet grown ſo Romiſh, as that Ceremonies ſhould altogether thruſt out Preaching) me thinks you might doe well, as men doe for their wearing *apparell*, to have ſome *habits* for Summer, and ſome for Winter. But now I remember my ſelfe, that will put many a poore Prieſt to the more charge. And therefore to prevent both *trouble* and *charge*, I remember a pretty device of * *Dioniſius*, who coming into an Idols Temple, and finding rich *cloth* of *gold*, very Maſſy, upon the Idols, he tooke away their Robes of *gold*, Saying, they were both too heavy for Summer, and too cold for Winter, and he put upon them good courſe Freeze, ſaying, this would be both light wearing for Summer, and warme for Winter. But I ſuppoſe you would be loth to have your rich *cloth* of *gold* Copes, and the like, to be turned into courſe Freeze, as preferring *Aurei Calices, & Lignei Sacerdotes*, before *Lignei Calices, & Aurei Sacerdotes*; which were of old in faſhion: Golden Chalices, and Woodden Prieſts, before Woodden Chalices and Golden Prieſts; I meane, ſuch Golden Prieſts (ſo called) as then were, when the Chalices were of Wood, that is, Learned, Godly, and Preaching *Preſbyters*. For otherwiſe, as *Rome*, ſo you, want not your Golden Prieſts ſutable to your Golden Chalices, as *Bernard* in his Booke *De Conſideratione* to Pope *Eugenius* the Fourth hath liberally taxed in the Pope and his Clergie of Prieſts: But theſe things I leave to your Lordſhippes Coſideration.

* *Plutarch.*

But to returne to the point: in plaine termes my Lord till you doe reſolve us juſty how many Ceremonies you will have, and no more, for burthening the *Service*, or how

few,

few Ceremonies, and no fewer, for leaving all naked (though I think you incline rather to the extremity of Exceſſe, in the too many, then to the extremity of Defect, in the too few, as loth to leave your Service naked) you doe to a haires breadth reſolve us, you muſt give us leave with one voyce or * *Kéleusma*, to cry downe all your Ceremonies of what ſort ſoever, whereof the very leaſt is a burthen intollerable to *Gods* People in the *ſervice of God*. For (as we ſaid before) *Gods ſervice* admits not of any Will-worſhip at all, no not in the leaſt Ceremony, wherewith the Conſcience as it is bound, ſo it is overburthened. One Fetter, or Linke, or Chaine, or Bolt makes a Priſoner as ſure, as many. As the Iſraelites were enſlaved by the Ægyptian Taſke-maſters, as well when they were allowed Straw, as when it was denyed them. Though the bondage was the greater. But when a man is once made a Slave, who ſhall hinder his Maſter to lay as much *burthen* upon him, as he pleaſeth? And if you have a *power* to impoſe one Ceremony, who ſhall ſtint you for more, for ten, twenty, an hundred, if you doe but ſay the word that too few leave the Service naked? But you will not have too many, for burthen. But how will you know when 'tis a *burthen*, for you *touch* it not with one of your *fingers*, and ſo *feele* it not, as the Ægyptian Taſke-maſters did, while the poore *people of God* cry out for intolerable *burthens*? All your *burthen* is to get it but up upon the *peoples*, and your Prieſts *ſhoulders*, and then you are ſo farre from *feeling* any more *burthen*, as you turne it into no ſmall *benefit*, in Caſe any for very wearineſſe and irkſomneſſe of the *burthen*, doe either lay it downe, or caſt it quite off, yea or doe but reſt himſelfe a little with ſome intermiſſion. Then your High Commiſſion ſhall ring of him. Nor can we in any reaſon imagine that a few Ceremonies will ſerve the turne. For your maine Scope is to bring your Church of *England* to a full Reconciliation with *Rome*, the way to which muſt be ſtrowed with many Ceremonies, as at a Marriage they ſtrow the way to the Church with Herbes, that ſo when you have brought the matter to a pretty Conformity with as many Ceremonies as *Time* and *Place* will permit, the Match being already agreed upon and concluded between the *parties*, and *friends*, there may nothing be wanting to haſten the full and finall *conſummation*. But herein the maine *burthen* will lye upon you. For it can little be hoped, that *Rome* for her part

* *The Shout of Mariners when they hale together.*

will abate any of her Ceremonies, ſo as the greater addition and accumulation wilbe required on your part; to make up *tò íson*, an equality in ſome reaſonable proportion at leaſt. For *Amicitia eſt inter pares.* Friendſhip is between Equalls. But howere, in any Caſe not *too few*; for then your Service would be *naked*; and it might either hinder your Project, or hurt your *reputation* with *Rome*, when upon your coming home to *Rome*, She ſhould find you naked (ſuch gueſts as *Rome* uſeth not to entertaine) unleſſe you will truſt to her Kindneſſe in furniſhing you out of her rich Wardrobe and Magazin of Ceremonies, wherein She hath a large Overplus of Treaſure, which your Church of *England* might afterwards recompenſe, either with reviving the *Peter*-pence, or returning his Holineſſe his Old Tribute of *Annates*.

But in the meane time, how would *too few* leave your Service naked? Surely many wayes, now when I better conſider it. Without the Surplice and Hood, the Miniſter naked: without rich Ornaments and a Crucifix, the *Altar* naked: without a Signe of the Croſſe, *Baptiſme* is naked: without Kneeling before the *Altar* at the Communion, the *Sacrament* naked: without a devout Crindge when *Ieſus* is named, *Ieſus* is naked: without looking towards the Eaſt when you Pray, *Prayer* naked: without goodly Images, the *Walls* naked: without the rich Copes, the *Epiſtle* and *Goſpel* naked: without a faire payre of Organs, and Chanting to it, the whole *Service* naked. But what if the whole *Service* were thus naked? *God* neither *requires*, nor *reſpects* any ſuch pomp in his Service. You will ſay, 'Tis, *ſightly* and *ſtately*. But one of the Heathen * Poets could tell you, that *God* regards more a ſimple and honeſt *heart*, then all ſuch gifts, or pompous Service. As he ſaith:

* *Perſius Satyr.* 2. *Heathen more holy then Prelates.*

Dicite Pontifices, in Sancto, quid facit aurum? &c.
Compoſitum jus, faſq́ animi ſanctoſque receſſus
Mentis, & incoctum generoſo pectus honeſto.

‡ *Or Bishops.*

Tell us, ye ‡ Pontifies, what ſuch glittering gold
Makes on your Temples? &c.
A mind compos'd of *juſtice*, and of *right*,
And holy contemplation (*Gods* delight)
A breſt well dipped in the purple grain
Of noble *honeſty*, That will not ſtain.

‡ Another

‡ Another of them saith :

Immanis Aram si tetigit manus,
Non sumptuosa blandior hostia
Mollibit aversos Penates,
Farre pio, & saliente mica.

‡ *Horace Carm. lib. 3. Ode. 23.*

Th' innocent hand, if it the *Altar* touch,
The sumptuous offring pleaseth not so much,
T' appease the *anger* of your House-hold Gods,
With Sacred Corn, and savory Salt by oddes.

Yea and every Schoole-boy knowes that Distich of old *Cato* :

Si Deus est animus, nobis ut carmina dicunt,
Hic tibi præcipuè sit pura mente colendus.

If *God* as Poems say, a Spirit be :
Then with pure mind let him be serv'd of thee.

And as the Roman Orator also said, *Non in Ambrosia Deus, &c.* I doe not think (saith he) that *God* is delighted with *Ambrosia*, or *Nectar*, or such like sensuall delights in his Service. [*Tuscul. Quæst. lib.* 1.]

Thus you see how those Heathen, even by the glimmering light of *nature*, had a better opinion of *God*, then our modern Prelates have, or at least, then our present Oracle of *Canterbury* hath shewed himselfe to have, for how neere came they to that *truth* uttered by *Christ* § *God is a Spirit, and they that worship him, must worship him in spirit and truth*, &c. And if you propound the Jewes for example of State in the *service of God*; first, *God* commanded it : and the magnificence of it was a Type of *Christ*, and of his Spirituall Temples, † *all glorious within.* Those Types are all vanished, the *truth* being come. And to revive that Service, and those Types, or to set up an Image of them, you doe with the Jewes deny *Christ* to be come. And for this *Ierome* shall answere you, *Si placeat aurum, placeat et Iudæi* : If gold please you so well in the *service of God*, let the Jewes also, and Judaisme please you. And the Poet :

§ *Iohn* 4. 23. 24.

† *Psal.* 45. 13.

Dicite Pontifices in Templo quid facit aurum?

Tell us you Pontificiall Priests, what makes *gold* in the Temple? And tell me, whether was *Adam* and *Eve* more *beautifull* in *Gods* eyes, and their own too, having no other *cloathing*, or

ornaments

ornaments upon them, but their naked Innocencie: then in their new deviſed faſhion of Fig-leave-Aprons? Although they now ſeemed gay with their borrowed *leaves*, as the Crow with his borrowed *feathers*. And ſurely this may be a very fit *patterne* to Sample your Church by. For yours and *Romes* Church, having loſt their *Primitive* and *Originall beauty* of *Innocencie*, *Simplicity*, and *Purity* of *Chriſts Spouſe*, as the *Love of God*, *Saving Faith*, *Soundneſſe of Doctrine*, *Sanctity of Converſation*, and *Purity of his Worſhip*, which you have by ſo many of your Superſtitions ſo miſerably *corrupted*: think you now to pleaſe GOD with a curious *painted* Service, which ſerves to no other purpoſe, then to pleaſe your owne *fancie*, and other mens *carnall ſenſes*? Is not this a *GREAT WITNES* to the World of your notorious *blindneſſe*, and moſt groſſe and palpable *ignorance* of the very *nature* of the *Godhead*, who *Is a Spirit*, and *therefore will be worſhiped in Spirit and truth*? And they who thus *worſhip him in Spirit and Truth*, *are the true Worſhipers*, as the ſame *Scripture* Speakes; and GOD *ſeeketh ſuch to worſhip him*; as is noted before. So as that Inſcription, which the Apoſtle found upon that *Altar* in *Athens*, * *Agnósto Theo*, *To the unknowne God*: may it not be written as well upon your whole *ſervice*, which you *dedicate* to the *unknowne God*; which being patched up, like a Fooles gay Coate, of ſo many diverſe coloured ſhreddes, wherein your *ſervice* being dreſſed up, you think it is wondrous pleaſing to *God*: doth not all this bewray, that you doe all this *ſervice* to a *God*, whom you know not, as whom your fancie frameth to be ſome *carnall* Man, whoſe *ſenſes* are delighted with ſuch *ſervice*: as his Eares with Organs, his Eyes with goodly Images, curious wrought Copes, rich Palls, faire guilded Plate: his Smell with ſweet Incenſe, his Majeſty with ſiting upon your Stately High *Altar*, as upon his Throne, and to keep his Reſidence in your goodly *Cathedrall* as in his Royall Court? May not then that which the Apoſtle thereupon Preached to the Athenian Philoſophers, be hereupon applyed to the Romiſh Rabbies, and blind Prelates of *Rome*, and of the Church of *England*? ‡ *Ye men of the Church of England, I perceive, that in all things ye are too Superſtitious. For as I paſſed by, and beheld your Devotions* (marke your Devotions) *I found an Altar* (for blind Devotion cannot be without an Altar) *with this Inſcription, To the unknown God: whom therefore ye ignorantly worſhip, him declare I unto you. God that made the world, and all things therein,*

* *Act.* 17.23.

‡ *Act.* 17.22. 23. *&c.*

therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands, neither is worshiped with mens hands, as though he needed any thing, &c. * *Forasmuch then, as we are the Offspring of* GOD, *we ought not to thinke that the Godhead is like unto Gold, or Silver, or Stone, graven by art, and mans devise. And the times of this Ignorance* GOD *winked at, but now commandeth all men every where to Repent, Because he hath appointed a day, in the which he will judge the world in Righteousnesse,* &c. Now what say you to this, all you blind Ceremony-Mongers? Are you growne so stupid, as not to be sensible how this toucheth you, as much, yea and much more, then those Athenians? What? Are you so *blind* and *senseleese*, as for all this to dreame, that GOD accepts your gay Puppet-play as a Service of *Piety* done to him? Nay, GOD tooke so little delight in those Sacrifices and Rites, which himselfe ordained in the Law, and much lesse when the *people* rested in the outward performance and observance of them, that he Saith, ‡ *Who required these things at your hands to tread in my Courts,* &c. So also Psal. 50. 8. *I will not reprove thee for thy Sacrifices, to have been continually before me: I will take no bullocke out of thy house,* &c. No: ‡ *Who so offereth me thanks and praise honoureth me: and to him that ordereth his Conversation aright, will I shew the Salvation of God.* § *Now consider this, ye that forget God, least I teare you in pieces, and there be none to deliver.* Yea the consideration hereof, brought † *Christ* down from the bosome of his Father, to offer up his *body* as the onely *acceptable*, and *Allsufficient Sacrifice*, to put an end to all *carnall rites* and *services*. If then *Gods* own Ordinances in the Law did not please him; but that he must send his Sonne in the *flesh* to fullfill all things: then what hope can you have, that your vaine Superstitious devises should please GOD, or that he should otherwise be affected with them, but thereby to be provoked to send his Sonne the Second time * *in flaming fire, taking vengeance on them that know not God* (even all *blind worshipers*, but much more *willfully blind*) *such as obey not the Gospel of our Lord Iesus Christ,* &c. Then shall all your Sumptuous Ceremonies, and Solemne Service be discovered, and the rotten inside of your hypocriticall formalities be turned out to the view of all the world. Like to Cardinall *Campeius* his Sumpter, which with a justle in Cheape-side, the girts bursting, downe it falls, and out fly the old Boots and Shooes, and such like baggage which it was stuft withall, becoming a ridiculous *spectacle* to

‡ *Isa.* 1. 12.
Psal. 50. 8. &c.
‡ *v.* 23.
§ *v.* 22.
† *Psal.* 4. 6. 7. *Heb.* 10. 5, 6, 7, 8, 9, 10.
* 2 *Thess.* 1. 7, 8, 9.
* *vers.* 29.

all the beholders. So when your faire glorious guilden *earthen pot*, striving with your Maker (as the Prophet speaketh) comes to justle with the godlen *pot* of Manna *Iesus Christ*, and to be struck with a blow of his *Iron-rod*, all that filthy inside of *hypocrisie*, and *infidelity*, shall fly out, to become a laughing stocke, to all the world, which shall then see that *GREAT WITNESSE* of what *sincerity* was in your *heart*, when you bleared ignorant mens eyes with the glaring luster of your *externall worship*. Yea your *externall pompous service*, as wherewith you think to please *Christ*, argues you to have no other *conceit* of *Christ*, then such as the Jewes had, dreaming of a *temporall* Messias, and an *earthly* Prince.

But let us heare your *tale* out: *And scarce any thing hath hurt Religion more in these broken times, then an opinion of too many men, that because Rome had thrust some unnecessary, and many Superstitious Ceremonies upon the Church, therefore the Reformation must have none at all.* For Answere in short, All your *Ceremonies* are *Superstitious*, and therefore *unnecessary*; or (if you will) all *unnecessary*, and therefore both *Superstitious* and *Superfluous*. What *necessity* (I pray you) of your *Crosse in Baptisme*? What *necessity of a Surplice, except to hide your poore Priests dublet, when 'tis either greasie, or out at the elbowes*? What *necessity of Kneeling at the Sacrament, and so before your Altar*? And how can you sever these from *Superstition*? What's a *signe* made in the Ayre, to signifie and set forth the *life* of a Christan, and that also after *Baptisme*, the *seale* of his *vow* to *renounce* the Devil and all his *works*, and to be a *souldier* and *servant of Iesus Christ*? And how is your *Surplice* a *signe of sanctity*, when *commonly* he that weares it hath least *holinesse*, and hath cause to *blush*, when he hath no better *signe to hang out*, then that which tells the *world*, ther's *no true Sanctity within*? And when you so *devoutly kneele* before your *Altar*, at the receiving of the *Sacrament*, (to which your *Altar-men*, *usually* apply that in the Psalme, *O come Let us worship, and bow downe and kneele before the Lord our Maker.*) What is it a *signe* of? Of your *adoring Christs body* imagined to be in the *bread*? Or of your *adoring* the *Altar*, as which you call *Gods-Mercy-Seat, and where Christ keeps his personall residence*? Or of your *adoring* the Crucifix, *upon* or *over* your *Altar*? Or is it a *signe* in generall of your *humility*, or of your *Idolatry* rather, or both together, *Idolatrous humility*, or *humble Idolatry*? And so is it not a plaine *signe* of your *pride* and *presumption*, in perverting the *ordinance* of *Christ*,

See pag. 3.
Will-worship
Idolatry.

while

while you injoyne such *gestures* before an *Altar* in receiving the *Lords* Supper, which *Christ* ordained not at an *Altar*, but at a *Table*, where a Supper ought to be eaten as a Supper *sitting*, and not *kneeling*.

But (say you) *ought the Reformation to have none at all?* Yea, none at all, of mens devising to bind the Conscience of any Christian. For els how is it *Reformation*, if it retaine any thing, that is either *unnecessary or Superstitious?* Your *Reformation* is deformed with your Hierarchy, and Ceremonies the very badges and Ensignes of Antichristian Tyranny, and Romish Apostacie; for thereby (as is noted before) you thrust *Christ*, the King of his Church out of his Throne, and put a yoake of *bondage* upon his *peoples* necks.

But (say you) *Ceremonies are the hedge, that fence the Substance of Religion from all the indignities, which profanesse and Sacriledge too commonly put upon it.* You meane such Substance of Religion, wherein *Rome* and you are both one Church; that is Hierarchy and Ceremonies; as is shewed before. And you use your Ceremonies as the Traine and Guard of your Hierarchy and Principality, which were contemptible, without such Attendance. And 'tis not without need, that you make such use of these beggerly Rudiments, when you have no *fence* for your selves in *Gods word*. And in one respect your *Ceremonies* may fitly be termed a *hedge*, yea * *Sharper then any thorne hedge* (as the Prophet speaketh) which who so *offereth to thrust away*, must be (as *David* saith) ‡ *fenced with iron, and the Staffe of a Speare, to be utterly burnt with fire in the same place*, otherwise they will pierce thorow his hand. And this *hedge* of your *pious* seeming *Ceremonies* is a *fence* to your *Hierarchy* against *Profanesse*, while *profane ignorant persons*, led by their *carnall sense*, are thereby more then halfe perswaded, that *Prelates*, when they are at their Church-devotion, are *pious* and *holy* Men, although they doe not so much as seem so out of the Church. And againe, *Ceremonies* you use as a *hedge* to *fence* you against *Sacriledge*: for were it not for your pompous dayly *Service*, and at Solemne *Feasts*, in your *Cathedralls*, you might be in some danger of having all those fat Corpses alienated to some other use, then to the maintenance of a sort of Idle-bellies. As once a ‡ Brother of yours answered, being asked of King *Iames to what use their Cathedrals did serve*: your Majesty (quoth he) *is there dayly and Solemnly prayd for.* Although those *Solemne prayers*, in regard of their fat *feeding*,

* *Mich. 7. 4.*

‡ *2 Sam. 23. 7.*

‡ *Dr. Andrewes*

and cuſtomary Chanting and Roaring out of a Sort of ignorant Chanters, may be thought to have but little *vertue* in them, except it be for the poore Singing mens poverty, whoſe allowance will ſcarce maintaine their Credit upon the Ale-houſe Score.

You adde: *And a great weakneſſe it is not to ſee the ſtrength, which Ceremonies (things weake enough in themſelves, God knowes) adde to Religion it ſelfe: but a farre greater to ſee it, and yet to cry them downe, All, and without Choyce, by which their moſt hated Adverſaries Climbe up, and could not cry up themſelves, and their Cauſe, as they doe, but by them.* Now, as we ſaid before, Conſidering what your *Religion it ſelfe* is, in *Subſtance one with that Religion of Rome*: 'tis *weakeneſſe indeed, not to conſider, what a Strength your Ceremonies doe adde unto it.* Yet what *ſtrength* in *Ceremonies, ſo weake in themſelves*, as you ſeem to acknowledge, when you Say, *God knowes*? And indeed the Apoſtle calls them * *Weake and beggerly Rudiments.* But as *weake* as they be in themſelves, yet being backed with your *Canons* and *Courts*, they prove ſtrong enough to make the *ſtrongeſt* to *ſtoop*, and vaile *bonnet* unto them. Yea are they not ſtrong *bonds* and *chaines* to *bind* and *captivate* the *Conſcience* of *Gods people* worſe then either the *Ægyptian* or *Babilonian captivity*. So as were it not for your *Canons mounted*, and full *charged*, theſe *hedges* or *mud-walls* would prove but weake enough to *fence* the *Subſtance* of your *Religion*. And indeed this is the reaſon, that *ſo many cry them down, All, without Choyce*, becauſe of that ſtrength which they adde to your *Romiſh Superſtition*, your *Religion* it ſelfe: and becauſe on the other ſide, they eat out the very heart of true *piety*, and the *power* of *true Religion* in all thoſe, or the moſt part, who are inſnared by them. Although you call this *Weakeneſſe in thoſe*, that *cry them all down.* But I hope this *weakneſſe* is So *crying*, eſpecially *reaching* up to *heaven*, will in time ſo prevaile with *God*, as to batter them *down*, and to diſmount your Canon that holds them *up*.

* *Gal.* 4. 4.

Bonds of Ægypt

But ſuch *conſider* not (Say you) *that by thir meanes, their moſt hated enemies* (the Jeſuites, I ſuppoſe you meane) *cry up their cauſe, and not els, but by them.* Surely, [*By them*] here, if rightly taken, 'twill prove very *true*, you Say. *By them*, that is by your Ceremonies. For what is there, whereby the Jeſuites doe more *climbe*, and cry up themſelves, and their Cauſe, then your *crying up of your Ceremonies*? This they profeſſe in their Bookes and Engliſh Pamphlets, which they ſcatter among the

the People, that the Church of *England* is coming amaine towards *Rome*, as being weary of her Religion, or ashamed of it. And all this especially, since you have climbed up to the top-pinnacle of *Canterbury* Church. And well you Say, *Their most hated Adversaries*. You say not, *Your most hated Adversaries, the Iesuites*: for then you should account Jesuites no better then *Puritans*. Though I think your Lordship can give no great good reason why the Jesuites should be the Most hated enemies of those, that most cry *down* your Ceremonies, except you will give the Jesuites precedencie of you in *persecuting* those men. But (I say) your Zeale for Ceremonies is a fiery Chariot, to carry the Jesuites to that heaven of their happinesse, to wit, *Englands* Reconciliation with *Rome*, which is hastened and advanced by nothing so much, as by hoysing up of *Altars*, and other Idolatrous Superstitions, and puting downe of good *Ministers*, and all true Religion. This, this is the Ladder, by which Jesuites Climbe up, not now to the top of *Tyburne*, but to the top of their Mount *Tabor*; beholding the Church of *England* transformed into the Church of *Rome*; being also so exceedingly helped up and advanced by this your handy worke now published for that end.

L. p. 21. *In this insuing Discourse, I have indeavoured to lay open those wider Gates of the Catholick Church*, &c.

P. So you have indeed, having set open *Englands* broad Gates, that That Great Whore of *Babylon*, with all her Train and Trinkets, her Superstitions and Idolatries, may have the more easie reentry, without so much as the ruffling of her Ruffe. Nay rather then fayle, as the Trojans, at the Subtile Counsell of their perjured *Sinon*, brake downe a great part of their City-wall to let in the Trojan horse, (which unknown to them, was full of armed Greeks, their Enemies) by which meanes their City was surprized, sacked and burnt: So you having been a great Instrument, of not onely Seting open the broad Gates, and making them wider then they were before, but of pulling downe the Walls and Bulwarks of the Church of *England*, to wit, in Suppressing *Gods* Word, and Supplanting the most Painefull and Godly *Ministers*, as the Watchmen of the City, yea the Chariots and Hose-men of *Israel*: and having prepared it by the Setting up of your *Altars*, and Superstitious Service and Devotion attending thereupon, all conformable to *Rome*;

doe in this your Book now publiſhed, as with open voyce proclaime, how happy a thing it were, that the Church of *England* and of *Rome*, were perfectly *reconciled* and *reunited*.

The Prelates wider Gates whither they lead.

Againe, you have in this alſo layd open *thoſe wider gates of your Catholick Church*, in that therein you have in ſome reſpects made thoſe broad Gates that lead to *deſtruction*, wider then they were before. For *at after* in your Booke you can find a *broad way* for the ſilly ignorant Papiſts to find Salvation in the Church of *Rome*, and ſo to be Saved *living* and *dying* in the Roman Faith. But of this in its due place. Onely you have altogether ſhut the Gates of the Catholick Church againſt all Reformed Churches beyond the Seas, as having no Prelates, and therefore no Churches. As hath been noted.

You adde: (*The Catholicke Church*) *confined to no Age, Time, or Place, nor knowing any bounds, but that Faith, which was once* (*and but once for all*) *delivered to the Saints.* Jude 3.

P. My Lord, what have you to doe with the Saints *faith*, except that you indeavour to deſtroy it? Or with thoſe Saints, except to *perſecute* and root them out? Or would you make us beleeve, that you are one of thoſe Saints? Certainly then you muſt become another-gates Man, then as yet you have ſhewed your ſelfe to be. Your Tyranny, your Hypocriſie, your Superſtitions, your Perſecutions, your Reconciliation with *Rome* muſt be utterly abandoned. Except by continuing in them, you hope to be the next Canonized Saint to *Ignatius*, the Father and Founder of the Jeſuites Society, Lately Canonized by his Holineſſe at *Rome*, for his good Service for the Catholick Cauſe: and ſo may you haply after 100. yeares, come to be Canonized for the notable Service you have done in the Church of *England* for the Church of *Rome*, if ever you ſhall bring them to a perfect Reconciliation. And as for that Faith you Speake of, as the bound of the Catholicke Church, which you ſay you and *Rome* doe both *profeſſe*: we ſhall have occaſion hereafter to ſpeake more largely of it.

L. p. 22. *I have delivered with a ſingle heart, that truth which I profeſſe.*

P. What *truth* it is, which you *profeſſe*, we have in part already diſcovered, in this your *Dedicatory*, and ſhall further and more fully in your inſuing *Diſcourſe*. But with what *ſingleneſſe*

gleneſſe of heart you have done it, *that we leave* to the Judge of all *hearts*. Onely where we find your *hypocriſie* ſo palpable, as that we cannot chuſe, but uſe it as a Perſpective to ſee into the *conſtitution* of your *heart*, as where we find your *words* ſo directly contradicting your *deeds* and *practiſes*, the cleareſt Indexes of your *mind*, expreſſed and written in Capitall Letters: we doe not ſpare to informe you of it; both becauſe * *the heart is deceitfull above all things, and deſperately wicked; who can know it?* So as your own *heart*, when you think it *ſingle*, may *double* with you: and that others alſo taking warning by ſuch a dangerous example, as the greateſt Prelate of *England*, may not alſo be *deceived* and *ſeduced* by your deep *diſſimulations*. * Ier. 17. 9.

L. ibid. *In the publiſhing whereof I have obeyed your Majeſty, diſcharged my duty, to my power, to the Church of England given account of the hope that is in me, and ſo teſtified to the world that Faith, in which I have lived, and by Gods bleſſing and favour purpoſe to dye.*

P. For your *obedience* to his *Majeſty*, we ſay no more, having touched before, how ſtrong that *backe* had need to be, that beares all your *burthens*, ſo intolerable to be borne. But is this the *diſcharge* of the *duty* of the *Metropolitane of all England to the Church of England*, to compile and publiſh ſuch a Booke to *reconcile England with Rome*? What thankes the Church of *England* may returne you, I know not. But thus did not any of your Predeceſſors, ever. And have you more *Charity*, or more *Devotion*, then they had? And for the *hope* in you, whereof you give account to the *world*, and your *faith* teſtified, wherein you have *lived*, and reſolve to *dye*: I will ſay as *Ierome* ſaid to the Pelagians, *Sententias veſtras prodidiſſe, Superaſſe eſt*: The diſcovery of your opinions, is our victory. So, thus to give account of your *hope*, and teſtifie your *faith* to all the *world*, as that wherein you have *lived*, and reſolve to *dye*: Let's ſee by your own teſtimony, now irrevocably upon Record, what to judge of you formerly, namely as of one, *Qui cum Lacte nutricis errorem Suxiſſe videatur*: who ſeemeth to have ſucked in Errour with his Nurſes Milke; As the Orator Speakes of all *naturall men*: and what to expect of you hereafter: that as you have lived a moſt notorious Perſecuter of the *truth of Chriſt*, and of his Saints; So we muſt look for *Tuſcul. Queſt. lib. 3.*

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it Still, so long as you *live*. And this is our *victory*, that we have to deale with one, who is not now any longer a *disguised*, but *unmasked* Enemy of the *true Faith* and *Religion of* JESUS CHRIST. And however you may flatter your selfe in regard of the World, and favour in Court: yet if you *repent* not of your former *life*, but *dye* as you have *lived*, you can have neither *hope* nor *faith* in expecting *Gods blessing* or *favour*. And so I passe from your Dedicatory to your Discourse, as followeth.

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THE REPLIE TO THE RELATION OF THE CONFERENCE.

L. p. 2. *IT is very fit, the People ſhould look to the Iudgement of the Church, before they be too buſie with particulars. But yet neither the Scripture, nor any good Authority denyes them ſome moderate uſe of their own underſtanding and judgement, eſpecially in things familiar and evident, which even ordinary Capacities may as eaſily underſtand, as read. And therefore ſome particulars a Chriſtian may judge, without depending.*

P. What you meane by *Church*, you have told us before, namely that, wherein your *Church of England*, and that of *Rome*, are *one* and the *ſame*, one *Prelaticall* and *Hierarchicall Church*, out of which are excluded all thoſe *Reformed Churches*,

which neither have, nor acknowledge *Prelates* to be of *divine Institution*. We have also made a Say of the difficulties: So as it is no difficulty to divine, what *Christians* we are like to prove in *understanding* and *judgement* in the mystery of *Faith* and Salvation, when we must be limited to that narrow Scantling of *some moderate use of our owne understanding and Iudgement*, and that but *in things familiar and evident to every ordinary Capacity*. O poore *Christians*, that for Understanding in the *Scripture* must be at the allowance of *Antichristian Lords*, who would bring into bondage *Gods people*, by Chaining them up in *Darkneſſe and Ignorance*, and doe with them, as * *Nahash* the Ammonite answered the men of *Iabeth Gilead*; *On this condition will I make a Covenant with you, that I may thruſt out all your right eyes, and lay it for a reproach upon all Iſrael.* But the Apoſtle exhorts Chriſtians, Saying, ‡ *Be not children in underſtanding; howbeit, in malice be children, but in underſtanding* Téleio gines the, *be perfect.* And, † *Leaving the Principles of the Doctrine of Chriſt, Let us goe on unto perfection.* And, § *Strong meat belongeth to them that are of full age, even thoſe, who by reaſon of uſe have their Senſes exerciſed to diſcerne both good and evill.* But you allow Chriſtians onely *ſome moderate uſe of their owne underſtanding, and that in things familiar and evident, which men of ordinary Capacities may as eaſily underſtand, as read.* So as what they *read*, except with the very reading they doe as eaſily *underſtand* it, as they *read* it, they muſt not meditate further of it, but in what they preſently upon the *reading underſtand* not, they muſt depend upon your Churches judgement. So as you would exclude your Chriſtians from being of thoſe † *bleſſed* men, of whom *David* Speakes, which *delight in the Law of the Lord, and in his Law to meditate day and night.* You would not have them with * *uſe to exerciſe their wits and Senſes to diſcerne both good and evill.* Yea the Apoſtle uſeth a word very emphaticall, *dià tò exin*, by *an habituall uſe*, or long cuſtome have their Senſes *gegumnasména*, exerciſed; the word properly ſignifieth ſuch an exerciſe, as Wraſtlers, or ſuch, as contend for victory, doe uſe, which is with all their might and ſtrength, being train'd up unto it by long *exerciſe*. So as the Scripture doth not onely not forbid, but Commands and exhorts Chriſtians to all diligence in the Study of the Scriptures, ‡ *That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of underſtanding, to the aknowledgement of the Myſtery of God*; as the Apoſtle ſpeakes. And, ‡ *Let*

* 1 *Sam.* 11.2.
‡ 1 *Cor.* 14.20
† *Heb.* 6. 1.
§ *Heb.* 5. 14.
† *Pſal.* 1.1,2.
* *Heb.* 5.14.
‡ *Col.* 2. 2.
‡ *Col.* 3. 16.

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the word of God dwell in you richly in all wisedome, teaching and admonishing one another, &c. And the *Bereans* are Said to be *dugenésteroi*, more *noble, then those of Thessalonica, in that they received the word with all readinesse of mind, and searched the Scriptures dayly, whether those things were so, which Paul taught.* Loe here, they *examined Pauls* Doctrine by the *Scriptures*; they depended not upon his bare word; and therefore the *Holy Ghost* markes them forth for men of a more *noble spirit.* But you would have your Christians to be poore and beggerly in the knowledge of the mystery of *Christ*, and to be so base-minded, as in all things, which are not obvious to every Capacity, to depend meerely upon your Church-Authority and Judgement. So as what you meane hereby, except to bring into your Church of *England* the *Iesuiticall blind obedience*, captivating the peoples senses to your Dictates, that they might pinne their Salvation and Faith upon your Priests Sleeve: I cannot imagine. Which will appeare yet more clearely *at after.*

Againe, these words of yours are in Answere to the Jesuit's words, namely, *That it was not for the Lady, or any other unlearned Persons, to take upon them to judge of Particulars, without depending upon the Iudgement of the true Church.* To which all your Answere in full is, as before. Wherein you easily let the Jesuite slip, and run away with this, that the *Church of Rome* is that *true Church*, on *whose Iudgement for Particulars all unlearned Persons must depend.* But you understand the *true Church* to be that, wherein you told us before, your *Church of England* and *of Rome*, are *one and the Same.* And so for *Rome* to be a *true Church*, you plainly confesse *at after.* But your words here may stand you in very good Stead, to be a faire Item to all the *Readers* of your Booke, not *to be too busie with the Particulars* of it, but first to look to the *Iudgement of the Church of England*, whose mouth you seem to be in this your whole Discourse. So as I may see my Doom already set down in black and white, that I must be Censured as one *too busie*, or *Allotroepíoskopos*, *playing the Bishop in anothers Diocese*, in our English Translation, a *busy body.* But I must *beare it off with Head and Shoulders.* And, as the Proverbe is, *Over Shooes, over Bootes.* I have already waded through the *Fords* of your *Dedicatory*, and now I must *launch into the Deep* of your *Discourse.* And there's now no returning. Nor have I put my *hand to the Plough* to turn up your *weeds* by the roots, to *look backe*, or desist, for feare to be *censured* as one

The Prelate yeelds the Iesuite this, that the Church of Rome is a true Church, on whose Iudgement people must depend.

too busie. Yea all my *busineſſe* is about *particulars*; and namely ſuch, as *ſummed* up together in the *totall*, conclude you to be, though not a profeſt *Invader*, yet a moſt ſubtile and pragmaticall *Enginer*, and *underminer* of that Truth of *Chriſt* in the *Scripture*, which yet *the Gates of Hell shall never prevaile againſt.*

L. p. 4. *Bellarmine of very great ability, to make good any truth, which he undertakes for the Church of Rome.*

P. What one thing (I pray) which *Bellarmine undertakes to make good for the Church of Rome* (as the Church of *Rome*) is a *truth*? I ſay, as the *Church of Rome*. For what he *undertakes to make good for the Church of Rome* properly, muſt needs, be ſome point of *Popery*, or Popiſh Doctrine. Otherwiſe he *undertakes not to make it good*, as *for the Church of Rome*. Now the *Church of Rome*, as it is the *Church of Rome*, namely the *Papall Church*, holds not any one *Saving Truth*. I ſay againe, it holds not any one *Saving Truth*. I ſhall prove this more particularly *at after*. Yet you ſeem to intimate here, that either *all*, or *moſt* things ſo *undertaken by him*, are *truth*. But the contrary will appeare; So as what things are in themſelves falſe and erronious, can by no humane *ability* either of that Champion of *Rome Bellarmine*, or of the great Champion of the preſent Church of *England*, be ſo *made good*, as to deſerve the name of *Truth*.

L. ibid. *After Bellarmine hath diſtinguished, to expreſſe his Meaning, in what ſence the particular Church of Rome cannot Erre in things which are* de Fide, *of the Faith: he tells us, this Firmitude, is, becauſe the Sea Apoſtolicke is fixed there. And this he ſaith is moſt true.*

P. Your laſt words here are ſomewhat darke, whether we ſhould take them for *Bellarmines* words, *he ſaith*; or for your owne aſſent therein, *And this he ſaith is moſt true*. This Later is the Likelier. And then againe, here is another doubt, whether [And this he ſaith is very true] it be referred to the whole Sentence going before, and alledged by you; or onely to the Laſt Clauſe. If to the whole Sentence, then in Saying, *And this he ſaith is moſt true*; you aſſent, that *Romes infallibility conſiſts in the Firmitude of the Sea Apoſtolicke fixed there*. Which you ſeem afterwards more expreſly to contradict. But if onely to the Laſt Clauſe your Speech hath reference, *And this he ſaith is moſt true*: then firſt, you ſhould have expreſſed it more Clearely

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and punctually, as in some things you doe. But taking it in the best sense, you confesse it is most true, *that the Sea Apostolicke is fixed there:* thus you give occasion of Dispute, about *Peters* being at *Rome*, and of his being Bishop of *Rome*; and if so, whether consequently *Rome* be yet the Sea Apostolicke. But because your words, here are not Cleare enough, and *at after* you declare your selfe herein more plainly, what we have to say of this, we will reserve to a fitter place.

L. p. 23. *I shall ever be glad, that the Church of England may have farre more able Defendants, then my selfe.*

P. Certainly the *Church of England* her selfe may be *glad* hereof, to *vindicate her Reputation*, which you, by this your Defence, have layd flat in the dust. But, *May have*, seems to import, that now she hath not, at least, now, that Dr. *White* is dead. Nor hath the *Church of England* any great cause to glory in either of you both, as Defendants, unlesse by the *Church of England* you understand that new Start-up *Faction* of *Arminianized, and Iesuited Atheists*, whose Standard-beares you have been and are to bring the whole Land backe againe to *Rome*, and so to make a full League and Confederacie against the *true Church of Iesus Christ*.

L. p. 29. *Things not Fundamentall, yet to some mens Salvation are necessary.*

P. How prove you this? Seeing what is *necessary to some mens Salvation*, is necessary to all, and every mans *Salvation*. And *Fundamentalls* onely, to wit, Such things as are *de Fide*, of *Faith*, are the onely things *necessary to every mans Salvation*. According to the *Athanasius* his Creed. *Whosoever will be Saved, it is necessary that he hold the Catholicke Faith: which Faith unlesse a man keep whole, and undefiled, without doubt he shall perish everlastingly.* For the *Catholicke Faith* comprehends all *Fundamentalls*, which to violate in any one particular, overthrowes the Faith, and cuts a man off from *Salvation*. But your adding of other things, besides and unto the *Fundamentalls*, as *necessary to Some mens Salvation*: doth necessarily inferre this Consequence, that there be other things besides *Christ*, which are *necessary to Some mens Salvation*: And so you make *Christ* an insufficient *Saviour* to some men at least, as to whose *Salvation things not Fundamentall are necessary*. For *things not Fundamentall* are *extra Christum*, out of, or without *Christ*. Whereas the Scripture Saith of CHRIST, * *That there is* * Act. 4. 12.

no Salvation in any other : for there is none other name under heaven given, whereby Dei sothenai emis, *we Must be Saved,* which words doe plainly evince, that besides *Christ*, nothing *under heaven* is *necessary* to any mans *Salvation.* But give us some one particular instance of such things, as being not fundamentall, yet are necessary to some mens *Salvation.* You tell us of certain (I wot not what) Deductions from the Articles of Faith, which you make to be your Not-Fundamentall, and yet necessary to some mens *Salvation :* but for our better Information you particularize in nothing, neither in the *things*, nor in the *persons*, for whose *Salvation* they are necessary, but leave all in the Cloudes, the fitteſt mantle to fold up such foule and blind errours in.

L. p. 31. *The Churches Declaration can bind us to peace, and externall obedience, where there is no expresse Letter of Scripture, and Sense agreed upon.*

P. By the Latitude of this Sentence, you, or your Church of *England* may (as you have done) by your *Declaration* prefixed to your *Articles of Religion* (as before) bind *Ministers* not to preach of those *Doctrines* of *Grace*, as *Election*, *Predestination*, &c. because, though there be *expresse Letter of Scripture* for them, yet the *Sense* is so farre from being agreed upon by your present Church, as that you Say plainly, *they may be taken in two opposite Senses.* So as upon this your *Churches Declaration* of the ambiguities of your *Articles*, you have stopped all the *Ministers* mouthes, *binding* them *to peace, and externall obedience.* Although I cannot yet conceive, how that *Declaration* should be the *Church of Englands*, though published in the *Kings Name*, and perhaps compiled in the *Conclave of Canterbury.* And thus also that *Order* for the *Altar of S.* GREGORIES, which yet is but *Dormant* in Cryptis, not published in Print, in which respect it cannot be called the *Declartion of the Church*, yet must be of force to *bind all Ministers to Peace and Obedience*; first *to Peace*, not to speake a word against *Altars*, for his *Eares* : and next *to Obedience*, that if he refuse to have an *Altar* set up in his *Church*, himselfe shall be made a *Sacrifice.* But why should such an *Order* thus bind? I must crave pardon for making *Question.* And the rather, because your Lordship here gives us a *Rule* or *Canon* saying, *The Churches Declaration can bind us to Peace, and externall, Obedience, where there is no expresse Letter of Scripture, and Sense agreed on.* Now though we have *expresse Letter of Scripture*, proving *Christ* to be the only *Altar* of *Christians* (as before is shewed)

shewed) yet becauſe this *ſenſe* is not agreed on by your Lordſhip, and ſo by your preſent Church of *England*, therefore men muſt be *peaceable*, and *obedient* in that point, and quietly ſubmit to Authority, in the *admitting*, and the *Adoring* too (if you will) of *Altars* in every Church. And ſo in all other your *ſuperſtitious* Ceremonies, of what force is the *expreſſe Letter of the Scripture*, where the *Senſe* of it is not by you and your *Church agreed upon*? To give an Inſtance or two more, *This is my Body*: the *Senſe* of theſe words is *not agreed on* between your *Church of England*, and that *of Rome* (though you are in *Subſtance both one Church*) what then? Ergo *Miniſters are bound to Peace and Obedience*, in not medling to or fro with the manner, *How Chriſt* is preſent in the Sacrament (though your Article of the *Lords Supper* doth declare it, both affirmatively, and negatively, how it is, and is not) but to content themſelves with *Really*; which is a very *peaceable* word, about which *Rome* and you have no great reaſon to fall at oddes. Againe, for *bowing* at the nameing of the Name *Ieſus*, although you have no *expreſſe Letter* of *Scripture* for it, (no not *Phil.* 2. 10. where it is Said, *En to onómati*, *In*, or (as your Tranſlation hath it) *at the name of Ieſus every knee ſhould bow*; but it is not Said, *En to onomazethai tò onoma Iesoun*, or *Iesou*, *In the naming of the name Ieſus, every knee ſhould bow*: So as that place is plainly expounded, and agreed on by other places of Scripture, as *Iſa.* 45. 23. and *Rom.* 14. 10. as ſome of your old *Engliſh Bibles* note thoſe places in the Margent over againſt the place; as in that of *Iſaiah*, there is ſet in in the Margent, *Rom.* 14. 10. and *Phil.* 2. 10. all which three places unanimouſly ſhew the univerſall Subjection of all Creatures in *heaven*, and *earth*, and under the *earth* to *Chriſt* in the day of *Iudgement*) yet becauſe this *Senſe* is *not agreed on by the preſent Church of England*, therefore her *Declaration* in her *Canon* binds *all to Peace and Obedience*: to *Peace*, in not ſpeaking or writing againſt *bowing at the nameing of the name Ieſus*, nor in *preaching* to expound the Letter of *Scripture* (*Phil.* 2. 10.) by the plain *ſenſe* of other *Scriptures*, as afore cited: and to *Obedience*, by *bowing* themſelves, when they heare that *Name* to be *named*. So as your Lordſhips Rule here is very uſefull for many things, although you have neither *Letter*, nor *Senſe* of *Scripture* for them.

L. p. 32. *The power of adding any thing contrary, and detracting any thing neceſſary, are alike forbidden. No power of the Church can doe this.*

P. This Sentence you alledge out of *Vincentius*, and allow it; So as it is to be accounted your owne Confession, which I suppose you will not deny. Whereupon you with your Church fall under just condemnation, both for *adding things contrary*, and *detracting things necessary*. For you adde to the *service of God* (as you call it) your *Altars*, and sundry other *superstitions*, which the *Scripture* excludes and condemnes, and so are *contrary*: and you *detract things necessary*, as *Preaching* of the *saving* Doctrines of *Grace*, Preaching on the *Lords dayes* in the *after noon*, Preaching *Week-day Lectures*, and *Cathechising* by expounding the Grounds of *Religion*. Which things are *necessary*, profitable, and usefull to the *people* of *God*, and which *God* commaundeth; as 2 *Tim.* 3.15.16. and 4. 1.2. *Gal.*6.6. *Let him that is* Katekoúmenos, *Cathechised in the word*, *communicate* To katekounti, *to him that Catechiseth*, or instructeth him, in all good things. Thus you and your Church take upon you to do those things which are *alike forbidden*, and *which no power of the Church can doe*, though you can.

L. p. 35. *Wrangle while you will, you shall never be able to prove that any thing, which is but* de modo, *a consideration of the manner, of being onely, can possibly be fundamentall in the Faith.*

P. *Wrangle* I will not, but *prove*, that some things which are, *de modo*, considered *in the manner of being onely*, not onely *may possibly*, but are *really*, in that very respect, *fundamentall in the Faith*. So as to deny them, or not to beleeve them, is in it selfe damnable. And hereof I shall give some Instances. 1. *Christs* body in receiving of the Sacrament, is to be considered in the *manner* of its being present to the beleeving *Communicant*. In so much as to exclude such *manners* of being present, as doe destroy either the *Article* of his perpetuall *Residence* in heaven *till his coming againe*, or the truth of his *Naturall Body*, doth deny and destroy two *Articles* of the *Faith*, 1. touching *Christs sitting* at *the right hand of God*, from whence he shall come to Judgement, and 2*ly*. that he was borne of the Virgin *Mary*, with a true humane body. As the Papists apprehending and beleeving *Christs* naturall body to be locally present in the *Eucharist*, doe thereby overthrow his perpetuall residence in heaven, * *till his coming againe*: and withall, the truth of his naturall body: which being a true naturall body, with all its naturall properties, cannot be locally or corporally in many places at one and the same time; which yet the *corporall presence* in the *Eucharist* doth necessarily import. And if the truth of *Christs naturall*

* *Act.* 3. 21.

body

body be deſtroyed (as by the *Manichees*, and other *Heretickes*) *Chriſt* is wholly evacuated, and ſhall profit nothing. Beſides, this Popiſh beliefe of *Chriſts corporall Preſence* in their *Euchariſt*, makes *Chriſts natural body*, which hath its dimenſions of length, breadth, thickneſſe, to be a meere fantaſticall and imaginary *body*, as being contained within the narrow circle and compaſſe of a thinne Wafer-cake: and ſo they deſtroy *Chriſts body*. And ſo alſo, in that they beleeve they eat this *body* of *Chriſt*, which is to *deſtroy* it: as 1 *Cor.* 6. 13. And this beliefe of *Chriſts corporall preſence* as aforeſaid, deſtroyes *ſpirituall communion* with *Chriſt*, and with the *Holy Ghoſt*, and conſequently the *Article* of *faith* concerning the *Communion of Saints*. For *Chriſt* ſaith to his Diſciples, * *I tell you the truth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come unto you: but if I depart, I will ſend him unto you.* So as to beleeve *Chriſt* to be *corporally preſent* on *earth*, and that men have by that meanes a *corporall communion* with him, doth debarre ſuch men from all *communion* of the Spirit of *Chriſt*. And ‡ *If any man have not the Spirit of Chriſt, the ſame is none of his.* He hath not *Chriſt*, that hath not his Spirit: and he hath not *Chriſts* Spirit, that reſts in the beliefe of *Chriſts corporall preſence* on *earth*, as before. For *except I depart* (ſaith *Chriſt*) that is, except I be abſent from you, as concerning my *corporall preſence*, *the Comforter will not come unto you.* And thus by a falſe beliefe of the very *manner* onely of *Chriſts preſence* in the Popiſh Euchariſt, *Chriſt* the Foundation is overthrowne. And this errour *de modo*, of the manner of being onely, overthrowing the Foundation, muſt needs be a *Fundamentall errour*, if any *errour* may be ſaid to be *Fundamentall.*

* *Iohn* 16. 7.

‡ *Rom.* 8. 9.

My Second Inſtance is about *Chriſts humane Nature*, *de modo Subſiſtendi*, of its manner of ſubſiſting in the Perſon of the Son of *God*. For to beleeve, that it is either after the manner or way of *Commixtion*, or by *adherence*, as one thing cleaving to another, or *Inherence*, as an Accident in the Subject, or by *Converſion* into the *divine nature*, or by *Concomitancie*, as *Bellarmine* ſaith, *Chriſts divinity* and *ſoule* is preſent with his *body* in the *Euchariſt* by *Concomitancie*: all theſe manners doe deſtroy the perſonall union of *Chriſts* two *natures* in one *perſon*. As thoſe two Hereticks, *Neſtorius* and *Eutiches*, the one condemned in the Councel of *Epheſus*, the other in the Councel of *Chalcedon*, the later for holding, that *Chriſt had but one Nature, the humane converted into the Divine Nature*: the other, that *Chriſt had two Perſons*:

Synodi Chalcedonenſis Hepiſtis: Asmukútos: Akoriſtoes, Adiairétoes, Atréptoes,

both these destroyed *Christ* the *Mediator*, who is not a Mediator, unlesse he be both *God* and *Man in one Person Christ*. So *Bellarmines* devise in holding *Christs divine nature*, and *humane soule* to be present in and with that *body*, which they frame unto him in the *Masse*, by way of *Concomitancie*, as being inseperable companions: destroyes the *Sacrifice of Christs Passion*, wherein the *soule* of *Christ* was in death *seperated* from his *body*, untill his *Resurrection*. Now the Papists say, they offer up *Christs body* in the *Masse*, as representing the *Sacrifice* of his *death* and *Passion*. Which how can it be, when they say his *soule* is by *concomitancie* with his *body* offered up; So as all this while there is no representative, or Commemorative, much lesse a propitiatory Sacrifice of *Christs death*, Seing in that *body* (as they say) *Christs soule* is inseperably present? And againe, to say *Christs divine nature* is present with that body of *Concomitancie*, this destroyes the *Personall union*. For *Concomitancie* is no *personall union* of the two *natures*, *concomitancie* being but an accompanying of each other. Whereas the *divine nature* of *Christ* doth not accompany the *humane nature*, but assumes it: and the *humane nature* doth not accompany the *divine*, but *subsists* in it. Thus it is cleare, that *the Consideration of the manner of being onely* may possibly prove to be *Fundamentall in the Faith*.

L. p. 37. *All, which pertaines to Supernaturall, Divine, and infallible Christian faith, is not by and by fundamentall in the Faith to all men.*

P. You told us * before, *That things not fundamentall, yet to some mens Salvation are necessary*: and here, *that all that pertaines to Christian faith is not fundamentall in the faith to all men*. It seems you have some peculiar way to *heaven*, which is not common to *all*. But take heed, least leaving the common road-way of true *Saving Faith*, attended with a *holy life*, you fayle of *heaven*. ‡ *I am the way, the Truth, and the Life*, saith *Christ*. And is not *Christ* this *way*, *Truth*, and *Life* to *all* that are *Saved*? Is not he to *all* such as are *called*, *both Iewes and Greekes*, *Christ*, *the Power of God*, *and the Wisdome of God*? But what doe I speake to you of *Christ*, or what doe you speake of *Christian faith*, that know not what *Christian faith* is, otherwise, then as you discerne in it some thing, for which, in whomsoever you find it, you *persecute* it to the death?

* *See pag. 94. before.*

‡ *Iohn 14. 6.*

L. p. 39. *If new Doctrines be added to the old, the Church may be changed in* Lupanar errorum, *which I am loth to English.*

P. Nay,

P. Nay, are you not ashamed to *English it*? For this you Speake of the *Church of Rome*: and you have told us, that the *Church of England* and *of Rome* are *one and the Same Church*. And now you Say, *If new Doctrines be added to the old, the Church may be changed in* Lupanar errorum. And this the *Church of Rome hath done*, as you elsewhere affirme: She hath added new Doctrines to the old, and such new, as She doth with the old, as men doe when they put on a new suit, make the old a Cast suit. But because you are loth to *English* in *Lupanar errorum*, for the reverend respect you beare to that Venerable *Apostolick Sea*, I will doe as much for you, as to *English* it: *If new Doctrines be added to the Old* (as the Church of *Rome* hath done) *the Church may be changed into a Stewes of Errours*. This Phrase you take out of *Vincentius Lyrenensis* his Sentence, quoted in the Margent: which is this in English, *The Church by adding new Doctrines to the old, becomes a Stewes of impious and beastly Errours, which was before a Sacrary of chast and undefiled verity*. Whence I note, how you, not onely smother some of his words, but smooth others, Saying, for, [*The Church becomes a Stewes*] *The Church may be changed*. So as herein you falsify the worthy Saying of *Vincentius*, when you make but a *May be*, of his, *Is made*. But let the Conclusion be, *If a Church be turned Whore*, 'tis good that all should know her to be so in plain *English*, that they may avoyd her, and (as *Salomon* saith) * *remove their way farre from her, and not come neere the dore of her house*. And for this Cause have I taken the Paines to be your Translator.

* *Pro.* 5. 8.

L. p. 39. *Some Decisions, yea and of the Church too, are made, or may be, (if Stapleton informe us right) without an evident, nay without so much as a probable testimony of holy writ. But Bellarmine falls quite off, and confesses in expresse termes, that nothing can be certaine by certainty of Faith, unlesse it be contained immediately in the word of God, or be deduced out of the word of God by evident consequence. And if nothing can be certain, then certainly no Determination of the Church it selfe, if that Determination be not grounded upon one of these, either expresse word of God, or evident consequence out of it.* (And a little before) *Every wrangling Disputer may neither deny, nor doubtfully dispute, much lesse obstinately oppose the Determinations of the Church, no not when they are* Dogmata deposita, *Deposed Principles.*

P. Now all these Passages weighed together, do clearely and distinctly resolve themselves into these Conclusions:

1. *That the Church may decide and determine ſome things, without any evidence, or ſo much as a probable Teſtimony of holy Writ*; and herein you conſent and jumpe fully with that notorious Papiſt, and adverſary of the once *Church of England, Stapleton*, whom the learned Dr. *Whitakers* publickly confuted in the Divinity Schooles in *Cambridge*, as his Works can yet teſtifie. And yet behold now the *Church of England* hath got a Champion in the *Chaire of Canterbury*, who pleads for, and applauds that in *Stapleton*, which Dr. *Whitakers*, and many other learned Divines in *England* formerly have refuted. And for further Confirmation hereof, you tax *Bellarmine* as of untruth, where he confeſſes, *that nothing may be certaine by certainty of Faith, unleſſe it be contained immediately in the word of God, or be deduced thence by evident conſequence.* Whereupon you inferre, *that if nothing can be certaine, then certainly no Determination of the Church it ſelfe, wanting expreſſe word, or evident Conſequence out of it.* Thus you condemne *Bellarmines* true Saying (if by the Word of *God* he underſtand the *Scriptum* alone, and not *his word unwritten*) and approve and preferre *Stapletons* falſe and hereticall ſentence before it. Secondly, *That things ſo decided and determined by the Church, without either evident, or ſo much as probable Teſtimony of holy writ, yet are ſo* de fide, *ſo firmely to be beleeved, as every wrangling Diſputer may neither deny, nor doubtfully diſpute, much leſſe obſtinately oppoſe.* Conſonant hereunto you ſay *at after* (pag. 224.) *The Determination of a Generall Councel erring, is to ſtand in force, and to have externall obedience at leaſt yeelded to it, till evidence of Scripture, or a Demonſtration to the Contrary make the errour appeare, and untill thereupon another Councel of equall Authority do reverſe it*: And ſo alſo, pag. 226. &c. Where here I mention for clearer proofe of what you ſay here, but not to anticipate or prevent our fuller Anſwere, when we come to thoſe places, where we ſhall ſupply our brevity here.

L. p. 40. *I hope A. C. will not tells us, there's any Tradition extant unwritten, by which particular men may have aſſurance of their Severall Salvations.*

P. But what think you of it? Will you tell us there is no ſuch thing written in the *Scripture*, *That true Beleevers may have aſſurance of their owne Salvation*? But if there be, why doe you forbid Preachers to meddle with it, conſidering the true and ſolid comfort which it bringeth to him that hath it? As the 17*th* Article confeſſeth, might it be ſuffered to

ſpeake

speake out, and had you not put a gagge in the mouth of it.

L. p. 43. *Mine is, That the beliefe of Scripture to be the word of God, and infallible, is an equall, or rather a preceding prime Principle of Faith, with, or rather to the whole body of the Creed.*

P. How? The *Belief of Scripture to be Gods word, and infallible, no more but an equall, or rather a preceding prime Principle of Faith, with, or rather to the whole body of the Creed?* This is *yours* (you say) *your Saying*. And I beleeve it to be *yours*. For it is as like to one of your Sayings, as may be. For here you attribute no more credit to the *Scriptures*, then to the *Creed*, both equall, onely differing perhaps in point of some precedencie of time, or So, with an, *or rather equall*, or *rather preceding*, the difference not great, if any. Thus doe you not equall a *Church Tradition* with the *Divine Scripture*? For we have it by Tradition that the Apostles compiled the *Creed*, and each his Severall *Article*. And is this or any other *Tradition* of equall Credit with *Scripture*? And is not the *Scripture* the Rule, whereby the *Articles of the Creed* are to be interpreted, which are no otherwise to be beleeved, but as they are agreeable to the *Scripture*? So as (for the Purpose) if you goe no further for the Sense of the *Article of Christs Descent into hell*, then the very *Letter of the Article*, you can make no Sense of it, nor give any reason for it. And how then can you give a reason of your Faith in this particular? Except you do beleeve it, because you do beleeve it, and because the words are, *He Descended into Hell*. But of this more by and by.

L. p. 44. *Some Traditions I deny not, &c. to be Apostolicall, but yet not fundamentall in the Faith.*

P. You might do well to point out unto us, which be those your *Apostolicall Traditions*, that we may distinguish them from those *Traditions*, which *Rome* calls *Apostolicall*. Or rather perhaps you admit of all those as *Apostolicall* indeed, but yet not *Fundamentall*. Surely if you can prove them to be truely *Apostolicall*, namely, that the Apostles delivered them immediately to the Church by word of mouth, why are they not *fundamentall in the faith*? Why are not all bound to beleeve them, or give as much Credit to them, as to the *Articles of your Creed*, which you Say are *fundamentall in the faith*.

L. p. 45. *The Church of England taketh the words, He descended into hell, as they are in the Creed, and beleeves them without further Dispute, and in that Sense, which the ancient Primitive Fathers of the Church agreed in.*

P. Here a Queſtion may be moved, 1. In generall, Whether a man taking up a matter upon ſuch truſt, as he gives equall beliefe unto it, as to the Scriptures themſelves, doe not therein Sinne damnably. As making that a *fundamentall* ground of his Faith, which is not found to be in the Scripture. Secondly, in particular, *Whether a man reſting in the very Letter of the Article, He deſcended into Hell, beleeving thereupon, as ſurely as he beleeves that* God *is in Heaven, that* Chriſts *Soule did locally deſcend into Hell among the damned there, having no regard at all to what the Scripture ſaith of it, whether the Scripture ſay any ſuch thing, or no: doe not hereby make way for his owne Deſcent into Hell?* Or thirdly, *Whether you do as verily and firmly beleeve* Chriſts *Deſcent into Hell, as you doe his Aſcent into Heaven, Seeing the Scriptures Speakes clearely and expreſly of this, but not ſo of that; and whether you are as much bound to beleeve his Deſcent into Hell, becauſe you find ſuch words in the Creed, as his Aſcent into Heaven, becauſe you find it in the Scripture?* Now for Anſwere to all theſe together, I conceive, that to make any thing of the neceſſity of Faith to Salvation, beſides what is found in the Scripture, is Sinne, and in particular to beleeve, that becauſe it is Said in the Creed, *He Deſcended into Hell*, therefore *Chriſt* did locally in Soule deſcend into Hell, the place of the damned, without any prooſe from *Scripture*, is Sin. My reaſons are theſe: 1. Becauſe this opens a gappe to men to beleeve *humane Traditions* to be of Faith to Salvation, as of equall credit and authority to the *Scriptures*. Now it cannot be proved, that the Creed it ſelfe, with its forme and words, and Articles, and Title, called *The Apoſtles Creed*, is other, then a *humane Tradition*, or that the Apoſtles compoſed the Creed. Secondly, This argues, as a too high eſtimation of a thing *humane*, as if it were *autópiſtos*, of *ſelfe-Credit*: ſo a too baſe eſtimation, and undervaluing of the *holy Scripture*, as if they alone were not the Rule of Faith, or not to be relied and reſted on alone for all matters concerning Chriſtian Faith. So as to give Credit to any thing elſe beſides the *Scripture*, as of equall Authority with the *Scripture*, (as you make your Creed to be) and not examining it by the *Scripture*, is a *detracting* from the Authority of *Scripture*, and conſequently a denying of the *Scripture* to be the *Sole Rule of Faith*. For the Creed, it is either a part of the *Scripture*, or not a part: if it be not a part of *Scripture* (as indeed it is not) then all the Articles of Faith in it (being but a ſmall abridgement of *Chriſtian Faith*, and ſo of neceſſity, and in compariſon of *Scripture* it ſelfe, very

obſcure,

obscure, and Scanty) are to be proved and illustrated from *Scripture*, the *Sole Rule of Faith*, and *Tryall of all Truths*. Thirdly, in Particular, to beleeve *Christs descent* in Soule *into hell* locally, must stand with some *reason*, and analogy or proportion of Faith layd downe in the *Scripture*. For *Christ did* or *suffered* nothing, but the *Scripture* shews the Reason, Cause, and End of it. For instance: *Isaiah* Saith, * *To us a Child is borne, to us a Son is given.* So the Angel to the Shepheards, ‡ *To you is borne this day a Saviour which is Christ the Lord.* This then shews the End of *Christs* Incarnation, namely for our Salvation. Then for his Death, † *He was delivered up for our Sins.* And, § *Forasmuch as the Children were partakers of flesh and blood, he also himselfe likewise took part of the Same: that through death he might destroy him that had the power of death, that is, the Devil. And deliver them, who through feare of death were all their life time subject to bondage.* So for his *Resurrection*, † *He rose againe for our Iustification.* So for his *Ascention*, It was that *he might* * *send the Holy Ghost, and goe to prepare a place in heaven for all his.* So for his *Sitting at Gods right hand*, ‡ *There he makes Intercession for his people, rules as King his Church, in preserving, protecting, governing his people, and makeing his and their foes his Footstoole.* But for any such thing, as *Descent into hell*, neither is it found in the *Scripture*, nor much lesse any *reasons* given there of it. Indeed *Peter* Speaking of *Christs* Resurrection, alledgeth *Psal.* 16. *Thou wilt not leave my Soule in Hell*: So in the English. In the Hebrew it is commonly taken for the *Grave*, not for the place of the damned. But will you take *Peters* exposition of it Speaking by *Christs* owne Spirit? ‡ *This* (saith he) *David Seeing before, Spake of the Resurrection of Christ, that his Soule was not left in Hell, neither his flesh did see Corruption.* So then, this *place* (*Psal.* 16.) was by the *Holy Ghosts* owne Interpretation, a Prophecie of *Christs Resurrection* from the *Grave*, and not of any *Descent into Hell*, the place of the damned. For he is not said to *rise* out of *hell*, as you say he *went downe into Hell*, nor to *ascend out of Hell*, as you beleeve *he descended into Hell.* Will you have a particular *Article of Christs descent into Hell*, and shall you not need another *Article* for his *Ascent out of Hell againe*? And the Apostle saith, § *Christ* descended *Eis tà katôtera mère tes ges*, to the lowest parts of the Earth, which is spoken of his humiliation to the Death, and the Grave: but here is no word of his *Descent into* any such place as *Hell*, the place of the damned. But admit your Faith to be true, that *Christs Soule descended locally into Hell*: I aske, to what

* *Isa.* 9. 6.
‡ *Luke* 2. 11.
† *Rom.* 4. 25.
§ *Heb.* 2. 14, 15.
† *Rom.* 4.
* *Ioh.* 16. 7.
‡ *Ephes.* 4. 8. *Ioh.* 14. 2. *Rom.* 8. 34. *Psal.* 2. 6. *Act.* 7. 56. *Heb.* 1. 13.
‡ *Act.* 2. 29, 30, 31, 32.
§ *Eph.* 4. 9.

what end or purpose? Can you shew any Reason from *Scripture* for this? Will you say, his Soule went thither to suffer? Surely that had its * *Consummatum est* upon the *Crosse*, there it was finished. Will you say, he went to *triumph over the Devil in his owne Denne*? That was also done on his ‡ *Crosse*, as on his Triumphall Chariot. And can you give any reason why *Christ* should *descend into hell* in regard of us? What, that so he might deliver our Soules out of *Hell*? Surely this also was done in his † Death. And againe, if it were necessary that *Christs soule* should goe locally into *hell*, to deliver our *soules*: then also it was necessary for his *body* to *descend into hell*, to deliver our bodies from thence. For he came to *redeem* our *bodies*, as well as our *soules*. Or what els can you Say? Certainly what ever you can invent, the *Scripture* will presently discover the vanity of it. But for my part, I dare beleeve nothing concerning *Christ*, and my Salvation, but what the Scripture hath revealed. But the Scripture hath revealed no such thing, as the *Descent of Christs Soule into Hell locally*. But you will then object unto me, *Do I not beleeve my Creed, and every Article in it*? I answere, I doe. Why then (say you) Doe I not beleeve the Article of *Christs Descent into Hell*? I say, I doe, being understood, or expounded according to the Scripture, and the Analogy of Faith therein. How is that? *Christ* dyed, and in his *Passion* he suffered the Torments of *Hell* in his § *Soule* on the *Crosse*, and in the Garden. But his *Descent into Hell* is set after his *buriall*. And doe you not know, that the ancient Heathen used to put *Hades* for the state of the dead. So as *katelthein eis hadou*, is to goe, or to abide in the state of the dead, which *Christ* did for 3. dayes, and then arose againe and revived. So as the Article shewes the continuance of *Christs* being dead and buried, till his *Resurrection*. Againe, you know the *Nicene* Creed mentions onely *Christs buriall*, and no *Descent into Hell*: and *Athanasius* his Creed, *katelthen eis hadou*, He *Descended into Hell*, without speaking a word of his *buriall*. All which doe confirme what I say, that *christ* in being *buried*, remained so long in the State of the *dead*, his *soule* seperated from his *body*: and being said to *Descend into Hell*, *hades* signifying also the Grave, thereby is meant his being buried for so long a time, till his rising againe. As it is said in the next Article, *The third day he rose againe from the dead*, that is, from the Grave, where he abode in the state of the *dead*.

* *Ioh.* 19. 30. *Psal.* 18. 5. ‡ *Col.* 2. 15. ‡ *Heb.* 2. 14, 15. † *Psal.* 18. 5. *Math.* 26. 38, 39. & 27. 46.

Now I have given you a *reason of my Faith*: Can you give one

one reason of yours, concerning this *Article*, as you take and beleeve it with your *Church of England*? Show but one reason, or shadow of a reason out of *Scripture*. Nay, except you bring every Article of the Creed to the examen or tryall of *Scripture*, for the staying and establishing of your Faith, you may run into many monstrous errours. What doe you beleeve concerning *Christs death*? You beleeve that hee *dyed*. But for whom? Whether for the Elect onely, in *Gods* Purpose, Account, Appointment, Acceptance: or universally for all men, *Elect* and *Reprobate*? I tell you, my Lord, if you beleeve that *Christ* dyed for all men universally, as well for the Reprobate, as the Elect, you destroy both *Gods* Grace in giving *Christ* for his people onely, the Elect, and also the merit and efficacy of *Christs* death. The *Scripture* shewes these things abundantly. But I mention this onely by the way. Againe, What doe you beleeve concerning the *holy Catholicke Church*? You beleeve (I *dare* say) and you *doe* say it, that * *the Catholicke Church on earth, consists visibly of all Prelates, and those that are subject unto them, as one intire Body.* This is your Faith. But if you examine this by the *Scripture*, you will find it to be an Errour no lesse foule then false, as hath been shewed. So, doe you not beleeve the Article of the *Communion of Saints*? You doe. But who are your *Saints* on earth? You will hardly allow any *Saints* on earth, till after their death, they be Canonized by his Holinesse at *Rome*. Nay in plaine termes you *persecute* both the *Saints* themselves, and their *Communion*. Can you indure such as but professe *holinesse*? And for their *Communion*, doe you not hunt out and *persecute* Private Fasting and Prayer among the poore *soules* of Christ, when publick they can have none, and no other remedy or weapons are left them to defend themselves withall against your bloody Cruelty? So as the truth is, you neither rightly beleeve the *Holy Catholicke Church*, nor the *Communion of Saints*; but are a notorious both denyer and *persecuter* of both. And therefore we see what a necessity there is, that we should bring the Articles of the Creed to the Standard Rule, the Scripture, both as the *surest* and *safest* way, yea and the onely way to preserve our Faith from Errour.

* *L. p. 62. compared with other places.* *See p. 109.*

But you object the Fathers for the Sense of this *Article of Christs Descent into hell*, as you beleeve it. What if they beleeved so? Is their example a sufficient Rule for us? We must examine their sense they held of it, by the *Scripture*. If it be

not according to the *Scripture*, we reject it. The Fathers might for a time hold an erronious generally received opinion, before it came to be controverted, and well sifted and examined by *Scripture*. But they were ever ready to have their *faith*, and *opinions* tryed by the *Scriptures*. All the ancient Fathers were of this mind and spirit. As before * *Pelagius* his time, the Fathers spake too liberally of Mans Free-will: which after, upon his Heresie, they reformed, and by *Scripture* abundantly confuted the Pelagians, and especially *Augustine*, *Ierome*, *Prosper*, *Fulgentius*, *Hilarius*, and others. And *Augustine* inticing a Donatist to dispute about that Heresie, Saith unto him, *Ratione agamus, divinarum Scripturarum authoritate agamus*: Let us dispute the matter by Argument, let us be guided by the Authority of the Divine *Scriptures*. *Not what I, and thou Say, but what Christ Saith.* And this was the Spirit (I say) and practise of all the Fathers in such cases. So as if this *Article* of *Christs descent into hell* had been by occasion of controversie about it well searched into, and examined by the *Scripture*: no doubt but the Fathers would therein have regulated their Faith according to the truth of *Scripture*.

* *Nondum nato Pelagio, securius loquebantur Patres. Aug. Epist.* 103

But the *Church of England* (say you) holds and beleeves that Article, as you doe. No marvaile, when you doe. And should you hold otherwise, must it not doe so too. And yet we have but your bare word for it. But you will alledge your Article, *That Christ went downe into hell.* But we must examine your *Article* by the *Scripture*. And it is not the sound of your *Article*, but the sense, and that it agreeth with *Scripture*. But we have shewed, that no such thing is in *Scripture*. And you tell us withall, what Mr. *Rogers* upon the *Articles* saith of this; That then (Then I say) *in diebus illis*, the Church of *England* was not resolved of this *Article*: and he was then the *Arch-bishop of Canterbury his Chaplein*, your Predecessor *Richard Bancroft*. But now your Lordships bare word is enough to Sway the Ballance, which before stood but in *æquilibrio* in an even peize, not *resolved*; but now *resolved*. But this I can tell you, what ever your Church of *England* now beleeves, there is (and I hope a good sound Church of *Christ*) yet in *England*, that beleeves the Creed, and all the *Articles* thereof, and this in particular, no otherwise, then they find them agreeable to the *Scripture*, and the *Analogy of Faith*. And this is agreeable to that, which once a ‡ Prelate of *England* said, *By the generall confession of all Antiquity, Traditions must be warranted by the Scriptures, or els we must*

‡ *Dr. Bilson.*

reject

reject them. And *Isidore* saith: *A Prelate, if he teach or command any thing, besides that which is evidently cammanded in the holy Scriptures, let him be taken for a false witnesse to God, and a committer of Sacriledge.*

But looking a little further, I find you confessing, *That the Church of England hath not determined as yet either way by open Declaration upon this Article.* No, hath she not? How then doe you affirme, and would perswade us, that you beleeve, with the *Church of England* that *Christ descended into hell, without any further Dispute*? We hope therefore it will not be long, before your *Declaration* come forth with a *Definitive Sentence*, determining the sense of this *Article* one way or other. And the rather, because in the late *Declaration* before the *Articles*, wherein this *Article of Christs going down into hell* is particularly set downe for one, they are declared to be of ambiguous sense, and yet men must hold to the *letter* of the *Article*. So as by that *Declaration* we are lesse resolved of the *Articles*, then before. A new *Declaration* therefore we would faine see, which is cleare, *Declarative*, and *Determinative*; and therein tell us, *whether Christs Soule descended into Hell, the place of the damned, or into Purgatory, the Suburbs of hell, and whether Locally, and for what end and purpose* (because the *Scripture* is altogether silent in this whole mystery) and *whether you find hell to be in the Center of the Earth, or no, because your Article saith, He went down into hell*, &c. But in the mean time, I have for my part ingenuously given you a *reason of my Faith* touching this *Article*, which I am so resolved on by the *Scripture*, that whatsoever *Declaration* you or your *Church of England* shall set forth to the contrary, I must crave pardon if it be not of the same *faith* with you. And thus farre you allow any in the *Church of England* this liberty, for your words are, * *Is it not lawfull for any in the Church of England to say, I conceive thus or thus of it*, &c? Although you adde * p. 45. 46.

L. p. 51. *It is one thing to hold an opinion privately, within himselfe, and another thing boldly and publickly to affirme it.*

P. I doe, I confesse, boldly and publickly affirme this my *faith* concerning this *Article*, which my *faith* I doe assure my selfe is *true*, being grounded upon good and cleare evidence of the *Scripture*, on which my *faith* is built, and not upon any thing of humane *Authority*. And in making open confession of this my *faith*, I doe therin follow the Rule of *Scripture*, which saith ‡ *Bretheren, if any of you doe erre from the Truth, and one convert him: Let him know, that he which converteth a Sinner from the* ‡ Iam. 5. 19. 20.

errour of his way, shall save a Soule from death, and shall hide a multitude of Sinnes. Now what know I, that this Declaration of my Faith with Reasons from the *Scripture*, may by *Gods* grace be a meanes to *convert*, if not your Lordship from your *errour*, yet others, or may preserve them from falling into it, being dangerously entred into it by such an example, as your selfe. And however, if it be lawfull for you boldly and publickly to affirme such things of beliefe, which are not found to be in *Scripture*: why may it not be as lawfull for me boldly and publickly to affirme the Contrary? But the Scope of your Speech (as I conceive) is, to maintaine your practise in punishing in High Commission, such as expound this *Article* by and according to the *Scripture*.

L. p. 53. *For that all the Positive Articles of the present Church of England, are grounded upon Scripture, we are content to be judged by the joynt and constant beliefe of the Fathers, which lived within the first foure or five hundred yeares after* CHRIST, *when the Church was at the best, and by the Councels held within those times, and to submit to them in all those points of Doctrine.*

P. But first (as is before noted, as you give occasion) why have you made your *Articles* to be *Dipsucoi*, of *a double sense*. So as in that respect, how can you call them *Positive*, being so perplexed in themselves? And againe, Whom doe you meane here, by, *Wee*? I suppose *you and your Church of England*. You are contented to be Judged by *Fathers* and *Councels within the first* 500. *yeares*, whether your *Church-Articles* be grounded on *Scripture* or not. Are you contented so indeed? Then you must be contented to undergoe the Censure of departing both from the judgement of the *Scriptures*, as disavowing them for the onely rule of Faith and Doctrines to be tryed by: and also from the joynt and constant beliefe both of *Fathers* and *Councels* within the first 500. yeares. For their joynt, constant, and unanimous beliefe was, that nothing besides the *Scripture*, is to be Judge in matters of Faith. And if you want leasure to read the Fathers, doe but peruse the learned Discourses and Disputes of the Divines of the Church of *England* before your being a Prelate, as Dr. *Carleton* of the Church, *De Ecclesia*, Dr. *Whitakers* forementioned, Dr. *White* his way to the true Church, Dr. *Bilson*, yea and all those that have written of these Controversies, and they will abundantly show this, that it was ever held as a Principle, and therefore

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not to be denyed, nor needfull to be proved; and which Dr. *Carleton* in his said Book proves never to have been altered, till in and by the Councel of *Trent*, *That the Scripture is the sole rule of Faith.* But thus *you and your Church of England* are contented to be *one and the Same Church with Rome*, in *refusing the Scripture as the Sole Iudge of your Doctrines.* But will you be *judged by the joynt and constant beliefe of Fathers and Councels within the first 500. yeares, whether your Articles about Grace, Election, Predestination*, &c. bearing (as you Declare) a double and opposite sense, in their Pelagian and Arminian sense be according to the *Scriptures*, or no: If I name onely *Augustine*, who was *Pelagianorum Malleus*, that Hammer to knock down the Pelagians, both the Fathers and Councels within those first 500. yeares did joyntly and constantly professe that which he writ to be the Beliefe of the whole *Church*, it was so clearely and fully proved out of *Scripture.* In so much as you may read in the Histories of the Councels, as in *Binius*, how that some *Councels* and *Bishops of Rome* set downe Large Passages in *Augustins* Tracts against the Pelagians, as the Jugement of the Catholick Church, and the particular Decrees and Acts of such and such councels. If then you will stand to the Judgement of those ancient *Fathers* and *Councels*, then you must at their Barre hold up that hand, which was a chiefe instrument in drawing up the said *Declaration*, which hath so enigmatized and darkened the *Articles*, as they have no other Light left, but a kind of twilight, which inclines rather to the night, then to the day, rather to favour the Pelagian Heresie, then the *Orthodox verity.* But this being your language all along, that you put not onely your *Articles* and the *Articles of the Creed*, but the *Mysteries also of the Scriptures* to the *Iudgement* of the *Primitive Church, Fathers, Generall Councels*, we will Supersede from speaking more of it in this place.

Again, where you say, that the *Church* was then at the best: if you understand it, during the *age* and *time* of the Apostles, 'tis most true: but if of the Succeding ages within 500. yeares, we may doubt of it, or rather resolve the contrary: unlesse you meane it comparatively to the ages after that, wherein Antichrist and the Mystery of Iniquity began more brightly to shine forth and display themselves in the Roman Sea, both in corruption of *doctrine*, and of *Gods worship*, beyond all excesse. For you may know, that within the *space* of the *first* 500. yeares, the *Church* was so *overgrown* and *pestered* with the *heresie* of *Arius*,

as *the world groaned under it, wondering it was become an Arian*; as *Hierome* speakes. *Totus ingemuit mundus, miratus se factum esse Arianum.* And among many corrupt ions, and much unsoundnesse in Doctrine, what multitudes of Superstitious devises, and heathenish Customes, not onely crept but crowded into the *service of God*? Which Heathenish Rites (as we find in *B. Rhenanus* his *Annotations* upon *Turtullian*) were by the Christians in a kind of carnall policie admitted, both becauſe many ancient men being converted to *Christianity* (such as it was) could not easily part with their old Customes: as also that thereby they might draw other of the Gentiles to become Christians. Just such a policie, as our new Doctors, (I meane of your Church of *England*) have used, in a pretence at least, making us beleeve, that coming as neare as you can to the Papists in their Ceremonies, you shall thereby bring them to the Church. And surely this is the ready way either to bring Papists to your Church, or you to their Church. But (I say) the Church was so pestered with Rites and Ceremonies even in *Augustins* dayes, that he complained, *that Christians were now in a worse case and condition, under the Gospel, then the Iewes were under the Law: for though their yoake was grievous, yet those Leviticall rites were of Gods owne ordaining, and commandement, but Christians* (saith he) *are brought under an intolerable yoake of Ceremonies of mens devising and imposing.*

But now on the other side, if I should enter into a Comparison between the *Reformed Churches* since *Luther*, and those *Primitive* and *ancient Churches* as aforesaid, I know it would be very tedious to your Lordship and extremely move your Patience; especially if I should by many degrees preferre *Calvin, Beza, Zanchius, Iunius*, and many hundred more Worthies both for *learning* and *piety*, and chiefly for *Soundnesse in Doctrine*, in the *Reformed Churches*, beyond the Seaes, yea and not a few, on this side, as *Cranmer, Ridley, Latimer, Hooper*, all Martyrs, *Iewel, Whitakers, Reynolds, Perkins*, with infinite more, and all within one Century, before such as those Centuries aforesayd produced, whose Names for Envy-sake I forbeare to mention.

Lastly, you say, you are content to submit to them in all those points of Doctrine. If you be, then for Shame cleare away those Cloudes, which the said *Declaration* hath over-cast your *Articles* withall, and cast away your Arminian Pelagian sense, and take off your Suspension of them, and let them speak

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one ſingle truth, as they formerly did, and as all underſtood them, according to the *Scriptures*.

L. p. 62. *The Catholicke Church we beleeve in our Creed to be the Society of all Chriſtians.*

P. What you beleeve is one thing. But we *beleeve* the *Catholicke Church of Chriſt* in the Creed to be the number and *Society of all the Elect*, as the next *Article* expounds it, *The Communion of Saints*: but not that Company of all Chriſtians which you name and meane, Chriſtians in name and profeſſion, tag and ragge, pell mell, good and bad, Papiſts and Proteſtants, of which the greateſt number are no true living members of the true Catholick Church, the myſticall body whereof *Chriſt* is the Head, and which by Faith onely we apprehend (for we beleeve the *Holy Catholicke Church*) but cannot diſcerne with our bodily eyes, as we doe a viſible Object. This is that * *Church* which *Chriſt loved*, for which *he gave himſelfe, that he might ſanctifie and cleanſe it with the waſhing of water by the word, to preſent it to himſelfe a glorious Church, not having ſpot or wrinckle, or any ſuch thing, but that it ſhould be holy and without blemiſh.* This we beleeve to be the *Holy Catholicke Church*, and no other. But thus indeed (as you tell us before) you make wider the Gates of the Catholicke Church, then ever *Chriſt* made them; or rather indeed you exclude the Catholicke Church of *Gods* Elect, and ſet up a new Catholicke Church, which may be ſeen, but ought not to be beleeved. * *Eheſ.* 5. 25, 26.

L. p. 66. *Agreed on for me alſo it ſhalbe, that Gods word may be written, and unwritten.*

P. Agreed on? with whom? Even with no leſſe, then *Bellarmine*. For in the very next words you give us the reaſon, why it is *agreed upon for you, that Gods word may be written and unwritten.* For (Say you) *Cardinall Bellarmine tells us truely, that it is not the writing or Printing, that makes Scripture the word of God, but it is the Prime unerring Eſſentiall Truth, God himſelfe uttering and revealing it to his Church, that makes it* Verbum Dei, *the word of God.* Doth *Bellarmine* ſay ſo? And that truely? And to what end, I pray you, doth the Cardinall ſay ſo? Is it not to overthrow the *Scripture* for being the Sole *word of God*, and to bring in another *word of God*, which he calls *verbum non Scriptum*, an *unwritten word*, that is, *a word beſides the Scriptures*, and equall to the *Scriptures*, which is *Romes unwritten Traditions.* And to this end and purpoſe *Bellarmine* uſing theſe words, doth he tell you truely, and is this the reaſon, for which

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it is *agreed on for you*, that *Gods word* may be *written, and unwritten*? Now though it be true, that that which is ſpoken by *God*, is his *word* though it be not *written*: yet to us there is now no other *word of God*, but that which is *written*, that which is contained in the *Scriptures*. And this *word written* is that alone, which our Faith is grounded and ſettled upon. Accor-
* *Ioh.* 20. 30, 31. ding to that of *Iohn*: * *Many other Signes truely did Ieſus in the preſence of his Diſciples, which are not written in this Booke: But theſe things are written, that ye might beleeve, that Ieſus is the Chriſt the Son of God, and that beleeving, ye might have life through his Name.* So as we are not to inquire further, what *Chriſt ſpake*, or *did*, beſides what we find *written*. But your Lordſhip tells us before, of certaine *Traditions Apoſtolicall*, which it ſeems are
‡ *pag* 52, 53. that *word of God*, which may be *unwritten*. For you ſay: ‡ *If the Scripture be a Foundation, to which we are to goe for witneſſe, if there be doubt about the Faith; and in which we are to find the thing that is to be beleeved, as neceſſary in the Faith: we never did, nor never will refuſe any Tradition that is Vniverſall and Apoſtolicke, for the better expoſition of the Scripture.* And to this place you referre that which you ſay, pag. 58. As for *Tradition*, I have ſaid enough for that, and as *much as A. C. where 'tis truely Apoſtolicall.* From which words, firſt we obſerve, that you make but an *If*, of the *Scripture* as a *Foundation*, *If the Scripture be a Foundation*: and, *If in it we are to find the thing that is to be beleeved*; as *If* it were to be found in any thing elſe. And Secondly, how home you come to *A C.* the Jeſuite, in admitting *Tradition Apoſtolicke to expound any doubt about the Faith*: and ſo with *Bellarmine* you are *agreed* for a *word of God unwritten*, as *well as written.* And you further adde here (pag. 66.) Speaking of the *Scriptures*: *their being written gave them no Authority at all, in regard of themſelves. Written or unwritten the Word was the ſame. But it was written, that it might be the better preſerved, and continued with the more integrity to the uſe of the Church, and the more faithfully in our memories.* So you. Now 'tis true, that by the *writing* of the *Scriptures Gods word contained* therein is *preſerved, continued in integrity, and the more faithfully kept in our memories.* But is this all? Nay the very *writing* of them, though it added no Authority to *Gods word* in regard of it ſelfe, yet as the *Scriptures are to us, Gods word*, is of the greater Authority, *becauſe written.* For we acknowledge no other *word of God* as the *Rule* and *Foundation* of our Faith, but what we *find written* in the holy *Scriptures.* This is that *word of God* which is authenticall,

authenticall, of *Authority* to his *Church*; and therefore Authority to us, becauſe *written*. So as your *unwritten word*, wherein you *agree* with *Bellarmine*, and your *Apoſtolicke Traditions*, wherin you come home to your *A. C.* the Jeſuite, we receive none of them all as authentick, or to have any thing to doe to expound the *Scripture* in any doubt about the Faith. But if you can ſhew us any *Traditions Apoſtolick*, we will by your leave examine them by the *Scriptures*, and not the *Scriptures* by them. You name *baptizing of Infants* for a *Tradition Apoſtolicke*. We doubt not but the Apoſtles *baptized* the *Infants* of beleeving Parents. For the *Infants* or Children of ſuch are * *holy*, as the Apoſtle ſheweth; And ſo they belonged to the *Covenant*. And as the Children of the Jewes in the *old Teſtament* were *circumciſed*, as pertaining to the *Covenant* and *promiſe* made to *Abraham* and to his Seed: So *Baptiſme*, ſucceeding in place of *Circumciſion*, as a Seale of the Same *Covenant*, belongs to all Children of *beleeving Chriſtian Parents*. As the Apoſtle ſaith, ‡ *Therefore it is of Faith, that it might come by Grace, and the Promiſe might be ſure to all the Seed, not to that onely which is of the Law, but to that alſo which is of the Faith of Abraham, who is the Father of us all.* So as *beleeving Chriſtians* have the ſame intereſt in the Covenant with *Abraham*, and their *Children* or *Infants* have the like priviledge of *Baptiſme*, as the *Infants* of the ancient Iſraelites had for *Circumciſion*. Therefore the *Baptizing* of *Infants* was certainly practiſed by the Apoſtles, as well as the *baptiſing* of *beleeving Parents*. So as we doe not *baptize Infants*, becauſe you tell us it is a *Tradition Apoſtolicke*, but becauſe it is as clearely and firmely grounded in the *Scripture*, as the *baptizing of beleeving Parents*. We exclude therefore whatſoever Word *unwritten*, or *Traditions Apoſtolicke* (as you call them) as being either *partiall* or *equall Rules of Faith* with the *Scriptures*, as *Bellarmine* calls them, or as *Interpreters and Iudges of the Scripture in doubts about Faith*, as you are bold to affirme. We have no *word of God, but the Scripture*: we acknowledge no *Traditions Apoſtolicke*, but what we find they delivered in *Scripture*. The Prophets in the *old Teſtament* ſent *Gods people* to the *Scripture*, for *information, inſtruction, reſolution* in all matters of Faith, and Caſes of Conſcience. ‡ *To the Law and to the Teſtimony* (Saith *Iſaiah*) *if they Speake not according to this word: it is becauſe there is no light in them.* He Saith not, *To the Traditions of our Fathers*, but, *To the Law, and to the Teſtimony*, Gods word written. Els, *there is no light in men*; they are *blind guides*, that in

* 1 Cor. 7. 14.

‡ Rom. 4. 16.

‡ Iſa. 8. 20.

matters of Faith lead us any where, but to, and by the *Scriptures*. And the Prophet *Ieremiah*: * *They have rejected the word of the Lord, and what wisedome is in them?* All *wisdome*, without this *word of God*, is *foolishnesse*: all *knowledge*, without this, is *ignorance* and blindnesse. So our Saviour *Christ*: ‡ *Search the Scriptures, for in them ye thinke to find eternall life, and they are they, which testifie of me.* So as *Christ* allowes us no other Testimony of *him*, and of Faith in *him*, but the *Scriptures*. We must *erunan*, Search *them*, not the Archives, or Sacraries of blind *Traditions* though guilded over never so faire with the name of *Apostolick*, nor of any pretended *word of God unwritten*. And *Christ* answereth the Lawyer, when he asked † *what he should doe, to inherit Eternall life: What is written in the Law? How readest thou?* And the Apostle, § *That none presume above that which is written.* And, † *Whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* And *Peter*: * *We have a more sure word of Prophecy, (to wit the Scriptures of the old Testament) whereunto ye doe well, that ye take heed.* In all which places, and many more, the *Scripture* is still commended to us, as the onely *absolute, sufficient, perfect* and *compleat* Rule of our Faith in all matters, or doubts of Faith touching our Salvation, So as it hath no other *interpreter*, but it *selfe*, not any *Tradition*, not any *word unwritten*. But of this you will give us occasion to speak more *at after*.

* *Ier.* 8.9.

‡ *Ioh.* 5.39.

‡ *Luke* 10.25. 26.

§ 1 *Cor.* 4.6.

† *Rom.* 15.4.

* 2 *Pet.* 1.19.

L. p. 72, 73. *Faith is the gift of God, of God alone, and an Infused habit, in respect whereof the soule is meerely recipient. The Sole Infuser is the Holy Ghost. Till the Spirit of God move the heart of man, he cannot beleeve.*

P. I confesse, when first I read these words, I began to muse with my selfe, and to argue thus: *What, is my Lord of Canterbury turn'd Orthodox, no Arminian, in the Doctrine of Grace?* But looking a little further, and observing both the Authors you alledge (as *Stapleton*, a great man with you; and other Popish Authors (as is usuall with you throughout your Book) and also considering of what Faith you here Speak, I changed my *conceit*, and found that you were no Changeling. For whereas I thought that all this faire flourish of *Faith is the gift of God, of God alone, A habit infused, The Holy Ghost the Sole Infuser, The soule meerely recipient, Till Gods Spirit move mans heart, he cannot beleeve*: had been meant of that *Grace*, of *Saving* and *Iustifying Faith*, which the *Scripture* teacheth, and particularly the Apo-

stle,

stle, *Ephes.* 2. 8. *By Grace ye are saved through Faith, and not of your selves: it is the Gift of God,* &c. I imagined (I say) that as you used the Apostles very words, and the Language of *Scripture*, so you had done it in the sense and mind of the Apostle, and of the *Scripture*, which Speaks so of the *Saving and Justifying Faith*. But when I found the contrary, I confesse I *blushed* at my *folly*, in having such a *conceit* of you, having had so much experience both of your usuall *perverting* of *Scriptures*, and your *corrupt sense* throughout your Book, and considering that *light* and *darknesse* cannot stand together, and how you have altogether suppressed the Preaching of the Doctrines of *Grace*, and finding that all this Faith you Speake of, is nothing els, but that *historicall Faith* in beleeving the *Scriptures* to be the *word of God*, which beliefe is common to the very *Reprobates*, and Devils themselves, who * *beleeve and tremble Phristouti*, they quiver and Shake, as when mens teeth Chatter in their head in extreme cold. And yet how doe you abuse the *Scripture*, and your Reader, in giving to this Faith those peculiar Attributes, which are proper and peculiar to the onely *Saving Grace* of *Saving Faith*, the Sole *Infuser, Giver, and worker whereof is the Holy Ghost*? Tell me, how come the Devils to that *historicall faith*, whereby they beleeve the *Scripture* to be the very *word of God*, and all things therein to be most certainly *true*, and so all those plagues written therein, and threatned against Reprobates and Devils, shalbe most certainly inflicted, in beliefe whereof they *tremble*? What, have they this Faith given them of *God*, and is the *Holy Ghost* the Sole Infuser of it, or any Infuser of it at all? And yet I say, This *historicall faith* is that which you Speake of here. For you do in that 16*th* Section, consisting of about 30 leaves in *folio*, Speake of that Faith alone, which beleeves the *Scripture* to be the *word of God*, the onely subject of that long and tedious Discourse, wherein you have spent so much sweat to so small purpose. And the words immediately preceding doe shew this. And your words immediately following are to confirme it, which you alledge out of *Stapleton*, Saying, *The Holy Ghost did not leave the Church in Generall, nor the true members of it in particular without Grace to beleeve, what himself had revealed, and made credible*. Wherupon you inferre a little after: *Till the Spirit of God move the heart of man, he cannot beleeve, be the object never so credible*. Thus we see your mind at full, what *Faith*, what *Gift of God*, what *Grace*, this is, which you Say none but the *Holy Ghost giveth* to his *Church*;

* *Iam.* 2. 19.

namely, not that *faith*, not that *gift of God*, not that *Grace*, not that *worke of the Holy Ghoſt*, whereby a man comes to *beleeve in Chriſt*, and to be indued with the *Grace of Regeneration*, and *Sanctification*, the proper *worke and gift of the Holy Ghoſt*, whereof the Apoſtle ſpeaketh in the fore-cited place: but ſuch a * *Concil. Trid. Seſſ. 6.* *faith*, ſuch a *grace*, as the * *Councel of Trent* profeſſeth and alloweth, and ſo, that which *Stapleton*, and all other Pontificials write of, which is common to all wicked men and Reprobates, as we have elſwhere fully proved.

L. p. 75. *The world cannot keep a man from going to weigh the Scripture at the Ballance of Reaſon, whether it be the word of God, or not.* ‡ *For the word of God, and the Book containing it, refuſe not to be weighed by Reaſon.* And, (pag. 76.) *For Reaſon by her own light can diſcover, how firmely the Principles of Religion are true: but all the light Shee hath, will never be able to find them falſe.*

‡ *Abaſing of the Scripture, in ſubjecting it to natural Reaſon.*

P. 'Tis true, that mans *naturall Reaſon*, being not bridled by *grace*, is ſo head-ſtrong, that the world it ſelfe cannot reſtrain it within its owne bounds, but will be medling. But yet, though *Reaſon* be not excluded from giving her voyce and aſſent to the *Scripture*, yet She muſt know her *place*, She muſt come in the Reere of all, and as a *hand-maid*, not as a *Miſtreſſe*. Nor is it Reaſons office to bring her ballance to weigh the *Scriptures*, whether it be the *word of God*, or not; for herein She hath no negative voyce, but onely of *aſſent*: So as in this reſpect; as a Judge, *Gods word refuſeth to be weighed by Reaſon*: much leſſe can it be true, that *Reaſon by her own light can diſcover, how firmly the Principles of Religion are true.* For mans *Reaſon* being but *Naturall*, and *Gods word Supernaturall*, there is no proportion between them, and *Reaſon* can no more judge of *Scripture* in this reſpect, then a blind man can judge of *colours*. So as *Reaſon* muſt not come in with her *ballance* and *weights*, till a man be *illuminated* by the *Scriptures* themſelves, and by the *Spirit of God*; and then being convinced of the *truth* thereof, She gives her full aſſent, that the *Scripture is the word of God*. The Apoſtle ſaith, ‡ *The naturall man receiveth not the things of the Spirit of God: neither can he know them, becauſe they are Spiritually diſcerned.* How ſay you then, *That Reaſon by her own Light can diſcover how firmly the Principles of Religion are true*? Point blanke againſt the Apoſtle. § *The Lord openeth the heart of Lydia, to attend to the things ſpoken of Paul.* Now if the *naturall man* by the *light* of *his naturall reaſon*, *receiveth not*, nor is thereby capable of *the things of the*

‡ 1 Cor. 2. 14.

§ Act. 16. 14.

Spirit

Spirit of God contained in the *Scripture*, but that they *are foolishneſſe unto him*, untill God *open the heart*, and * *reveale thoſe things by his Spirit* (as the Apoſtle ſaith) then *Reaſon* cannot judge of *Scripture* by her *owne light*. For what is *Reaſons light* in a naturall man? Surely *darkneſſe* it ſelfe, unto Spirituall things. Ye were once *darkneſſe*, ſaith the Apoſtle. *Darkneſſe* in the very abſtract. Mans naturall *underſtanding* and *Reaſon darkneſſe*. And therefore as *Chriſt* ſaith, ‡ *If the light that is in thee be darkneſſe, how great is that darkneſſe?* And *Rom.* 8. 5. *They that are after the flesh*, tà tes sarkòs phronousin, *doe ſavour the things of the flesh: but they that are after the Spirit, the things of the Spirit. Spirituall* things are as *unſavory* to a naturall mans *Reaſon*, as *wholeſome meat* is to an *aguish palate*. They are unto him * *moría*, fooliſhneſſe, ſaith the Apoſtle. And *Rom.* 8. 6. § *The wiſdome of the flesh is death*, " and *ekthrà*, emnity *againſt God*; and *it is not ſubject to the Law of God, neither indeed can be*. Ye ſaith *Ieremy*, † *Every man is brutish in his own knowledge*. Can you then hale the *Scripture* to the barre of mans naturall *Reaſon*, which is *brutish*, to be *judged* by it, whether it be *Gods word*, or no? And *David* ſaith, * *Surely men of low degree, are vanity*. Yea, ſay you, *Men of low degree*: but not ſo, *men of high degree*, of *learning and parts*. But take all with you: *Surely men of low degree are vanity, and men of high degree are a lye: to be layd in the ballance, they are altogether lighter then vanity*. What, *men of low degree, vanity?* and *men of high degree a lye?* Yea *Surely*, yea *altogether lighter then vanity it ſelfe, being layd in the ballance*. But in what *ballance?* In the uneven *ballance*, with the *falſe Scales* of your naturall *Reaſon?* No: but in the ‡ *Ballance*, and with the *weights* of the *Sanctuary* your *Reaſon* muſt be weighed. And this *ballance* of the *Sanctuary* is the *Scripture*. If then your *Reaſon* muſt be weighed at the ballance of the *Scripture*, and there be *found too light*, yea *lighter then vanity, yea altogether lighter then vanity*, yea, *Surely altogether lighter then vanity*, yea *a very lye*: then what *weights* can your *Reaſon* bring, being altogether *lighter then vanity it ſelfe*, whereby to weigh the *Scriptures?* Or how ſhall *Reaſon*, which is a *lye*, with her unequall *Ballance*, and *falſe weights weigh verity* it ſelfe?

* 1 Cor. 2.

‡ Math. 6. 23.

* 1 Cor 2. 14.

§ Rom. 8. 6.

" v. 7.

† Ier. 10.

* Pſal. 62. 9.

§ Exod. 30. 13

But if all this will not put you out of conceit of your *naturall Reaſon*, as an incomptent Judge of *Scripture* to be the *word of God* (which muſt needs argue the truth of *Scripture*, that mans *Reaſon is blindnes, darknes, emnity* againſt the *truth, brutish, vanity, a ly, altogether lighter then vanity it ſelf*) give me leave a little

Prelates Reason put to its tryall.

to put you to it. You perſwade your ſelfe that you can by the ſtrength and light of your *naturall Reaſon* judge, or *weigh* the *Scripture*, whether it be *Gods word*, and *diſcover how firmely the Principles of Religion are true* (for had you been perſwaded hereof by *Gods Spirit*, you would never have attributed ſo much to mans *Reaſon*; but herein you have conſulted altogether *with flesh and blood*, having no acquaintance certainly with the *Spirit of truth*, that *leads his into all truth.*) Now then by the Same *Reaſon*, you may *diſcover* whether *Chriſt* be of *God* or no; for he is the *Summe, Subſtance, and Scope of the whole Scripture*, and ſo is called * *The word of God.* And *Chriſt* Saith, *Search the Scriptures, for theſe teſtifie of me.* Doe you beleeve then that the *Scripture* is *Gods word*, and therefore *true*? Doe you beleeve all things in it to be *true*? And to be a word of *wiſdome*, ſurpaſſing all the wiſdome in the world? Doe you beleeve this? And that to obey and follow this *word of God*, is mans chiefe wiſdome, and happineſſe? Doth your Reaſon apprehend this? What ſay you then to that word of *Chriſt*, ‡ *If any man will come after me, let him deny himſelfe, and take up his daily Croſſe and follow me*? Doth your Reaſon comprehend this? Is it not *durus ſermo*, a hard Saying, as that to the rich man, *Vade, vende omnia*, † Goe, *Sell all, and give them to the poore, and thou shalt have treaſure in heaven, and come and follow me*? But all *Gods* Saints doe thus. *Moſes accounted the Rebukes of Chriſt greater riches then the Treaſures of Ægypt, and choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of Sin for a Seaſon.* § Paul accounted all his *Prerogatives loſſe*, and *dung* to *win Chriſt.* The *Apoſtles forſooke all to follow Chriſt.* You will Say, *A few poore fisher nets.* Nay, Saith *Aug. they forſook not onely what they had, but whatſoever they might have in the world. Abraham, when God called him, forſook his native Countrey, and all his friends.* Do you beleeve theſe men did *wiſely* in doing this? Doth your Reaſon apprehend ſo? Do you thereupon Conclude, that this *Scripture* is *Gods word*, becauſe it teacheth ſuch things, as the doing whereof brings a man to true happineſſe? Can you then be content to follow *Chriſt* upon his Conditions, to forſake all, and take up your Croſſe dayly, and follow him? Can your Reaſon down with his, or your Stomack digeſt this? Or will you Say, *To forſake all, is but matter of Councel, not of Precept?* Yes certainly of *Precept*, in thoſe things eſpecially, the retaining whereof detaines us from *Chriſt*, and are a barre to come to him, and ſo to heaven. *Si in Limine Pater ſaceat, per calcatum*

* *Rev.* 19 13.

‡ *Luke* 9. 22.

† *Luk.* 18. 21.

§ *Phil.* 8. 8.

perge

ferge patrem: Saith *Ierome*: If they old Father lye crosse the threshold to hinder thee from *Christ*, tread on thy Father to come to *Christ*. If any thing stand in our affections in competition with *Christ*, we must forsake it. * *He that loveth Father, or Mother, or lands, or honours, more then me* (Saith *Christ*) *is not worthy of me.* For ‡ *the amity of the world, is emnity against Christ.* Now if things in themselves good and lawfull, being loved above *Christ*, keep us from *Christ*, and therefore must be forsaken: then how much more, such things, as are in themselves evill, unlawfull, unwarrantable, for a man to keep, as being against *Gods word*, and against *Christ*, and against a mans *salvation*? How then can your most *refined Reason* perswade his *Grace of Canterbury* to deny himselfe, to abandon all that *Grace*, to forsake his *Hierarchy*, as being emnity against *Christ*, and a Tyranny over his Church, and therewith to account all his *Dignities* as *dung*, to cease *persecuting* of *Gods word*, *Ministers*, *People*, to abandon his counterfet and hypocriticall *Devotion* in in *will-worship*, which is *a vaine worship of God*, and in stead of all these, to *take up his Crosse* dayly, and to *follow Christ* in *obedience*, in *patience*, in *humility*, in *meeknesse*, in *holinesse*? Doth your Reason apprehend this to be good, to be the wisest and onely way to come to *heaven* and *happinesse*? For this *Gods word* commandeth. Then either follow this *word*, as *Gods word*, or els never looke to perswade the world that your own *Reason* can with her *own light discover how firmly the Principles of Religion are true*. No, no, my Lord, away with these vain Speculations, and presumptuous Speeches, which have not one *crumb of Salt* in them. † Will you *professe you know God, and in works deny him*? Do you beleeve the *Scripture* to be *Gods word*, and yet by accounting *the preaching of the Crosse foolishnesse*, *make God a lyer*.

Hieronimus Epist.

* *Math.* 10. 37.

‡ *Iam.* 4. 4.

† *Tit.* 1. 16.

But I will conclude with your last Clause: *Reason* (say you) *for all the light she hath, will never be able to find the Principles of Religion false.* Nay certainly, although you deny *Reason* any ability by her *owne light to discover how firmly the Principles of Religion are true*: yet we will not deny unto her blind impotencie a Speciall faculty in *finding them to be false*: not *false* in themselves, but yet *false*, in her own apprehension. For is not this one of the main *Principles of Religion*, to wit, *to know Iesus Christ, and him Crucified*? This was the Apostles Chiefe Learning, § *I determined* (saith he) *to know nothing among you, save Iesus Christ, and him Crucified.* But (saith he) † *The preaching of the Crosse*

§ *1 Cor.* 2. 2.

† *1 Cor.* 1. 18.

Crosse is to them that perish foolishneſse: but unto us which are Saved, it is the power of God. And who are they that periſh? Such as are *wiſe in their owne conceit*, and *prudent in their own underſtanding and Reaſon*; as the Apoſtle ſaith in the next words: *for it is written, I will deſtroy the wiſedome of the wiſe, and will bring to nought the underſtanding of the prudent*; Such as exalt their own *underſtanding* and *Reaſon* to ſuch a height, as they preſume therwith, as with a *Ballance*, to *weigh*, whether the *Scripture be Gods word*, or no; and with the *light* thereof to *diſcover how firmly the Principles of Religion are true*. And when they have ſaid and done all, their actions and practiſes doe plainly ſhew, that they reject and deſpiſe the Scripture, as being none of *Gods word*; yea they Perſecute, oppreſſe, and ſeeke all the wayes they can to deſtroy it, and utterly to *quench* the *light* of it. As will yet more clearely appeare by thoſe things that follow.

L. p. 77. *Though this Truth, that the Scripture is the word of God, is not ſo demonſtratively evident, à priori, as to enforce aſſent: yet it is ſtrengthened ſo abundantly with probable Arguments, both from the light of nature it ſelfe, and humane Teſtimony, that he muſt be very wilfull, and ſelfe-conceited, that ſhall dare to ſuſpect it.* [And more plainly] pag. 80. *The light which is in Scripture it ſelfe, is not bright enough, it cannot beare ſufficient witneſſe to it ſelfe. The Teſtimony of the Holy Ghoſt, that is moſt infallible, but ordinarily it is not ſo much as conſiderable in this Queſtion; which is not, how, or by what meanes we beleeve, but how the Scripture may be propoſed as a Credible object, fit for beliefe.*

Prelates blaſphemy againſt the Scripture.

P. We are ſtill in your 16*th* Sextion, mentioned before, which continueth from p. 59. to 116. wherein are ſundry paſſages to this purpoſe, whereof the laſt was one, and the reſt we ſhall touch, as we meet with them. And here I cannot, (though I ſaid I would no more wonder) but admire, that ſuch Speeches ſhould flow down ſo faſt from the *Sea of Canterbury*, which is a mighty *Catarrhact* or diſtillation of the *eye*, drowning the ſight, and flowing from ſuch an abundant *humour* in the *head*, as it is like to turne into a Dropſie, poſſeſſing and putrifying the whole body, which if not prevented by ſome remedy from *heaven*, muſt needs prove Epedemically mortall. You are the firſt *Antagoniſt of Ieſuites*, that ever uttered ſuch things, and you might well have given them leave to utter ſuch baſe Speeches of the holy *Scriptures*, as more proper for a Jeſuite, then one pretending the Faith of a Proteſtant.

But

But the difference is not great, nor matters it much, which of you be the mouth, having all one Spirit, and being all *one and the Same Church*. So as being the *Metropolitan of that Church*, which with *Rome* is *one and the Same*: you have the greater priviledge to speake in the language of that pregnant *Mother*, who is so * full of the *names of Blasphemy* against the *word of God*. * *Rev.* 17. 3

Now is not the *Scripture so demonstratively evident in it selfe, as to enforce assent*? What then shall doe it? *Probable Arguments from the light of Nature*. But *Nature* is blind, as we shewed before of *naturall Reason*. And againe, how can that which is but *probable, confirme* that which is *truth*? For the *Scripture* is *Truth* it selfe. As *Christ* saith, *Thy word is Truth*. Now there being strictly, no proportion between *Probability* and *Truth*: how can the *Light of Nature*, which you say is but *probable, confirme* that which is *truth*. And we shewed also how *the Naturall man receiveth not the things of the Spirit of God*, which things are contained in the *Scripture*. But you adde, *Arguments from humane Testimony, confirme the Scriptures to be Gods word*. That which is but *humane*, cannot strengthen that which is *Divine*. *I receive not the Testimony of man*, saith *Christ*. So the *Scripture* is so farre above *humane testimony*, that it can receive no strength from it, no more then *God* can receive *strength* from the *creature*, *Gods word* from *mans word*. And the *Scripture*, being *Gods written word*, is above Mans bare word. As *Christ* tells the Jewes, who took *Christ* for a meere Man: *If ye beleeve not Moses his writings, how shall you beleeve my words*? Thereby implying, *That Writings, the Scripture, are above mans words*. Againe, *humane testimony* in Comparison to *Gods word*, is but a *lye*. For * *every man is a lyer*. Moreover, in saying, *The Scripture is not evident enough to demonstrate it selfe to be the word of* God, *and to enforce assent: but being strenthened by Probable Arguments from the light of Nature, and of humane Testimony, 'tis then wilfullnesse and pride to suspect it*: Here you set the light of Nature above the word of Grace, probability above Truth, humane Testimony above Divine, Man above GOD. For *Christ* tells us, that the *Scriptures beare witnesse of him*: And you Say, the *Scriptures are not sufficient witnesses of themselves*, and so consequently of *Christ*, *without mans testimony*, So as hereby you disable the Scripture, as being an incompetent witnesse of *Christ*, because not evident enough in themselves without humane Testimony, So as how you can cleare your selfe from *blasphemy*, I see not. But this is but *Ioh.* 5. * *Rom.* 3. 4.

one degree. For you adde, *The light which is in Scripture is not light enough, it cannot beare ſufficient witneſſe to it ſelfe.* Now you open your mouth a little wider to *blaſpemy*. But we ſhall have yet more of ths *Suffe* out of your Wardrobe. Of which I may ſay this by the way, *That you bewray how groſly and palpably blind you are in diſcerning the Scriptures glorious brightneſſe, being like that Woman in* Lipſius, *who being blind her ſelfe, blamed the houſe she was in for being very darke*: So you, becauſe you are *blind* your ſelfe, *the* * *god of this world having blinded your eyes*: therefore you blame the holy Scriptures of GOD for being *darke, not bright enough to to beare witneſſe to it ſelfe.* Why, Surely all *light* is *Sui index, & ſui Communicativum*, it is a witneſſe to it ſelfe, that it ſhineth, So as all in the houſe doe ſee it; yea though it be but the ‡ *light of a Candle*, as *Chriſt* ſaith. If therefore the Scriptures have not ſo much *light* in them, as all may ſee it to ſhine forth, then they have no *light* at all. For if there be any *light* at all, it will ſhew it ſelfe. But this you will not ſtick to tell us anon, that the Scripture hath no light in it ſelfe, and therefore no mervaile if here you ſay, *the Light that is in it is not bright enough.* And you tell us here alſo, *That the Teſtimony of the Holy Ghoſt ordinarily is not ſo much as conſiderable in this Queſtion.* Why? What is the Queſtion? *Is it not how, or by what meanes we beleeve the Scriptures to be the word of* GOD? Is not this the Subject Queſtion of this whole 16*th* Section, and which you handle throughout? And this being ſo, have you forgotten what you told us before of this *beliefe*, that the Scripture is the word of GOD? Namely that *faith is the gift of* God, *of* God *alone; and an infuſed habit, in reſpect whereof the Soule is meerely recipient, and that the ſole infuſer is the Holy Ghoſt*? and *Till the Spirit of* God *move the heart of man, he cannot beleeve*? And now doe you come and tell us, *The* Holy Ghoſt *ordinarily is not ſo much as conſiderable in the Queſtion*? Yea, but here you tell us, this is not the Queſtion. What then? Namely, *how the Scripture may be propoſed as a Credible Object, fit for beliefe.* And for this you ſet us downe a rule of Propoſall, which muſt of neceſſity take its riſe from the Tradition, or Authority of the Preſent Church. Whereof we ſhall heare more anon. But by your leave, this is not the Queſtion, but the other. For this your manner of Propoſall, you put it not as a Queſtion, but as an *a'itema*, a Queſtion begged, not to be argued, and diſputed upon, as the nature of a Queſtion is to be, but you doe *dogmatizein*, obtrude and force upon us a novell opinion of your owne deviſing, without

* 2 Cor. 4. 4.

‡ Math. 5. 15.

without proofe of Reaſon, Argument, or Authority from the Scripture. And therefore we deny your Queſtion, or Poſition as *Heterodox*, or a *Paradox*, contrary to the truth of *God word*, which is the onely rule of determining all Queſtions in Divinity about *faith*, whereof this is not the leaſt, *How, or by what meanes a man comes to beleeve the Scripture to be the word of God?* Now for the determining herof you would tye us to the one only manner of *Propoſing the Scripture, as a Credible object fit for beliefe*: and that is, *neceſſarily to begin at the Tradition or Authority of the preſent Church*, or els there is no dealing with you. But what if we ſhall propoſe a better manner and way of propounding the Scripture as a Credible object fit for beliefe? And this we ſhall doe, *God* aſſiſting, overthrowing your falſe way, and vindicating the onely right and true, ſafe and ſure way, that will certainly lead us to this beliefe, *That the Scripture is the word of God.*

And for a ground hereof, I lay down the *Contradictory* of your words for my true *Poſition*, which is this, *That the light which is in Scripture it ſelfe, is bright enough, it can and doth of it ſelfe beware ſufficient witneſſe to it ſelfe.* For proofe hereof: The Scripture is the *witneſſe of Chriſt*, as is ſaid before: and a witneſſe muſt be a ſufficient and competent *witneſſe*, without all exception; els 'tis rejected. Now the Scripture is without all exception, it is a *holy, true*, and *faithfull witneſſe*, free from all vice, or defect. It is *pure* and *perfect*, ſo as it needs nothing to be added to it. So *Salomon*, * *Every word of God is pure: Adde thou not unto his word, leaſt he reprove thee, and thou be found a lyer. Adde thou not*; *Ergo* it is a moſt perfect and competent *witneſſe*. Againe, as the Scripture is every way a Competent and ſufficient, a perfect and Compleat *witneſſe*, without all exception: So it brings full and cleare Evidence with it for that whereof it is a witneſſe. For this, *Salomon* ſaith, ‡ *All the words of my mouth* (ſaith Wiſdome) *are in righteouſneſſe, there is nothing froward or perverſe in them: they are all plaine to him that underſtandeth, and right to them that find knowledge.* The Scripture is plaine, cleare, and evident. So *Peter* ſaith, † *Ye have a* bebaioterón tón prophetikon logon, *a moſt ſure word of Prophecie, whereunto you doe well that ye take heed, as unto a light that ſhineth in a darke place.* The Scripture then is a moſt *ſure witneſſe*, and it is a *light that ſhineth.* The *light* is not in it, as the *fire* in the *flint*: but it a *light ſhining forth*, as the *light of the Sun.* § *Thy word* (ſaith *David*) *is a Lamp unto my feet, and a Light unto my path.*

* Pro. 30. 5, 6.

‡ Pro. 8. 8, 9.

† 2 Pet. 1. 19.

§ Pſal. 119. 105.

‡ Ps. 119. 130 And, * *The entrance of thy words giveth light, it giveth understanding unto the Simple.* The very first *entrance* or *gate* (as the word signifieth) of *Gods word*, doth *illuminate*, and *give light*, *it giveth*

* *Psal.* 19. 8. *understanding to the Simple, the rude and ignorant*; it ‡ *enlightneth the eyes.* Now all this could not be, without a light that shineth, and that clearely too, such as upon the first entrance of it *giveth light and understanding to the simple.*

Scripture convincing a naturall man.

But how comes this *light* of the *Scripture* to *shine* forth? I Answere, First of its own proper nature. Let but an *unregenerate* Man read the *Scriptures*, and he shall feele such a Convincing *light* in them, as he will perceive there is a Divine power in them. But this *light* of *Scripture*, by *Gods* owne appointment, shines forth more bright, and is more effectuall,

† 1 Cor. 14. 24, 25. when it is preached. Of this the Apostle saith, † *If all prophecy,* (that is, *preach the word of God*, as in that place) *and there come in one that beleeveth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report, that God is in you of a truth.* Now whence is all this Conviction, and Confession, but from the *power of Gods word preached.* So

Heb. 4. 12. Heb. 4. 12. *The word of God is quicke and powerfull, and sharper then any two edged Sword, piercing even to the dividing asunder of Soule and Spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart.* This, this is that, that dazleth mans cleerest *reason*, *convinceth* and *confoundeth* his

§ 2 Cor. 10. 4, 5. Conscience, and as a mighty Engine § batters down, and layes levell *Strong holds*, and *all high things that exalt themselves against the knowledge of God*, *bringing into Captivity every thought to the obedience of Christ*: as the Apostle speakes. And is *Gods word* (the Scripture preached in the power and purity of it) *a discerner of the thoughts and intents of mans heart*? Then let that man tell me, whether, without any more testimony, this be not the very *word of God*? And that there is in it, *Theiónti* a divine Spirit, and power, that thus can search into the inmost bowels, and secrets of mans heart? So as, as the Samaritan woman said to her neighbour, *Come, and see the man, that hath told me all that ever I did; is not he the Christ?* So a naturall man thus convinced and confounded by the power of *Gods word*, and *Secrets of his heart discovered*, may he not now truely report, and say *Come, and heare that word, which hath discovered unto me all the Secrets of my heart: must not that needs be Gods owne word?* So as this Discovery, is it not by that native, operative,

effectuall

effectuall, and reſplendent penetrating *lihgt*, ſhining in the Scripture, the beames whereof are diſplayed in the Miniſtry of this *word of God*: what is it then, that enforceth and even extorteth this aſſent and confeſſion from a naturall man, but the cleare evidence of *Gods word* preached, that the Scripture is the *word of God*, which is ſo preached?

And to bring this a little neerer home, and ſet it cloſſe againſt your owne Gate: What Say you my Lord (for I muſt deale plainly with you, ſeeing you are ſo bold with the *Scripture*) will you be tryed by this *word of God*, whether it have not ſufficient Light in it ſelfe, and of it ſelfe, even to convince your owne heart and Conſcience, that the Scripture is the *word of God*? I ſay, in, and of it ſelfe, without all thoſe circumſtances which you put as neceſſary previous inducements to this beliefe, whereof your Church Authority is ever the Prime. Will you be content but to make tryall of your ſelfe in this Caſe? How is that? Why, doe but once come into ſome obſcure, poore Pariſh Church, where there is a good Zealous, and Orthodox Preacher; and come diſguiſed (as * *Ahab* at the Battell of *Ramoth Gilead*) in a private manner, not in your Pontificalibus, with your long Sattentraine carried after you, *et magna comitante Caterva*, a troope of gallants at your heeles; So as none takes notice of you, much leſſe the Preacher: and come your ſelfe in perſon, not ſending your *tà o'ta*, your Long Eares, I meane your Scouts and Spies, Informers, Promoters, Prieſts, or Purſuivants, Delators, and Sycophants; for theſe will ſeldome tell you the truth of things: But I ſay, come your ſelfe in a private diſguiſe, and ſo ſtand muffled up in the Croud, and hearken diligently to the Preacher, firſt how he doth *o'rthotomein tòn lógon*, divide his text aright, as it were anatomiſing and ripping up the bowels of it and then how fitly he grounds his *doctrines*, or points of Inſtruction upon his text, and ſo proſecutes them with proofes of Scripture, and Reaſons; and laſtly applyes this word in ſundry uſes to the *hearts* and Conſciences of the *hearers*, reproving this or that *ſinne*, and preſſing it home; And all this while, knowing nothing, that any ſuch Creature, as the Archbiſhhop of *Canterbury* is in his Congregation, in the ardor of his holy Zeale, hee lets flye his Darts of ſharpe Reproofe, Steeled with Divine Authority of GODS Word, the Scripture, as againſt Pride, Hypocriſie, hatred of GODS Word, Perſecution of

A motion.

* 1 *King.* 22.

Gods Miniſters and People under a colour of *piety*, and *peace-making* in the Church, and the like, and ſo drives the nayle to the head, as that the dart pierceth through all your armour of proofe (as the * Arrow, ſhot at adventure, hit *Ahab* between the joynts of his Armour) to the the very quick of your Conſcience, not onely to the awakening of it, but driving it to a trembling fit, (as *Pauls* preaching did to ‡ *Felix*) and to be in a cold Sweat, and to wax wanne and pale, (as *Belshazzar* at the ſight of the *hand-writing*, which is a part of Scripture) what would you imagine of this? Perhaps, that the Miniſter knew of your being there. But the contrary appeares to your ſelfe, you did it ſo ſecretly, as you knew none could diſcover it; as you want neither wit nor art to doe ſuch a feate, if you will. Well, you can draw no other Concluſion from that your Conviction upon this occaſion, but that ſure thoſe were the Darts of the Scripture, that *wounded* you, yea and *ſounded* you, and found you out in the Croud, pulling off the veile of *hypocriſie* from off the the face of your Conſcience, and therewithall ſo terrifying it, as you are perſwaded all the men in the world could not have ſtruck ſuch terrours into your Soule: and therupon you are forced to Conclude, and Confeſſe, that ſurely the Scripture muſt needs be the *word of God*, having ſuch a mighty *power* in it, being applyed but by a weake man. As the Apoſtle ſaith, ‡ *We have this treaſure in earthen veſſels, that the excellencie of the power might be of God, and not of us.* For you could diſcerne nothing of the Miniſter himſelfe, but that he was a ſimple plain man, and did but ſpeake, as his text led him, and for which he brought good proofe from the Scripture. Thus if your Lordſhip ſhould make but ſuch an experiment as this, would you not doe with this your Book (wherein you have, beſides many other ſtrange paſſages all along, as will appeare yet more at large, pronounced ſo many diſgracefull Sentences againſt the Sufficiencie of the Divine Scripture, to prove it ſelfe to be the *word of God*) as thoſe Converts in the *Acts* did *with their Books of Curious Arts*, or as you did (though againſt your will) with that Popiſh Book of the Biſhop of *Geneva* in Smithfield. But I proceed.

* 1 *King.* 22.

‡ *Act.* 24.25.

‡ 2 *Cor.* 4.7.

As the *Scripture*, not onely in and of it ſelfe, but by the Miniſtry of it diſcovereth ſuch a cleare *ſelfe-light*, as whereby even naturall men are convinced, and enforced to beleeve and confeſſe, that Surely the *Scripture* is the very *word of God*: ſo this *word*, this *Scripture* is not (as the Papiſts ſay, and you ſay little

little better) a *dead letter*: but as it is the *word of God*, uttered by his Spirit, by which * *holy men spake* and wrote it: so it *carries meat in the mouth* (as we say) it never goes alone, but is accompanied with the *Spirit of God*, which Spake it, giving testimony unto it, that it is the undoubted *word of God*. For even as the *veines* in a *naturall body* doe carry and convey in them the *life-blood*, and as the *Arteries* doe containe in them those *animal Spirits* conveyed from the *head* to all the *members*, whereby they are *vegetated*, and *moved*: So the *Scriptures* and every part of them have in them the *Spirit*, whereby they are *quickned*, and which is in them, as the light in the body of the Sun, their proper *light*, wherein they shine forth in such a *brightnesse*, as is sufficient to convince all men, that they are the *word of God*, and effectuall in perswading and assuring all the *Elect of God* of the truth thereof, even to their *Salvation*. And as the Soule with its faculties, as understanding and *Reason*, in mans body, doe shew him to be a *reasonable creature, Man*: So the *Spirit of God*, breathing and moving in the *Scriptures*, doe shew them to be the very *word of God*. For in the *Scripture* doe shine forth *Gods Majesty, Wisdome, Holinesse, Power, Providence, Iustice, Mercy, Truth, Goodnesse, Omniscience*, and all his excellent *Attributes*, so as they all beare testimony unto it, that it is the *word of God*. So as to seperate these from the *Scripture*, as they doe, who affirme, that the *Scripture is not bright enough to be a sufficient witnesse to it selfe, to the begetting of Beliefe, that it is the word of God*: is as if they should abstract and seperate the *light from the Sun*, and say, it is not sufficient to prove it selfe to be the *Sun*. For indeed take away the *light* from the *Sun*, and then you may say truely, *it is not bright enough to shew it selfe to be the Sun*. Nay it ceaseth to be the *Sun* any more, when the *light* and *heat* of it is taken away. For the *Sun* is *pherónumos*, according to its names in the Hebrew, *Shemesh*, so called, because by its light it is a Minister or Servant to the world: or some derive it, *quasi Sham-esh, ibi ignis*, There is fire: or according to another name, from its property of *calefaction*, or *heating*. But take away its *light*, and it looseth both its *nature*, and its *name*, and serves for no use. So if you take from the *Scripture* those things in it, which are its *life* and *soule*, its native *light* and *luster*, which can no more be seperated from it, then the *light* from the *Sun* (nay the *Sun* * shall come to loose his *light*, as it once did at the Ecclipsing of the ‡ *Sun* of Righteousnesse in § his Passion on the Crosse, but *Gods word* † *endureth for ever*

* 2 *Pet*. 1. 21.

Comparison.

* *Mat*. 24. 29.
‡ *Mal*. 4. 2.
§ *Mat*. 27. 45.
† *Ps*. 119. 89.

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in heaven) you quite destroy the nature of the Scripture, and so make it to be no longer the *word of God.*

I might here inlarge my Discourse upon this excellent Subject, but I shall have further occasion ministred by you to speake something more of it, as I passe along. For you proceed.

L. p. 83. *A man is probably led by the Authority of the present Church, as by the First informing, inducing, perswading meanes, to beleeve the Scripture to be the word of God: but when he hath studied, considered, and compared this word with it selfe, and with other writings, with the helpe of ordinariy Grace, and a mind morally induced, and reasonably perswaded by the voyce of the Church: the Scripture then gives greater and higher Reasons of Credibily to it selfe, then Tradition alone could give.*

P. Here you begin to tell us your manner of *proposing the Scripture as a credible object, fit for beliefe.* And you place the *Authority of the Present Church* in the forefront, as a prime leader and inducer to this *beliefe.* And this you inculcate very often, and Say, pag. 120, *I confesse every where, that Tradition introduces the knowledge of them.* And pag. 126. you tell the Jesuite, *A. C.* saying, *Herein we goe the same way with you, because we allow the Tradition of the present Church to be the First inducing Motive,* &c. So as herein you jumpe with the Jesuite. So then, *Authority of the present Church is the Prime.* Or as sometimes you call it *Tradition,* or otherwhiles, *The voyce of the Present Church.* All comes to one reckoning. Then, to this Leader you muster up a troop of followers; as here, *Ordinary Grace, a mind morally induced, and reasonably perswaded;* and before: *a mans owne Reason,* and *humane Testimony, morall perswasion, Reason,* and *Force of the present Church, the Holy Ghost, Conferring of the Scripture with it selfe, and other writings.* And what then? *Then, and not before, the Scripture gives greater and higher Reasons of Credibility to it selfe, then Tradition alone could give.* What? No more effect for all this, but a Credibility? I expected you should with such a *Troope,* under the *command* of such a *Generall,* as the *Authority, Tradition, and voyce of the present Church have effected that Rockie-Fort of mans heart to have yealded to open the Gates of his Infidelity to let in this Beliefe, that Scripture is the word of God.* And can you obtaine no more then a Credibility? Alas poore *Scripture!* Can all Mans witty inventions advance thy credit (which they have taken away) no higher, then to a Credibility? But thus we may see the vanity of Mans *wit*, when it hath cast away

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the *truth*. This is right, as the *Preacher* Saith, * *Loe, this onely have I found, That God made man upright: but they have ſought out many inventions*. So when men *reject the word of the Lord, what wiſdome is in them?* Then they fall to their inventions, like ‡*Michals* ſtuffing her Image with Goates haire, and laying it in the bed, inſtead of *David*. Or a right Embleme hereof we have in our Firſt Parents: when they had diſrobed themſelves of that plain, ſimple ſeameleſſe, but glorious robe of their Innocencie, having thus loſt their *uprightneſſe*, wherein *God* made them: preſently they fall to their *inventions*; they will ſupply the want of that *robe* with a many faire freſh Fig-leaves ſowed together without either needle or thread, vainly imagining, that this would cover their *ſhame*, when indeed it was a plain ſigne, they had loſt their *Glory*, and yet could not hide their *nakedneſſe*. So when a man hath loſt the *Truth*, he ſhall looſe his *wits* in his *manifold Inventions*, before he ſhalbe able thereby to make up his loſſe. Thus did the Church of *Rome* of old, no ſooner had they thruſt out *Gods word*, and the *preaching* of it out of their *Temples*, but up goe their *Images* for *Lay-mens Books*, and in comes crowding a multitude of *Ceremonies*, *the Inventions of man*, as if theſe would make amends, with *advantage*, inſtead of the *holy Scriptures*. Juſt your practiſe in the Church of *England* at this day. And juſt your like practiſe here. When you have caſt a black veile over the *Scriptures native beauty* and *light*, diſabling them as ſufficient *witneſſes*, to prove themſelves the *word of God*: you invent here a number of things to ſtop our *mouthes*, to make us beleeve, that by theſe you will bring Mans *naturall blindneſſe* to *ſee*, and his *infidelity* to *beleeve* juſt nothing at all, that the *Scriptures are the word of God*. So as you deale with us here, as ſome Parents doe with their Children, take the piece of gold from them, and pleaſe them with a handfull of deaſe nuts. Onely, they doe it *providently*, to preſerve the Gold from being loſt: but you Popiſhly, to deſtroy the Gold, and to ſet up the *painted droſſe* of your *New-nothing*. Or you put out the Eyes of the *Scripture*, and then light your Candle before it: as after you tell us.

* *Eccleſ.7.29.*

‡ *1 Sam.19. 13.*

Magno conatu magnas nugas.

But let's a little examine your words. Firſt I note here, what a blind guide you commend to blind men, to lead them to the *beliefe of the Scriptures to be the word of God*. For what is it? Certainty? No, *Probability*. A man is *probably* led. But of *Probability* we have ſpoken before. And take this with you for certaine *truth*: *Probability may beget an opinion: but never, a*

belief. But by whom *probably led*? *By the Authority of the present Church.* What *present Church*? Of the *Prelates*, or *Hierarchy* ever. But who gave you *Authority, to be a Church*? Or Suppose you were the *true Church of Christ*: who gave you this *Authority* to take away from the *Scriptures their sufficiencie* of guiding men to the *faith* of them, and to tie men to depend upon the *Authority of the present Church*, thereby to be induced to beleeve the *Scriptures*? And what's your *present Church*? Is it not the *Same with that of Rome*? And is not this *Authority* which you arrogate, *Romish*? And what if your *present Church with Rome*, shall induce us to beleeve the *Apocryphall Bookes* to be part of *Scripture*? Or some *word unwritten*, which you call *Apostolick Traditions*, to be *equall with the word written*, as you agree with *Bellarmine* in this Distinction of the *word written*, and *unwritten*; as before is touched? And what if (as you have given us too much proofe) you should limit us in beleeving the *Scripture*, what part to beleeve for *Canonicall*, and what otherwise? For as * *Hierome* saith, *The Scripture consists more in the marrow of Sentences, then in the barke of words, more in the Sense then in the Syllables.* What say you then to the *4th Commandement*, which your *present Church* denyes to be *Morall* for a *Seventh day Sabbath*, and thereby overthrow the *Sanctification of the Lords day*? What say you of the Doctrines of *Grace*, which you have overthrowne by your *Declaration* before your *Articles*? What of *Altars*, and the like? If herein you overthrow the Sense of *Scripture*, doe you not proclaime to the world, that *such and such Scriptures are not Canonicall*? Or if the *words* be still holden for *Canonicall*, *yet it must be according to the Sense of your present Church*. As *Paulus* 4. the Pope, in the End of the Councel of *Trent*, tyes all *Priests by oath to interpret the Scriptures no otherwise, but according to the Sense of the Catholick Church*; the Summe whereof is the Decrees and Canons of *Trent*. Is not thus the whole *Scripture* made voyd?

* *Adversus Luciferianos.*

But, come on, let men be *primely induced by the Authority of the present Church*, to wit, of the *Prelates* or *Hierarchy* (for no other *Church* you allow, nor we you to be any other; but of *Antichrist*) by what *Argument* (trow you) is it likelyest they will be perswaded, *that the Scriptures are the word of God*? Will you give me leave to tell you my Opinion? It is this in briefe: When men upon your *Authority and Commendation* should be brought to read the *Scriptures*, and therein should find many Prophecies; and among the rest, how there should come

The onely way how men may know the Scripture to be Gods word as the Prelate teacheth.

* *False*

* *False Prophets*, being *Wolves in Sheeps Clothing* : ‡ *pretending holinesse*, but *Persecuting Gods Saints*; pretending *Religion*, but oppessing *Gods word*, pretending to be † *Christ vicaroyes*, but § *tyrannizing* over his *people*, and such as should Apostatise from the *Faith*, and set up *Doctrines of Devils*, as in *abstinence from certaine Meates*, *and Marriage at certaine times*, and how *Christ* and his Apostles were *humble*, and despised the world, being *crucified* unto it, and how they which were *proud*, *pompous Lords*, claiming to be their *Successors* follow none of their steps, neither in diligent *preaching*, nor *practise* of a *holy life*, are such Antichrists as the *Scripture* hath foretold : and how † *in the last dayes perillous times should come* : when men should be *Selfe-lovers*, *covetous*, *boasters*, *proud*, *blasphemers*, *unholy*, *without naturall affection*, *implacable*, *covenant-breakers*, *false*, *accusers*, *incontinent*, *fierce*, *despisers of them that are good*, *Traitors*, *heady*, *high-minded*, *lovers of pleasures*, *more then lovers of God*, *Having a forme of Godlinesse*, *but denying the power thereof*; with many other like things; which when they come to compare with the State of the *present* times, and especially of the *present Church*, and chiefly of the *Prelates* themselves, and shall find most of these Prophecies fulfilled in these *present times*, they will certainly hereupon conclude, that these be those *last dayes*, and *perillous times* wherin these things, so long agoe foretold, doe clearely shew, that *certainly the Scriptures are the word of God.*

* *Math.* 24.
‡ *Revel.* 13.
† *Math.* 24.
§ *Col.* 2, 18.
† 2 *Tim.* 3. 1, 2, 3, 4, 5.

The next thing I note here is, that you Say, *a man so probably led*, *must compare the Scripture with it selfe*, *and other writings*. *What other writings*, I pray you, *shall he compare the Scriptures with?* Shall humane *writings* light him a Candle to shew him the Sun shining at noon day? But thus humane testimony comes in for a Second Inducer. And for all your previous inducement, you must still at last joyne some thing of man with *Scripture.*

Well, what's the third? *Ordinary Grace.* And this with the *Authority of the present Church* may beget in a man an ordinary *beliefe*, that *Scripture* is the *word of God.* As it seemes such ordinary Grace brought King * *Agrippa* to beleeve the Prophets to be the *word of God*: yet for all that he was but *almost perswaded to become a Christian.* And this Ordinary Grace is (it seems) that Holy Ghost, which you told us of before.

* *Act* 26. 28.

The Fourth is *morall inducement.* Well, admit this bring him to a *morall beliefe* or *opinion.* The Fifth is a *reasonable perswasion by the voyce of the Church.* Well, what then? *After all*

this, the Scripture gives greater and higher reasons of Credibility to it selfe, then Tradition alone could give. Here's then the upshot of all (as we noted before) you by these steps advance the *Scripture* to a *Credibility.* So as all this while, you have *walke the round*, and gone *in a Circle*, and end just where you began; for you began at *Probability*, and end in *Credibility*; whereas the *Scriptures* were *credible* at least, that is such as might be beleeved; before you taught this *new way* to come to the *beliefe* of them. So as this your Conclusion comes to just *nothing.* Only you seem to attribute some thing to the *Scripture*, being assisted with those other *inducements*, wherein it surpasseth your *Tradition* alone. Which is such a comparison and commendation, as you could not devise the like, to abase the Credit of the *Scripture.* But to conclude: What a Tedious Dispute you make here with the Jesuite about that, which (when you have done all you can) will never bring a man upon any sure grounds so much as to beleeve, that the *Scripture* is the *word of God*: much lesse to bring him to Saving *faith* in *Christ.* But what doe I speake of Saving *faith*? Alas, that's *no worke for your pen.* You are for a Scholasticall Dispute here, which is so jejune, and barren, that many Scholasticks would hisse it out of their Schooles, much more Divines out of the Divinity Schooles, as indeed nothing pertaining to true Divinity, but to a * *Spoyling through Philosophy and vaine deceit*, as the Apostle Speakes. But the summe of all your inducements (the Prime whereof must necessarily be your present Churches *Authority*) amounts to this: That men being by a bond of necessity tyed to this your Church as without which he cannot come to beleeve *Scripture* to be *Gods word*: and without this beliefe, no *faith* of Salvation: and your *Tradition* with all other helps cannot bring a man to that beliefe, when all is done: the Conclusion is, that according to your *Tradition* no man can come to be Saved. So as thus by this your *new Doctrines* you overturne the *Foundation of Faith* by the very roots, leaving no footing for *faith* to stand upon, whereby a man may have any hope of Salvation.

* *Col.* 2. 8.

But I shew'd you before, a short and sure way for a man to come to this *beliefe*, and not onely so farre, as *to beleeve the Scripture to be the word of God*, but to *beleeve*, that he hath his part of Salvation in that word. And this way is, *by hearing the word of God preached.* For ‡ *Faith comes by hearing, and hearing by the word of God*, And this *faith* being the Saving *faith* in *Christ*, as it apprehends

‡ *Rom.* 10.

apprehends all the *Promises of God* in the *Scripture* to be true and to belong to him, so it comprehends the *beliefe of Scripture to be the word of God.* And this, this *word of God* preached and heard, is that *voyce* of the Church of *Christ*, or rather *Christs* owne *voyce* in the Church, calling men, yea and instrumentally causing, *Gods* Spirit effectually working in and by the *word*, to *beleeve unto righteousnesse, and to confesse to Salvation*, whatsoever is written in the *Scripture* to be most *true*, as being the *word of God* himselfe. And besides this true Christians in all ages, never beleeved any Authority, Tradition, voyce of men simply to be any necessary prime inducement to beleeve so much, as the *Scriptures* to be the *word of God.*

L. p. 84. *That divine light, which the Scripture, no question, hath in it self, is not kindled, till these helps come. Thy word is a Light. So David. A Light? Therefore it is as much a manifestation to it selfe, as to other things, which it shewes, but still, not till the Candle be lighted: not till there hath been a preparing instruction, what light it is, till Tradition of the Church, and Gods grace put to it, have cleared his understanding: So Tradition of the present Church, is the first morall motive to beleeve.*

Prelates Blaspheming of Scripture all along, and exalting his Present Churches Authority above it.

P. These words confirme your former, with a little illustration. A divine Light here you confesse to be in the *Scripture.* But you meane some dimme Light. At the best, not bright enough, not sufficient to shew it selfe to be the *word of God.* And here, That Light, whatever it is, is not kindled, till these helps come. 'Tis but a kind of Light potentially in the *Scripture*, as fire in the flint, which must be struck out with the steele. Nay you compare it but to the light of a Candle; and yet not all that neither: for the Candle must first be lighted. The *Scripture* then of it selfe is but as a Candle in the box, of 12 in the pound, as you Say *ibid.* which hath no Light, till it be lighted. And *Tradition* of your present Church must light the Candle. And surely, then may not the *Tradition* of your present Church put out the light of this Candle again, after you have lighted it? As the Pope crowned the Emperour with his *feet*, and then struck the Crown off again with his *foot*, to teach the Emperour, that his Crown was at his Holinesse Devotion to dispose of as he pleased. So may you do with the *Scripture*, light the Candle, and put it out again. As you have don with the Doctrines of *Grace*, with the *Sabbath*, or *Lords day*, with *preaching*, and the like. And *Thy word is a light*: So *David.* But not, So you. For *David* Said, *Thy word is a lampe unto*

Prelate lighting the Scripture, and puting out the Candle.

unto my feet, and a light unto my pathes. So say not you. You like not (it seems) such a *lampe* and *light* to your *wayes*. For *wayes* you leave out, as the Devil did, when he recited that *Scripture*, Psal. 91. 11. *He shall keep thee:* but he left out, *In all thy wayes:* as Luk. 4. 10. And you could never have the hap hitherto to cite *Scripture* right. And no marvaile if you be out of your way, when you come to the *Scripture*, seeing you can find no light in it to give you sufficient direction. But you Adde: *A Light? Therefore it is as much a manifestation to it selfe, as to other things.* Even just as much as if you had Said, *A blind man seeth as much in the darke, as in the day.* So 'tis here with the *Scripture*, for the *light* you allow it. And what's that? But none still, no *light*, till the Candle be lighted. 'Tis just so then, as I say. I guest your meaning right. But you adde: *Not till there hath been a preparing Instruction, what light it is, till the Tradition of the Church and Gods grace put to it, hath cleared his understanding.* How? I am here at a losse, except you helpe me out, and cleare the *understanding* of your *words*. For before, you must have the *Candle first lighted:* and here, you seem to grant some *light*, when 'tis once discovered to be a *preparing instruction what light it is*. I pray you my Lord deale plainly with us. Speake out. Hath the *Scripture* a *light* in it, or no, before the preparing instruction hath shewed what *light* it is? For to shew, what *light* it is, doth necessarily presuppose that there is a *Light*. And if there be *a Light*, how is it true, that you Say, *Not till it be lighted by Tradition of the Church?* Must *Tradition* doe all, both *light the Candle*, and also shew *what light it is?* Or doth *Tradition* with the same act of *lighting the Candle*, shew also *what light it is?* If so, then I begin through this darke lanterne of yours to discerne what *light* the *Scripture* hath: namely *a borrowed light, lent it by Tradition.* For you say, *The Candle is not lighted, till Tradition light it.* Or if I be out, 'tis for want of Cleare *Light* from your darke Lanthorne. But here followes a worse perplexity. For from the *lighting the Candle of Scripture* by *Tradition*, you come to the lighting of another Candle, namely the *Clearing of the naturall mans understanding by the Tradition of the Church, and Gods grace put to it.* 'Twas well you put *Gods grace* to it. For if the *Tradition* of your *present Church* have but *Gods grace put to it*, it may worke wonders. But stay. Cannot your *Churches Tradition* or *Authority*, doe the deed without *Gods grace*; at least doe its office of the fore-horse, as the necessary prime leader? Or is your *Churches Tradition* some

jade,

jade, that puts all the brunt upon the next horſe that follows? Then you ſhould rather give *Gods Grace* the Precedencie. But now I remember, this *Grace of God is but an ordinary Grace*, as you told us before, which at the moſt worketh but *an ordinary morall and probable beliefe, that Scripture is the word of God*, but not certaine and evident: So as the naturall mans undeſtanding being but thus farre cleared to have a probable opinion of *Scripture* to be *Gods word*, except you can bring him to beleeve *in Chriſt*, and forſake his *ſins*, his opinion will but aggravate his condemnation ſo much the more. But what evidence can you ſhew us, that your *Church Tradition* is certainly ſeconded with ſo much *ordinary Grace*? For if your *Tradition* be derogatory from the Credit of the *Scripture*, you cannot hope for the leaſt degree of *ordinary Grace* to give it either *aſſiſtance*, or *attendance*. It behoves you therefore to prove, that this your *Authority* in this point is from *God*, is *Gods ordinance*: and if ſo, you may then eaſily perſwade us, that *Gods grace* will accompany his owne Ordinance. But this you will hardly prove. But will Say, *Traditions are Traditions, and therefore not to be proved from Scripture*: and this *Church-Tradition* is that, which the *Scripture muſt be proved and tryed by*. And ſo here upon belike it is, that you conclude: *So Tradition of the preſent Church is the firſt morall motive to beleeve*. The *Concluſion* might ſerve the turne well enough, if you had but good *logicall* or *rationall* Premiſes to bring it in, better then yet you bring, for the *inducing of beliefe, That Scripture is the word of God*.

L. ibid. *So after Tradition of the preſent Church hath taught and informed the Soule, the voyce of God is plainly heard in the Scripture it ſelfe. And then here's double Authority, and both Divine, that confirmes Scripture to be the word of God, Tradition of the Apoſtles delivering it, and the internall worth and argument in the Scripture, obvious to a Soule prepared by the preſent Churches Tradition, and Gods Grace.*

More and more Blaſphemy of the Prelate, aſcribing that to his Tradition, which is onely proper to the word and Spirit of Chriſt.

P. The more you ſpeake, the more we come to Sound the depth of your meaning. You told us before of the *preſent Churches Tradition*, and *Gods Grace put to it*, by which the *naturall mans underſtanding is firſt cleared*. And here *Tradition of the preſent Church alone doth the deed*: for you ſay, *After Tradition of the preſent Church hath taught and informed the Soule, then, the voyce of God is plainly heard in the Scripture it ſelfe*. Surely my mind gave me all this while, that although for faſhion ſake, and for a colour you named the *grace of God* in the ſecond place after

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your *Tradition*, yet your principall ayme was to advance the Credit of your *Church-Authority*, as that alone, which does the deed. This, this is it, that *cleares the naturall mans understanding*; this it, that *teacheth* and *informeth the Soule* (*Tradition* I say of the present Church) *before the voyce of God is plainly heard in the Scripture it selfe*. As if you had Said, *The Tradition of the present Church does all, it openeth the blind eyes of the naturall mans understanding to see, and the deafe eares of his Soule to heare: for after it hath cleared his understanding, and taught and informed the Soule, then the voyce of GOD is plainly heard in the Scripture it selfe*.

And besides you tell us here, that after *Tradition* of your present Church hath taught and informed the Soule, the voyce of GOD is plainly heard in the *Scripture*. *Ergo* not till then. *Ergo* your *Tradition* opens the eares of the deafe. And then there's double testimony, and both Divine. What? Tradition of the Apostles delivering it. You meane surely, the divine *Tradition* of your present Church, one of your obstruse Apostolick *Traditions*. Otherwise, what doth the mention of the Apostles *Tradition* in this place? And thus you acquaint us with the whole Mystery of your *new* Divinity. *New*, I call it, because it is contrary to the *old*. For the *old* is (which is not yet antiquated) * *The Commandement of the Lord*, (that is the *word of God*) *is pure, inlightening the eyes*. And verſ. 7. *The Law of the Lord is perfect, converting the Soule: the testimony of the Lord is sure, making wise the simple*. And Psal. 119. 30. (mentioned before) *The entrance of thy words giveth light, it giveth understanding unto the simple*. Now who is the *blind* and *simple*, but the *naturall man*, before his Conversion and Regeneration? And what is that, which *inlightens his eyes*, and *cleares his understanding*? *Gods word*. For, *The entrance of thy words giveth light, it giveth understanding unto the Simple*. The *light* of *Gods word* going forth in the Ministry of it, is the first that makes entrance into the Soule. Now doth not your Lordship grant all this? Yes, you cannot but confesse it: but alwayes provided, that it is ever understood, *the Tradition of the present Church must prepare the way first*: that must first *cleare the naturall mans blind eyes of his understanding*; that must first *teach and informe his Soule*, before *Gods word* can *inlighten his eyes*, and *give understanding to the Simple*. But do you consider what you Say? The *Scripture* (you must needs confesse, you cannot deny) *inlightneth the eyes*. Well, but you Say againe, *your Tradition must first cleare the*

* *Psal.* 19. 8.

under-

underſtanding, and light the Candle of *Scripture*. Now *to cleare the underſtanding, is to open the eyes*. How then can *Gods word* be ſaid to *open and enlighten the eyes, when they are cleared before*? Or how can it *give underſtanding to the ſimple, when the Soule is taught and informed* before? *The Tradition of the preſent Church prevents all, and ſaves the word that labour*. Unleſſe you will ſay, *The Tradition of the preſent Church is a preparing inſtruction to the opening of the eyes by the Scripture, as the* * *anoynting of the blind mans eyes with clay went before his washing in the poole of Siloam, whereupon he received his ſight*. Indeed your *Church-Tradition* in this Caſe might well be compared to *the daubing of a naturall mans blind eyes with Clay*, to confirme him in his *blindneſſe*, that he ſhall never *ſee*, ſo long as he depends upon the neceſſity of your *preſent Church-Tradition* as a *preparing inſtruction to cleare his underſtanding, and to teach and informe his ſoule*, as without which he ſhall never come to have *his eyes inlightned* by the *word of God*. So as in very truth this *Tradition, Authority, voyce of the preſent Church*, which you every where ſo plead for, and preſſe, as a neceſſary previous inducer, yea *clearer of the naturall mans underſtanding, and teacher and informer of his Soule*, before he can plainly heare the *voyce of God in the Scripture* it ſelfe, is a Doctrine of Damnable Blaſphemy againſt *Chriſt*, and his *holy word*. For this *clearing of the naturall mans underſtanding*, this *inlightning of the blind eyes of his mind, this teaching and informing his Soule, is both the proper and prime act of Chriſt, of his Spirit, and of his word, working together*. Of the words *inlightning David* hath ſufficiently informed us before. And *Chriſt* ſends us to the ‡ *Scriptures* for ſearch (and not to any Church *Tradition*) as bearing witneſſe of *Chriſt*, and ſo directing us to him for eternall life. And Saith *Chriſt*, † *No man can come to me, except the Father, which ſent me, draw him: and I will rayſe him up at the laſt day. As it is written in the Prophets. And they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh to me. Heard*? What? The *Tradition of the preſent Church*? No, *the preaching of Gods word, which is Gods owne voyce* (as we ſaid before) this *voyce in the eare*, being accompanied with *Gods learning* and *teaching* within (as § *Auguſtine* hereupon well notes) is that, which brings us unto *Chriſt*, *Thus the Lord opened the heart of Lydia, that she attended to the things which were ſpoken of Paul*. It was not *the Tradition of the preſent Church, but as she was hearing the word, the Lord opened her heart, both to attend, and to beleeve Pauls Doctrine*. And Luke 24. 45. *Then opened he*

* *Iohn 9.*

A Doctrine of damnable Blaſphemy.

‡ *Ioh. 5.39.*

† *Ioh. 6.44, 45*

§ *Auguſt. in Ioh. & alibi.*

Act. 16.14.

their understandings, that they might understand the Scriptures. Away then with your Blasphemous Romish *Doctrine of Tradition* of your *present Church*, from having any thing to doe in this *divine* businesse, wherein onely *God*, and *Christ*, and the *Holy Ghost*, and the *voyce of God* in the Ministry of his Word, have the whole and sole worke in opening both the eyes and eares of mans Soule to see and heare the *wondrous things of Gods Law* contained in the *Scriptures*. As *David* Saith, * *Open thou mine eyes, that I may behold wondrous things out of thy Law.*

* Ps. 119. 18.

But you adde: *And then here's double Authority, and both Divine, that confirmes Scripture to be the word of God, Tradition of the Apostles delivering it, and the internall worth, and argument in the Scripture, obvious to a Soule prepared by the present Churches Tradition, and Gods Grace. And. Then.* Sill: *Then*, and not before, all goes currant: *Worth* in *Scripture* comes in with their double Divine Authority. *Then, when the Soule is prepared* (as before) with *the present Churches Tradition.* Els, *all* the fat is in the fire: *Nor Apostles Tradition, Nor worth in Scripture*, are *worth a rush* in this matter. And thus all must depend upon your present Churches *Tradition* Still. But here you bring in againe, *Gods Grace*, as a Second to your *Tradition*. But I told you before, and tell you againe, that your present Churches *Tradition* hath nothing to doe with *Gods Grace*, nor with any Grace of *God*, not with common and ordinary Grace, *Gods* Grace is a concomitant and Assistant unto his owne Ordinance. But for the *Authority and Tradition of the present Church to be a necessary inducer to the beliefe of Scripture, by clearing a naturall mans understanding, and teaching and informing his Soule* is none of *Gods ordinance*, but an Antichristian Romish *presumption*, and therefore hath no promise of, and so no title to *Gods Grace*, either to accompany or assist it. When *Christ* tooke his Farewell of the Apostles, he left his Commission with them for the Ministry of his Word, and Sacraments, and thereupon gave a Promise of his continuall assisting *grace* to them, and to all his faithfull true Ministers of his Word successively to the end of the world: ‡ *Goe*, Saith he, *and teach all nations, baptizing them, &c. teaching them to observe all things, whatsoever I have commanded you: And Loe, I am with you alway, even unto the end of the world.* Now 'tis plaine (as is both shewed before, and will yet more) that your present Church being Prelaticall, and Hierarchicall, is a *false* and Antichristian Church, a *Church of Priests of a strange Order*, not of *Christs institution*, nor your Government of *Christs*

‡ Mat. 28. 19, 20.

ordinance,

ordinance, and so your Church is of no Authority: nor doe you faithfully and truely preach the Word, and administer the Sacraments, but with the mixture of your owne Superstitious devises, nor doe you *teach men to observe all things, whatsoever Christ commanded in his word, and hath left written in the Scripture*: but on the contrary, you *suppresse* the *preaching of his word*, and *oppresse* his *faithfull Ministers*, and by publick Authority assumed, make voyd *Christs* eternall Law (as before.) So as *Gods people* have cause to take up that *complaint* and *prayer* of *David, It is time for thee, Lord, to worke: for they have made voyd thy Law*: And therefore, that *promise* of *Christ* to his Apostles and true Ministers of the Gospell, pertaines not to you, and so not to any of your usurped *Authority*, and pretended *Tradition of your present Church*.

But you proceed: L. p. 85. *After the morall perswasion, reason, and force of the present Church, there is ground enough to move any reasonable man, that it is fit he should read the Scripture, and esteeme very reverently and highly of it. And this once done, the Scripture hath then In, and home Arguments enough, to put a soule that hath but ordinary Grace out of doubt, that the Scripture is the word of God, infallible and Divine.*

P. The same man Still. But what if, as with the *Church of Rome* and the Jesuites your *present Church of England* doth hold this *Paradox*, so She should take up *Romes practise*, and by your Authority forbid all men the reading of the Scriptures, but such onely, as shalbe thought fit to be dispensed withall to read it? We know not what you may doe, if once you can obtain voyces in Convocation (as what may not you doe) to make this your bare assertion, and Antichristian opinion an *Irrefragable Canon of the present Church of England, That men ought not to presume to read the Scriptures, till the Authority of the present Church hath made way, and her Tradition cleared their understanding, and taught and informed their Soules, and thereupon very reverently and highly esteeme of it.* For this is the Cleare Summe of your words here: *No reading of the Scriptures, no esteeming highly and reverently of it, no In, and home Arguments enough to put a soule out of doubt, that Scripture is the word of God, Infallible and Divine: So as till he be perswaded hereof, 'tis but vaine and frivolous for a man to read the Scriptures: and this perswasion he cannot have, till after the morall perswasion, reason, and force of the present Church.* And here I note again, how you put the Tradition of your present Church single and alone, forgetting to Second it with

Gods Grace: which doth but confirme what I ſaid before, that *Gods* Grace, Ordinary Grace, when you doe mention it, it is but when you ſtumble upon it, and it ſtands but for a Stale; it is your Tradition, and Authority of the preſent Church that is all in all. But you proceed.

A ſubtile and ſly evaſion of the Prelate from the Ieſuite, who objecteth truly.

L. p. 85, 86. *Thirdly, you* (to wit, *A. C.*) *pretend that we make the Scripture abſolutely and fully knowne* Lumine ſuo, *by the light and teſtimony which it hath in, and giveth to it ſelfe*, &c. *We doe not Say, that there is ſuch a full light in Scripture, as that every man upon the firſt ſight, muſt yeeld to it, The Queſtion is onely of ſuch a light in Scripture as is of force to breed Faith, not to make a perfect knowledge.*

P. The *pretence* of *A. C.* herein, was not without juſt cauſe; onely he conſidered not what the preſent Church of *England* now, under your Primacy, doth hold. So as you ſhould or might have ſhaped your Anſwere thus: *A. C. Diſtingue tempora:* Diſtinguiſh the times. *Know you not who ſits now in the Chaire of* Canterbury? *True it is, that formerly the Church of* England, *or rather ſome private men, all or moſt of the Divines thereof that have written of this Subject, allthough very learned* (*I confeſſe*) *and of great note, place and ranke in the Church in their time, held and writ ſo againſt you: but that was onely their private opinion, though all their Bookes were published by Authority. But what's all this to the Church of* England *now? Now you may heare, and underſtand by me, who am the voyce of the preſent Church of* England, *that it is otherwiſe. And what you doe pretend, I doe thus interpret: We doe not Say*, &c. *But what doe you not Say? We doe not Say that there is ſuch a full light in Scripture, as that every man upon the firſt ſight muſt yeeld to it.* How? So perhaps not any hath Said. Yet this all our Orthodox Divines before you have ſaid, *That there is ſuch a full light in Scripture, as that every man by the thorow and ſerious reading over of the Scripture, hath ſufficient evidence therein to convince him, as to yeeld it to be the very word of God.* And if he doe not therupon yeeld, the defect is not in the *Scripture*, but in himſelf. But at firſt ſight? This is a miſerable ſhift, and poore put off, to anſwere fully to the Jeſuites pretence, or rather true aſſertion. For in this he ſaith true, that we (to wit, all the Orthodox Divines of the Church of *England* as aforeſaid) do hold the *Scripture* abſolutely and fully to be known *lumine ſuo*, by the light and *teſtimony* which it hath *in*, and gives to it ſelf. Only we do not *make* it ſo (as you expreſſe the Jeſuite) but we *find*, *know*, and *beleeve* it to be ſo. But they never ſaid, *At firſt ſight*,

A miſerable Shift.

ſight, This is your owne Flam. But what our former Divines have written hereof, they have with ſuch Arguments confirmed, as not you with all your Divines of note and worth, of which you patch up your preſent Church of *England*, are able to Anſwere, *oudè gru*, not one word or Syllable.

But come we to the Queſtion as you State it. The Queſtion is (ſay you) onely of ſuch a light in *Scripture*, as is of force to breed *faith*, not to make a perfect *knowledge*. And what's your *reſolution* of this Queſtion of your own Stating? Do you yeeld thus much, that there is in the *Scripture* ſuch a *light*, as is of force to breed *faith*? Nay, you have already again and again, and I know not how often expreſly and flatly denyed, that there is in *Scripture* ſo much *light*, as of it ſelf hath force to breed ſo much *faith*, as to *beleeve it to be the word of God*. And this was all the Queſtion with you but even now. But how comes in this Negative, *Not to make a perfect knowledge*? The Queſtion was not all this while, *whether the Scripture had ſo full a light in it, as to make a perfect knowledge*. But ſeeing you took this in, to caſt a myſt before mens eyes, that they may not ſo eaſily diſcern your * jugling trick in anſwering *A.C.* and yet keeping your *credit*, as if you herein maintained no other thing, then what they Divines of the Church of *England* have held, that which you ſay the Jeſuite pretends: I will anſwere this too: *That all Orthodox Divines do hold* (and that according to the *Scripture*) *that there is in it ſuch a full and cleare light, as to make a perfect knowledge*. For First, there is a *knowledge perfect*: and 2*ly* we have no other *Schoolmaſter* to teach it, but the *Scripture*: and 3*ly* this *perfect knowledge* is required of Chriſtians: ‡ *Be not children in underſtanding* (ſaith the Apoſtle) *but in underſtanding be men*. So the Engliſh hath it. But the Originall is *tais dè phresì téleio gínesthe*. In *underſtanding*, or *wiſdome be ye perfect*. So, Heb. 6. 1. *Wherfore leaving the Principles of the Doctrine of Chriſt, let us be caried on to perfection*. That is, *to perfection of Knowledge in the myſtery of Chriſt*. Now this *knowledge* is no where, but in the *Scripture*, and ſo this *perfection* no way to be attained unto, but by the *Scripture*, as the onely rule and meanes thereof. So the Apoſtle to *Timothy* ſaith, ‡ *From a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto Salvation through faith which is in Chriſt Ieſus. All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſnes, that the man of God may be perfect, thorowly furniſhed unto all good works*. So as *Tertullian* might well ſay, *Adoro plenitudinem Scripturarum*, I adore, or admire

* *A pretty jugling tricke of Legerdemain.*

‡ 1 Cor. 14 20.

‡ 2 Tim. 3. 15, 16.

admire the fullneſſe of the Scriptures. It is a Fountaine, yea an Ocean of Knowledge. And if we cannot attaine to that full perfection of Knowledge in this life, which is to be found in the Scripture, it is *defectus vaſis, non fontis*: the defect is in the *veſſell*, mans *ſoule*, (For * *we know but in part, and we prophecy in part*, ſaith the Apoſtle) and not in the *fountaine*, the Holy Scripture, which is like *Iacobs* Well, full of Water, but *deep*, ſo as every one hath not ſuch a lage *veſſell*, and long *line*, as can draw forth a *full meaſure of knowldge* out of it; yet he may *draw* for a plenitude or fullneſſe of the *veſſell*, according to its quantity, and the ‡ *proportion of Faith given to every man*; yet not ſo exactly full, by reaſon of our infirmity, and incapacity of our *veſſell*, which is partly of a leaking condition, *plenus rimarum*, as he ſaid, *full of cracks*, and a great deale we loſe in the very drawing of it up, as a bucket doth of water, before it come to the toppe. So as the defect is not in the Well, wherein it was, but now over head and eares (as we Say) under water, and fuller then it could hold: but in the bucket in bringing it up, or containing and retaining of it.

* 1 Cor. 13.

‡ Rom. 12.6.

‡ *Prelate perverts the ſenſe of Scripture, confounding the Regenerate with the Vnregenerate, and Saints Faith with Hiſtoricall.*

L. p. 87. *Faiths evidence is not ſo cleare, for it is of things not ſeen* (Heb. 11.1.) *in regard of the object; and in regard of the ſubject that ſees, it is in* ‡ *enigmate in a glaſſe, or darke ſpeaking. Now God doth not require a full demonſtrative knowledge in us, that the Scripture is his word: and therefore in his Providence hath kindled in it no light for that, but he requires our faith of it, and ſuch a certaine demonſtration, as may fit that. And for that he hath left ſufficient light in Scripture to Reaſon, and Grace meeting, when the Soule is morally prepared by the Tradition of the Church.*

P. Speaking Still of that Faith, whereby a man beleeves the Scripture to be the *word of God*, which Faith is Hiſtoricall: here you confound it with the *Saving juſtifying Faith*, juſt as the Papiſts doe. For as § they, ſo you here alledge for your *faiths unclean evidence*, Heb. 11. 1. where the Apoſtle deſcribes Faith thus: *Faith is the ſubſtance of things hoped for, the evidence of things not ſeen.* By which very deſcription, it is *cleare and evident, that he ſpeakes not of that Hiſtoricall Faith of Scripture, common to all men*: but of *the Saving Faith peculiar to Gods Elect*; Tit. 1. 1. and *given to the Saints*. Jude 3. which notwithſtanding comprehends in it, the *Hiſtoricall Faith of Scripture* to be the *word of God*, and that in a higher degree and meaſure, then any Reprobate can have; even as the *Rationall Soule* of man being it comprehends in it the *Senſitive faculty* in a more excellent manner,

† *Andreas Vega, Bellarmine, and others.*

then

then it is in the *bruit beasts*, and the *Vegetative faculty* in a more excellent manner, then it is in the *plants*; because as the *sensitive* and *vegetative qualities* of the soule of man being comprehended under the *Rationalls*, are subjected to the rule and command of Reason, and so doe participate in some kind of the very nature of the Rationall *faculty*; man being both *moving*, and *seeing*, and *hearing*, and *smelling*, and *tasting*, and *touching*, not as a *bruit beast*, but as a Reasonable *creature*. So Historicall Faith, being comprehended under the Saving and Justifying Faith in a true beleever, it is in him more excellent, and advanced to a higher pitch of perfection, then it is, or can be, in a naturall man; so as it participates so farre of that *plerophoría tes písteoes*, that full assurance of Saving Faith, as that it not onely apprehends and beleeves the Scripture to be the *word of God*, but doth beleeve it so certainly and firmly, and with such an affiance and affection, as that the Beleever will rather dye then for the terrours of *death* it selfe be brought to deny this *truth*. And what is this (trow you) but a full and certaine demonstrative knowledge, that perswades him to this? But for This Historicall Faith, in a meere naturall man, or one unregenerate, though he be sufficiently convinced in his Conscience, that the Scripture is the *word of God*, yet he hath neither so much affiance in it, nor affection to it, as that he wilbe content to loose *life* and all (if need be) for the maintenance of this *truth*. This full Demonstration he wants.

But for that Faith which the Apostle speakes of and describes (*Heb.* 11. 1.) which you make to be your Historicall Faith, and the *evidence of it in regard of the object, not so cleare, as being of things not seene*: it is requisite here a little to consider the Apostles words. First, *Faith* (saith he) is *e'lpizomenon upostasis*, the *substance*, or *subsistence*, or *confidence* (at the Apostle useth the word * elswhere) *of things hoped for*. And as some well expound it, such a Faith, as causeth the things hoped for so to subsist in our hearts, not onely in a sure expectation, but also in a degree of possession and fruition, as if they were present with us. And this *object*, *of things hoped for*, argues plainly, that this Faith is not your Historicall Faith, to beleeve simply *that the Scripture is the word of God*: but the true, lively, and Saving Faith, which hath not onely for its common object, the Scripture, but for its more *proper and peculiar object*, *Christ*, and the *Promises of God in him* contained in the Scriptures, which are those *things hoped for*, here. Whereas your Historicall

* 2 *Cor.* 11. 17.

call Faith, as that of the Papists (as both *Vega* and others affirme) looks onely to the *common object*, the *Scriptures*, but not specially on the *Promises* therein contained. This (I say) is the proper worke, and *object* that *Saving Faith* doth chiefly exercise it selfe upon. *Faith is the substance of things hoped for.* Secondly, it is *pragmáton elegkos, ou blepoménon*, the *evidence*, or Demonstration *of things not seen*: Which things not seen are also the proper *object* of *Saving Faith*, wherof it is the evidence. And those are * *eternall things in heaven*, as the Apostle sheweth: *The things which are not seen, are eternall.* So Rom. 8. 25. *If we hope for that which we see not, then doe we with patience abide for it.* But now your meere *Historicall Faith*, which beleeves in generall, that *the Scripture is the word of God*, looks no farther, then things that are *seen*. But for the *Faith which is the evidence of things not seen*: is the *evedence of it, therefore not so cleare, because it is of things not seen*? Surely had you such an *evidence of those things not seen*, as *Faith* is, you would not goe on thus blindly in speaking of divine things, which (it appeares) *are* ‡ *farre above out of your sight.* Is *Faith the evidence of things not seen*: and *therefore not of so cleare evidence in regard of the Object*? Nay certainly, being an *evidence of things not seen*, it argues the quick and piercing cleare eye of *faith*, whereby it so clearely *seeth things not seen*, as it is a cleare evidence of them. As *Chrysostome* upon these words commenteth: *poía lèxis*, saith he? What a speech or expression is this? *elegkos*, an evidence? Whereupon he Saith, That *faith* is a farre clearer and surer evidence of things not seen, then the eye is of a visible object before it. And you have here forgotten what you writ but in the next page before, † *That beliefe is firmer, then any knowledge can be.* Which it seemes you mean, as the Papists doe, who to elude certainty of *faith*, doe say, *That Faith is certain*, ratione objecti, *in respect of the Object, the Scripture, but not* ratione Subjecti, *of the Beleever himselfe.* Otherwise how doe you say, here, that *Faiths evidence is not so cleare, as being of things not seen*? But I conceive the reason to be because you *beleeve no further, then you see.* So as what things you doe not see with your bodily eye, you have not any such *cleare evidence* of by your *faith*, as if they were present before your Eyes. Thus you may see, (could you see) what all your Faith comes to. But that *faith* whereof the Apostle there speakes, and elswhere, hath an eye, more piercing, then the eye of an Eagle. For by this *faith*, as by a most cleare Perspective, we so see things afarre off, even

* 2 Cor. 4. 18. *See also* 1 Cor. 2. 9. & 1 Pet. 1. 8.

‡ *Psal.* 10. 5.

† *pag.* 86.

in

in the higheſt heavens; as if they were preſent before us. Thus the *beleeving Saints* in the Old Teſtament, by the eye of this *ſame Faith* (illuſtrated by ſo many examples in the ſame Chapter) *did* * *See the promiſes afarre off, and were perſwaded of them, and imbraced them.* ‡ *By this Faith* Moſes *forſook* Ægypt, *not fearing the wrath of the King, for he indured, as ſeeing him that is inviſible.* And *by this Faith,* † Abraham, *though afarre off, ſaw Chriſts day, and rejoyced.* As § *Stephen* at his ſtoning, ſaw *Ieſus Chriſt ſtanding at the right hand of God.* This you will Say, was with the eyes of his body miraculouſly. 'Tis true. But I will Say again, *Stephen* with his bodily eyes at that time ſaw not *Chriſt* more certainly, nor more clearely then a true *beleever* by the eye of his *faith* ſees him ſtanding at the right hand of *God*, as a mighty Saviour, Advocate, Judge, Protector, Avenger of his People, when ſo uſed as *Stephen* was, So as the *faith* of all true *beleevers* being one and the Same, it fully agreeth with that Diſinition of the Apoſtle, *Faith is the Subſtance of things hoped for, the Evidence of things not ſeen*: therefore it hath an eye that ſees thoſe things *not ſeen* more clearely, then I dare ſay your Lordſhips eye feeth, when you look upon the Kings Countenance Smiling upon you. For you think you ſee now clearely the object before you: when indeed you ſee it not clearely, but through a falſe glaſſe of your imagination, as apprehending your chiefe happineſſe to conſiſt in that Object, the Kings favour, which may eaſily be overclowded. Whereas *God* ſaith † *Curſed be the man, that truſteth in man, and maketh fleſh his arme, and whoſe heart departeth from the Lord.* For though he may flouriſh for a time, *yet he ſhalbe like the Heath in the Deſert, and ſhall not ſee when good cometh.*

* *Heb.* 11.13.
‡ *v.* 27.
† *Ioh.* 8.56.
§ *Act.* 7.56.
† *Ier.* 17.5.

Againe, this Faith of yours (Say you) *is not of ſuch cleare evidence in regard of the Subject that ſees, it is in enigmate, or darke ſpeaking.* We ſhewed but now, how this Hiſtoricall Faith is different, according to the Subject, in which it is, in the Reprobate, or in the *Elect beleever*. For in the true *beleever* being comprehended under the Saving Faith, it is ſo much both the more cleare and infallible, *in beleeving the Scripture to be the word of God*, as wherein all along he finds *Chriſt* * in whom *all the Promiſes* (wherwith as ſo many *Sweet Roſes*, that *Garden* is *ſet*, and *ſtrowed*, or as ſo many *Starres ſhining* in that *Firmament*) *are yea and Amen to the glory of God the Father.* And thus to every true *beleever* the *Scripture* is the ſure *word of God*, and more eſpecially ſure to him in all the Promiſes of it. Thus *Davids* Faith tells

* 2 *Cor.* 1.20.

him: * *The Teſtimony of the Lord is ſure. Thy Teſtimonies are very ſure.* ‡ *All his Commandements are ſure.* So *Eſay* ‡ *The ſure mercies of David.* Thus the Apoſtles were *ſure:* § *We beleeve and are ſure,* &c. *Now are we ſure,* &c. And *Paul,* † *It is of Faith, by Grace, that the Promiſe might be ſure to all the ſeed.* And *Peter,* * *We have a moſt ſure word of Propheſie.* Thus the whole *word* of God, with the Promiſes therein, are *ſure* to a true *beleever*, both as being of God, and belonging to all the faithfull. As the Apoſtle Saith, ‡ *Whatſoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.* But on the other ſide, this *beliefe*, that the *Scripture* is the *word of God*, being in a Reprobate, or wicked man, the ſtronger it is in a *perſwaſion* and *conviction*, that it is Gods *word*, and ſo a word of truth, the greater terrour it ſtrikes into him, when he conſiders of thoſe fearefull judgements, puniſhments, and torments of hell therein denounced againſt all impenitent perſons. As ‡ *Felix trembled*, when he heard *Paul reaſoning of judgement to come.* And § *Agrippa* ſaid to *Paul, en olígo, ſomewhat*, or almoſt thou perſwadeſt me to be a Chriſtian: when *Paul* had ſaid unto him, † *Beleeveſt thou the Prophets? I know that thou beleeveſt.* So that a wicked man may be throwly convinced in his Conſcience, that the *Scripture* is the *word of God*, he may certainly be perſwaded of it, and that *hoes en horámati*, as a thing viſibly before him, and he apprehends it as *too true.* But that place of the Apoſtle, * *We ſee* here *di ainigmatos*, as through a darke Saying, it is not to be applyed to this Faith that is in a wicked man. For the Apoſtle there ſpeakes of true beleevers. ‡ *We* (Saith he) *now doe ſee through a glaſſe darkly, but then face to face: now I know in part, but then ſhall I know, even as alſo I am known.* So as there he ſpeakes of the eſtate of the godly here, comparatively to their eſtate of glory hereafter: and that, concerning their knowledge and ſpirituall viſion of God here, and hereafter. Here we doe with *Moſes ſee* but † *Gods back parts*, in compariſon to that we ſhall ſee, when we *ſhall ſee him face to face*: here *we know him* at the beſt but *imperfectly*: but then we ſhall *know* even as *we are knowne*, in full perfection. And yet ſo great and *glorious* is our *knowledge* of God in the State of *Grace*, that the Apoſtle ſaith, § *We all with open face beholding as in a glaſſe, the glory of the Lord, are changed into the ſame Image from glory to glory, even as by the ſpirit of the Lord.* So glorious is the Image of *Chriſt*, in every new-Creature, or regenerate man, had men but eyes to ſee it. But this by the way,

* *Pſal.* 19. 7. & 93. 5.
‡ *Pſal.*
‡ *Eſay.* 55. 3.
§ *Iohn* 6. 69. *Act.* 13. 34.
† *Rom.* 4. 16.
* 2 *Pet.* 1. 19.
‡ *Rom.* 15. 4.
‡ *Act.* 24. 25.
§ *Act.* 26. 28.
† *verſ.* 27.
* *Scripture perverted by the Prelate. as pag.* 134.
‡ 1 *Cor.* 13. 12
§ *Exod.* 33.
§ 2 *Cor.* 3. 18.

way. On the other ſide againe, as ſome naturall and morall men may have a certaine evidence of an Hiſtoricall Faith thus farre, that the *Scripture* is the *word of God*, and ſo he trembleth at it: So others again, and ſuch as think themſelves great Clerks and glorious Prieſts may perhaps ſee but *en skotómati*, blindly in a *brainſick miorim*, or *giddineſſe*, ſo as their head ſwimming with *whimſes*, the *eyes of their underſtanding being darkened*, or rather *blinded with the god of this world*, they imagine the world goes round with them, and while they ſo much diſpute of the Authority of the preſent Church, *in clearing a mans underſtanding to beleeve the Scripture to be the word of God*, the *concluſion* is, that they can bring never a good Evidence to prove, that themſelves have any *faith* at all.

You goe on, and Say, *Now God doth not require a full demonſtrative knowledge in us, that the Scripture is his word: and therefore in his Providence hath kindled in it no light for that, but he requires our faith of it, and ſuch a certaine demonſtration, as may fit that.* *Blaſphemy againſt God in his Providence.* * *When ſhall vaine words have an end*, as *Iob* Speaks? § *You have reproched the Scripture theſe 10 times, and therein blaſphemed God, and are not aſhamed*, as he Speaks in another Caſe. *God doth not require* (Say you) *a full demonſtrative knowledge in us, that the Scripture is his word.* No? Doth he not? But he requireth ſuch a *faith* in us, which hath in it a *full demonſtration of knowledge*. For ſuch is Saving Faith, whereof we formerly Spake, it is a *demonſtration of things not ſeen*, it is a *plerophoria*, a full aſſurance. Now whereon is this *faith* grounded? Is it not grounded upon the *Scripture*? And if this full demonſtration of *faith* be grounded on the *Scripture*: is there not ſuch a full demonſtrative knowledge in the *Scripture*? For alwayes the *Foundation* muſt have a full *latitude*, and *depth*, proportionable to beare up the *building*, which is layd upon it. *Faith* then being a full demonſtration, and the *Scripture* being the *foundation* of it, the *Scripture* then muſt have in it a *full demonſtrative knowledge*; and if ſuch a *full demonſtrative knowledge* be in the *Scripture*, God requires in us alſo ſuch a *full demonſtrative knowledge*, as is ſutable to that *full demonſtration of Faith*. As the Apoſtle ſaith, ‡ *I know whom I have beleeved.* And our Saviour joynes *knowledge* and *faith* together, ſaying, § *That ye may know and beleeve.* And ſo the Apoſtle, ſpeaking of *beleevers*, ſaith, † *Which beleeve and know the truth.* And that which in other places is attributed to *faith*, is (*Ioh.* 13.3) attributed to *knowledge*: *This is life eternall, that they may know thee, the onely true God, and Ieſus Chriſt whom*

* *Iob.* 16.3.
§ *Iob.* 19.3.
‡ 2 *Tim.* 1.12.
§ *Iob.* 10.38.
† 1 *Tim.* 4.3.

thou hast sent. And the act of *beleeving* is typed out by an act of the *eye* in *seeing*, to shew, that *beleeving* is a *seeing* and *knowing*. As Joh. 3. 14, 15. *As Moses lifted up the Serpent in the wilderneſſe: even so must the Sonne of Man be lifted up, that whosoever beleeveth in him, should not perish, but have eternall life.* Where *beleeving* in *Christ lifted up* upon his Crosse, hath relation to those in the wilderneſſe, who *being stung with the fiery Serpents, looked up upon the brazen Serpent upon the Pole, which Moses by Gods appointment lifted up, and looking upon it, they lived.* There being then such an affinity, or rather *unity*, or *union* between *Faith* and *knowledge*, *Faith* being a certain *knowledge* of the thing *beleeved*, which is the *Scripture*, and *faith* being * *begotten by the word of God*, which is therfore call'd ‡ *the word of Faith*, both because it is the *seed of Faith*, and the *ground* wherin it is *rooted*, and every *seed* having in it the *nature* of that which *springeth* of it: it necessarily followeth, that there is in the *Scripture* a *full demonstrative knowledge*, and consequently *God* requireth in us such a *full demonstrative knowledge*, as whereby we are *fully assured*, and *know certainly*, that the *Scripture* is the *very word of God*. And this full *demonstrative knowledge* is in true *Faith*, which apprehending and imbracing *Christ*; the *beleever* by the same *Faith* doth *know assuredly*, that that *Scripture*, by the heareing wherof preached he came to *beleeve*, is *the very word of God*. And there is such a necessity of this *full demonstrative knowledge* to be in every *beleever*, it is both *de esse*, of the *beeing of a beleever*, and also *de bene esse*, of his *well-beeing*. That it is of the *beeing* of a *beleever*, we have proved out of *Scripture*, because it is of the very *being* of *Faith*. And secondly it is necessary for the *well-beeing of a Christian*. A true Christians life is full of *affliction*, more then other men. For this he hath the greatest need of *comfort*. Now wherein hath a Christian most solid *comfort*? Surely in the *Scriptures*. *David*, a *man of afflictions*, can tell us this by his own experience. † *Remember Lord* (Saith he) *the word unto thy Servant, wherein thou hast caused me to hope. This is my Comfort in my affliction: for thy word hath quickned me.* And v. 52. *I remembred thy judgements of old, ô Lord, and have comforted my selfe.* And v. 54. *Thy Statutes have been my Songs in the house of my pilgrimage.* Gods *word* is that which supports *Faith* in prayer to *God* in *affliction*. As v. 76. *Let, I pray thee, thy mercifull kindnesse be for my comfort, according to thy word unto thy Servant.* And v. 80. *Let my heart be sound in thy Statutes, that I be not ashamed.* And v. 92. *Except thy Law had been my delights, I should then have perished*

* 1 Pet. 1. 23.
‡ Iam. 1. 18.

† Psal. 119. 49, 50.

perished in my Affliction: And that excellent Pſalme, which *Aug.* ſo much admires (and not without cauſe) calling it *Magnificum Pſalmum* (it is his own word) is full of ſuch meditations, and conſolations, grounded upon *Gods word.* And the Apoſtle alſo ſheweth this, where he ſaith, * *Whatſoever things are written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* Now how could a Chriſtian in *affliction* comfort himſelfe in the *Scriptures*, had he not a *full demonſtrative knowledge by Faith*, that the *Scripture* is *Gods word*, and therefore all his *promiſes* therein are moſt *true*, and in *Chriſt yea and Amen*? I ſay, a *full demonſtrative knowledge by Faith*, which is *'élenkos*, the *demonſtration of things not ſeen*, as before. Not that *this full demonſtrative knowledge in faith hath in it the full perfection of Degrees, which is not attained in this life: but it is ſuch a full demonſtrative knowledge*, ſuch a *ſure truſt and confidence in God* according to his *word*; ſuch a *hope* in his *Promiſes* in *Chriſt*, that although his *faith* be ſometimes aſſaulted with temptations of feares, and doubtings ariſing either from infirmities and corruptions within, or from Satans ſuggeſtions without, yet the *beleever* ſticks cloſſe, and will not let go his hold, but as *Iob* ſaith, ‡ *though God kill him, yet will he truſt in him.*

* Rom. 15. 4.

‡ Iob. 13. 15.

Then then being ſo, your *aſſertion* is very *bold* and *blaſphemous*, in ſaying, *God in his Providence hath kindled in the Scripture no light for that, namely full demonſtrative knowledge*: wherof we have made ſufficient demonſtration to the contrary. And your own next words will confute you; for you ſay, ‡ *He requires our faith of it, and ſuch a certain demonſtration, as may fit that.* Doth he ſo? And what is *that faith: but wherin there is ſuch a certain and demonſtrative knowledge, as gives a man full aſſurance, that the Scripture is the word of God?* And this is that *faith*, which *God eſpecially requireth in his people*, as without which they cannot § *beleeve unto righteouſnes, and confeſſe unto Salvation* But this is not that *faith*, with its *certain demonſtration*, which you mean. For (as you adde) *yours is ſuch a faith, as is begotten of Reaſon and ordinary Grace* (which is ever the burthen of your Song) where the ſoule is morally prepared by the *Tradition of the Church.* Of which enough before. Neither can your morall *faith* probably perſwaded by your *Tradition*, ever become to be *élegkos*, a *demonſtrative aſſurance*, that *Scripture* is *Gods word*: So as hereby you overthrow both the *beeing* and *well-beeing* of a Chriſtian, and leave him ſtript of all means and hope of Salvation and *conſolation* by the *Scripture.*

Blaſphemy.

‡ *The Prelate contradicts himſelfe, not underſtanding whertof he affirmeth.*

§ Rom. 10. 10.

L. p. 88. *Hooker gives a very ſenſible Demonſtration: It is not the word of God, which doth, or poſſibly can aſſure us, that we doe well to think it is his word. For if any one Book of Scripture did give teſtimony to it, yet ſtill the Scripture would require another to give credit unto it. So that unleſſe beſide the Scripture there were ſome thing that might aſſure, &c. And this he acknowledgeth (ſaith Buerly) is the Authority of Gods Church. Certainly Hooker gives a true and ſenſible Demonſtration.*

P. Firſt, for your Author here alledged, he was (we all know) not onely a Creature, but a Champion for your Hierarchy and Ceremonies. And beſides that, his Book was guelt in ſome things, before it could have its paſſeport to travaile abroad. However (as you ſay of Others, ſo I of him) he was but a private man. And if you take his words to be the Doctrine of the Church of *England*, you may, ſeeing the Jeſuite doth ſo approve of it, as alſo your ſelfe doth. Well, let *Hookers* words be ſo, as you alledge them: yet give me leave to detect in them a mixture of ſome *abſurdity*, and ſome *impiety* together. As in theſe words, *It is not the word, which doth, or poſſibly can aſſure us, that we doe well to think it is his word.* And ſo in that ſenſe (which is the onely ſenſe a ſenſible man, and ſound Chriſtian can make) 'tis true, *that the Scripture neither doth, nor poſſibly can aſſure us, that we do well to think onely it is his word.* For as the *Scripture* cannot lye, ſo it cannot aſſure us, that we do well, when we come ſhort of our *duty*, as in *thinking*, (which is but *opinion*) when we ſhould *beleeve*, which is *Faith*. For the *Scripture* requires a *firme Faith* in us, and approveth not of *thinking*, as ſufficient.

But now for his ſenſible Demonſtration, which is this: *That if any one book of Scripture did give teſtimony to all: yet ſtill the Scripture would require another to give teſtimony to it; and ſo we can never come to aſſurance this way*: I anſwere, The *Scripture* is a compleat *body* in it ſelfe, and every part of it an uniforme, and homogeneall *member*, to the making up of this *body*. So as the *Scripture* is to be taken firſt in the whole lumpe, or *body*, as bearing full witneſſe to it ſelfe: and every part or Book of *Scripture* hath a witneſſe in it ſelfe, and for it ſelfe, and for the reſt too, there being ſuch a ſweet and full harmony in the whole, and all the parts, *Gods* Spirit ſpeaking and breathing in it (as the Animall Spirits in mans *body*, moving the *whole* and *every part*) and ſhewing, that it is *Gods word*. And we muſt never in this notion ſever the Spirit of *God* from the *Scripture*, his

his owne *word*, which it filleth in every part, as the *life-blood* doth the *veines*. So as there is not a Book of *Scripture*, wherein the Majesty of GOD, and his Wisdome, and Goodnesse, and Righteousnesse, and Holinesse, doe not in some degree more or lesse shine forth. And Mr *Hooker* might as well have reasoned thus: *It is not the whole frame of mans body, that can perswade us, that we doe well to thinke, that it is a mans body; for though one member by its motion doth beare witnesse to the rest, that they are parts of mans body, yet still that member wants other members to beare witnesse unto it, that it is a part of mans body.* As if every particular member of mans body by its inherent proper motion, were not a sufficient witnesse, not onely to all the *rest of the body*, that it is a living and true organicall body of man: but also to it *selfe*, that it is a true living member of this *body*. Or as thus: *It is not the whole frame of heaven and earth, that can assure us, that we doe well to thinke, that God made all the world: for if any one Creature should give testimony to all the rest, yet still that Creature would require another Creature to give testimony to it, that it is one of Gods Creatures: and so we should never come to any pawse, to rest our assurance this way, that God created the whole world heaven and earth, and all the Creatures therein.* Now what is there besides the Creature, that can assure us of this? What? The Authority of men, or the Tradition of the whole world? No: for * *By Faith we come to understand, that the worlds were framed by the word of God, so that things which are seen, were made of things which did not appeare.* Now whereupon is this Faith grounded? Surely on the *word of God*, and confirmed abundantly by the whole frame of heaven and earth, and all the Creatures therein, not one of them, but having a stampe of the Creator upon it, to assure us, that it is his Creature. And how doe we come to be assured that this *word of God* is contained in the *Scripture*? By the Authority of the present Church? Doth *Hooker* Say so? Had you Said, The Ancient Church: as the Jewes, in witnessing for the Old Testament: and the Ancient Apostolick Church, in witnessing for the New: you had said Somthing. As also, if you had put the Ministry of the Word, for the Authority of your present Church. For (as we said before) the Ministry of the Word is *Gods own voyce*, which commends unto us the *Scripture*, as the *word of God*. This is *Gods* owne ordinary meanes to bring men to Faith, and not the Authority and Tradition of I wot not what present Church.

* *Heb.* 11. 3.

And now against Mr *Hookers* sensible Demonstration, as

you

you call it ? I will oppoſe another Demonſtration, which is not onely ſenſible, but moſt true, as proving, that the teſtimony of Scripture to be the word of *God*, is in the Scripture it ſelfe.

(a) *Rom.* 3. 2. Firſt, *Paul* in the Epiſtle to the (a) Romans, witneſſeth, *that unto the Iewes, or Iſraeliets under the Old Teſtament, were committed the Oracles of God* : thoſe Oracles were contained in all the ſeverall Bookes of the Old Teſtament, which the Jewes kept intire, and inviolate, without the mixture of Profane Books. And of this Scripture *Paul* ſpeaketh, and teſtifieth ſaying,

(b) 2 *Tim.* 3. 15, 16. (b) *All Scripture is given by inſpiration from God.* And *Chriſt* himſelfe giveth teſtimony of the Old Teſtament, ſaying to the

(c) *Ioh.* 5. 39. Jewes, (c) *Search the Scriptures for in them ye think ye have eternall life, and they are they which teſtifie of me.* And what thoſe Scriptures were, the Jewes knew well enough, for they were depoſited with them, and they kept them as their chiefeſt treaſure. And (d) *Peter* alſo gives teſtimony to the Old Teſtament,

(d) 2 *Pet.* 1. 20, 21. ſaying of it, that *Holy men of God ſpake, as they were moved by the Holy Ghoſt;* ſpeaking of the Scripture expreſly in that place, in

(e) *Act.* 10. 43. the former verſe. And, (e) *To Him give all the Prophets witneſſe.* Thus the New Teſtament gives teſtimony to the Old, that it is the *word of God.* And I hope you will not except againſt this teſtimony as inſufficient. Againe, the New Teſtament gives witneſſe to it ſelfe, that it is the *word of God. Peter* witneſſeth of *Pauls* Epiſtles, that *Paul wrote them according to the wiſdome given unto him;* that is, *the Holy Ghoſt.* And *Chriſt* ſaid to *Peter,*

(f) *Luk.* 22. 32 (f) *I have prayd for thee, that thy Faith faile not.* Yea He (g) *ſent*

(g) *Ioh.* 16. 13. *the Holy Ghoſt to all his Apoſtles*, that *ſhould lead them into all truth. Ergo* what they preached and wrote, was the Truth and *word of God.* And *Chriſt* made all his Apoſtles his witneſſes,

(h) 1 *Ioh.* 1. 3. who in all their writings beare witneſſe of him, both of (h) *what they ſaw and heard*; and ſo their record left in writing is true. See Luk. 1. 2. 1 Joh. 1. 3. 3 Joh. 12. And none writ the New Teſtament, but either Euangeliſts, or Apoſtles, all indued with the Holy Ghoſt. And the Wiſdome of *Chriſt* reſerved his beloved Diſciple *Iohn* as the laſt ſurviver of all the reſt, to write the Book of the Revelation, and to conclude, as the New Teſtament, ſo the whole Bible with that Charge,

(i) *Rev.* 22. 18 (i) *If any man adde to this Book, or take away from it,* &c. as ſhewing, that the *whole and intire Scripture was now compiled, and conſummate.* I might be copious in this point. But I will ſumme up all this: The New Teſtament gives teſtimony to the Old that it is the *word of God* : alſo to it ſelfe, one Book to another,

one

one Apostle to another (who were all witnesses of *Christ*) *Christ* and the Holy Ghost to all the Apostles, all their writings being guided by the Spirit of Truth, and giving joynt witnesse unto *Christ*, and to the truth of the Gospell. Yea and the severall parts beare witnes to themselvs. As 1 Cor. 14. 37. *If any man think himselfe to be a Prophet, or Spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* And 1 Pet. 5. 12. *I have written briefly, exhorting and testifying, that this is the true Grace of God, wherein ye stand.* And Joh. 20. 31. *These things are written, that ye might beleeve, that Iesus is the Christ the Son of God, and that beleeving ye might have life through his Name.* So 1 Joh. 1. 3, 4. 2 Joh. 5. 3 Joh. 12. *And we also beare record, and ye know that our record is true.*

And as the New Testament doth every where beare witnesse both to the Old, and to it selfe, both in the whole, and every part, even by the Spirit of *God*, that speakes and breathes in the whole and every part: So the Old Testament, in like manner beares witnesse both to it selfe, and to the New Testament, and that by many Types and Prophecies, all which are fulfilled in the New. So as these two Testaments are as *Ezechiels* Wheeles one within another, the New Testament being the Old revealed, and the Old the New veiled. Or they are like the two Cherubims, both looking towards the Mercy-Seat, which is *Christ*, the Summe of them both; the Old looking upon him as he was promised and to come; the New, as he is now exhibited, and come. Thus we have here, a full, true, and evident Demonstration, that the whole *Scripture* gives testimony to it selfe, that it is the *word of God*. And yet you Say, * *That Truth it selfe cannot say, that Scripture it selfe can doe it.* But you adde. * pag. 88.

L. ibid. *That Scripture cannot beare witnesse to it selfe, nor any one part of it, to another, it is grounded upon Nature: which admits of no created thing to beare witnesse to it selfe: and is acknowledged by our Saviour,* ‡ *If I beare witnesse of my selfe, my witnesse is not true, that is, is not of force to be reasonably accepted for truth.* ‡ Ioh. 5. 31.

P. Though the *Scripture*, as it is considered in the written Letter, be a Creature, yet the matter of it, the Light, the Truth, the Authority and Evidence of it is meerly Divine, as wherein *God* hath imprinted and expressed his Divine Nature, Counsell, and Will. So as (as is said before) we must never abstract the *Scripture* from that Spirit of *God*, which is alwayes in it, and with it, as a cleare and sufficient witnesse of it, and as

The Prelates Ground proved false, if applyed to Scripture.

the very life and Soule of it. Whereas you, with the Papists, take the *Scripture* for no other, but as a bare Letter, or barke of a Tree, or dead Corps, without any Divine Spirit in it. But you aledge *Christ*, Saying of himselfe, *If I beare witnesse of my selfe*, &c. You must know, that *Christ* here speaks, as the Jewes took him for no other, as a meere Man. But take him as *Christ, God-man* in one Person, and is he not *a'utopistos*, worthy of himselfe to be *beleeved*? And what Saith he, when the Pharisees objected unto him, * *Thou beareſt record of thy ſelfe, thy record is not true*? *Though I beare record of my ſelfe, yet my record is true*, Saith he. For is not *Gods record* true? And againe, v. 17. *It is written in your Law, that the teſtimony of two men is true. I am one that beare witneſſe of my ſelfe: and the Father that ſent me, beareth witneſſe of me.* So may the Scripture say, *Though I beare record of my ſelfe, yet my record is true: for the Father ſpeaketh in me, and Chriſt ſpeaketh in me, and the Holy Ghoſt ſpeaketh in me, and all theſe joyntly beare witneſſe in me, with me, and to me, that I am the word of God. And in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.* And hereunto might I adde the many Divine and Admirable *works* and *effects*; which the *word of God* produceth, all which beare witnesse abundantly, that the *Scripture is the word of God*. Why, what *works*, what *effects* doth it produce? Yea what not? ‡ *It enlightneth the eyes*: † *it quickeneth dead Soules*: § *it is that great Engine of battery, that ſubdueth the world unto Chriſt.* ‖ *It is the ſharpe two-edged ſword, lively and mighty in operation*, &c. " *it is the mighty power of God to Salvation*: °, *it is to all men the ſweet ſavour of God, the ſavour either of life, unto life, or of death unto death.* Loe my Lord, what think you now of this Word? Is it trow you onely a *dead letter*, being of such a Divine and Spirit-full *efficacie*, as no word of man is, or can be? And here might I bring many negative proofes, to shew it cannot be the Word of Man. But let this suffice. I will passe on.

* *Ioh.* 8. 13, 14.

‡ *Pſal.* 19.
‡ *Pſ.* 119. 93.
§ 2 *Cor.* 10.
‖ *Heb.* 4. 12.
" *Rom.* 1.
°, 2 *Cor.* 2. 15.

L. p 89. *No man can ſet a better State of the Queſtion, then Hooker doth, his words are theſe: The Scripture is the ground of our beliefe: the Authority of man (that is the name he gives to Tradition) is the Key, which opens the doore of entrance into the Knowledge of the Scripture.*

P. We have already answered sufficiently, that the *Scripture* is both the Garden wherein all the pleasant Flowers, and wholesome Fruits of *Paradise* are planted, and grow; which are of that beauty, fragancie, sweetnesse, and relish, as he that beholds

beholds them, smells to them, and tasts of them, may easily discerne they are not of a terrene or earthly nature (*Non vox hominem sonat*) and it selfe is the Key that lets in those that will, to taste of her Fruits: which I say, when they once taste, they will Say, *This is none other, but the Garden and Paradise of God, even the Word of God.* This is that * *Key of knowledge*, for the taking away whereof, *Christ* denounceth a *Woe to the Pharises.* And that by this Key is not meant *Tradition*, is plain, seeing the Pharisees did not take away *Tradition*, but they exalted it so farre, as therby they made the Word of *God* of none effect. Is this the *Tradition*, that you call the *Authority* of Man, and so *highly* commend, which the Pharisees used for no other Key, but as a false Key, or *pick-locke* to robbe the *Scripture* of their Divine *Authority*. But if you understand by *Tradition* here the Delivery of the *Scripture* from hand to hand to be kept as a Depositum by the Church of *God*: thus the *Scripture* is a rich Cabinet full of precious Jewels, together with the Key, or Spring-lock so united unto it, as it is a part of the Cabinet, and so deposited with the Church of *God*, as by the Ministry and preaching of the Word the Key is turned, and the Cabinet unlocked, the Key being no other, but of *Gods* owne making and appointing; and so the Cabinet thus opened, and man looking into it, his eyes being also opened by the same Key, there he finds that goodly * *Pearle* of the Kingdome, and that rich Treasure, which to purchase, he goes and sells all that he hath.

* *Luk* 11.52

* *Mat.* 12.44. 46.

But suppose now for all this we should either grant your Lordship such a Key, as *Prelaticall Authority*, whereby you assume a power of opening an entrance to men to read the *Scriptures*: when the Key is once in your hand, what if you should prove so closse fisted, and so churlish a Keeper, as not to suffer them to come to read the *Scriptures*, as you have done in not suffering them to heare them preached on the *Lods dayes* at least in the After-noones? As also, in so keeping fast under Locke and Key those precious Jewels of the Doctrines of *Gods* Grace (as aforesaid) as the Ministers themselves may not come at them, once to *touch them*? So as it might prove a dangerous thing, and too suspicious, if you had such a *Key of Authority*, or the *Authority of such a Key* put into your hand, men should rather be shut out from the *Scriptures*, then have the entrance open to goe freely to them, when they will. But if you will needs perforce wrest this Key, as the Preaching of

Gods word, out of the hands, or from between the teeth of Godly Ministers, as you have done: we have no remedy, but to complain to the *Lord of the Vineyard*, and *pray him* to vindicate his Key out of such Hucksters hands, and to force you to give up your usurped false Keyes.

L. p. 91. *Could the Pope and his Clergie put this home upon the world (as they are gone farre in it) that the Tradition of the Present Church is Divine and Infallible: how might they and would they then Lord it over the Faith of Christendome, contrary to S.* Peters *Rule; whose Successors certainly in this they are not.*

P. Thus you confesse, there is, or may be a *Lording of the Clergie over the Faith of Christendome*, or *Christians*, *contrary to S.* Peters *Rule*. But you restraine this to *Romes* usurped *Infallibility*, as it without this she could not Lord it over Christendome. How comes your Lordship then with your Hierarchy to Lord it over the Soules and Consciences of *Gods people*, even over *all England*, that *other world*? You disclaime your *Church-Authority*, and *Tradition here to be Divine and Infallible*. By what Authority then doe you Lord it over *all England*? Certainly Divine Authority you have none for it. And as you Say of *Rome*, so I doe to you: Certainly you are no successors of the Apostles in this; as both hath been, and shalbe more shewed. And because you cite here that place of *Peter*: what think you of it? Doth it not condemn all kind of *Lordship over Gods heritage*? As *Lordship over mens Consciences* in captivating them to humane Ordinances, as Ceremonies in *Gods worship*? As *Lordship over Ministers*, forbidding them to Preach *Gods word*, both how farre, and when you please? As *Lordship* over the *very Commandements of God*, in dispensing with them, as in the 4*th* and 5*th Commandement*? Or *Lordship* over mens *Soules*, as touching their *beliefe*, and reading of *Scriptures*, as the *word of God*; all which must depend upon a necessity of your present *Church-Authority*, as without which you tell them it is not fit, *that they should either read the Scriptures, or beleeve them to be the word of God*? Now is *Rome so far gon in puting home her Infallibility, as therby to Lord it over the greatest part of Christendome*? Then how farre are you gone in Lording it over the Soules and Consciences of all the People in *England*, and Ministers too, in all these particulars formentioned? But to proceed.

L. p. 93. *The Lawfully sent Pastors, and Doctors of the Church in all Ages, have had, and shall have continuall assistance, but not infallible, at least not Divine and Infallible.*

P. Such

P. Such therefore as are not *Lawfull Pastors and Teachers*, have not *continuall Assistance*, as all *Prelates and Priests*, as you call your selves. But for *Lawfull Pastors*, if they have *continuall assistance*, whence have they it, but from *Christ*? And how then is it not *Divine*? And if *Divine*, how, not *Infallible*? The *assistance* certainly, for so much as it is, and in those things wherin it is, is no lesse Infallible, then Divine. For that which is *Divine*, is *Infallible*, as was touched before. But because this *Assistance Divine* is given to every man but in part (for * *we know in part, and we prophecie in part*) and to some in one kind, to some in another, both to whom, and when, and how much, and to what speciall purpose, as it seemeth good to the *Divine wisdome*, but to all ‡ *to profit withall*, and ‡ for *edification*, as the Apostle speakes: therefore it comes to passe, that even *good men*, and *good Pastors lawfully called*, may sometimes run into some errours, both by reason of humane frailties and infirmities, and when they passe the bounds of their peculiar *karismata*, or *Ministeriall Graces* bestowed upon in this or that kind, or measure, and doe not keep close to the Rule, *Gods word*: *Having therefore gifts* (saith the Apostle) *differing according to the Grace that is given unto us, whether Prophecie, Let us Prophecie according to the proportion of Faith: or he that teacheth, on teaching: or he that exhorteth, on Exhortation.* And yet when we have done all that we can, we come farre short of what we should doe. Yet all *Gods Elect*, both Pastors and People, have *Christs promise* so farre fullfilled in them, and made good unto them, by continuall *Divine*, and *Infallible Assistance*, of his Grace, and Spirit dwelling in them, that they are preserved from all those Errours, which might seduce them from *Christ*, as himselfe Saith, Math. 24. 24.

* 1 Cor. 13.

‡ 1 Cor. 12. 7. ‡ 2 Cor. 10. 8. & 13. 10.

L. p. 95. *When Command is for Preaching, the Restraint is added, Goe, Saith Christ, and teach all Nations. But you may not Preach all things, what you please, but all things, which I have commanded you. The publication is yours, the Doctrine is mine.*

P. How then dare your Lordship be an Instrument of Restraining and Prohibiting any *Doctrine of CHRIST*, which hee hath in his Word commanded to be Preached, and Published to his *People*? How will you answere this before that Judge? And why do you suborne your Arminian Faction to preach their Heresies out of your *dipsucoi*, double minded *Articles*, while you restrain *Gods* Ministers from preaching the Truth, and Suspend them for so doing?

The Prelate self-condemned.

L. p. 98.

* The Prelate beles the Scripture to credit his false Tradition.

L. p. 98. *Though Tradition and Scripture doe mutually, yet they doe not equally confirme the Authority either of other. For * Scripture doth infallibly confirme the Authority of Church Traditions truly so called: but Tradition doth but morally and probably confirme the Authority of the Scripture.*

Scripture little beholden to the Prelate for his Tradition.

P. Then Surely your *Church-Traditions* make the *Scripture* but a poore requitall; when for an infallible confirmation of them, they returne a Confirmation onely morall and probable. Can they not returne such as they receive, at least in some degree? But what be those *Traditions of the Church truly so called*? That *inducing Tradition*, which of *necessity must lead men to beleeve the Scriptures to be the word of God*? But shew us where hath the *Scripture* given you any such *Authority*, much lesse *infallibly confirmed it*? Or how is this a *Tradition truly so called*? Because you call it so? But ‡ if *Scripture* have not *sufficient Light* to prove themselves to be *Gods word*: what *Light* find you there *infallibly to confirme* the *Authority* of your *Tradition*? And if your *Church Tradition* doe not *confirme the Authority of Scripture infallibly*: how then? Ergo *fallibly*, and *deceitfully*. But *probably*, you Say. But *probability* cannot confirme *truth*. This is a meere Solecisme of yours, and any common Aristotelian would hisse it out of the Philosophy Schooles. And in a Law-Case, a *Probable Testimony* is not *Legall*, it is no *Testimony*. And will you Say then, that the *Scripture* hath *confirmed to your present Church such an Authority infallibly, to be a confirming Testimony of the Authority of Scripture, which is insufficient and illegall*? How much the neerer is *Scripture Authority* for such a *Testimony*? Or your *probable testimony* doth confirme *Scripture Authority* to be *probable*. That's all; and that's nothing, saving that hereby you make the *Scripture* to be of no *Authority* at all. For first you Say, *The Scripture hath no testimony of its Authority, sufficient in it selfe*: Secondly, *that it must first have testimony from the Authority of the present Church*: and thirdly, *that this testimony is but probable, not infallible*. Therefore necessarily it followeth, that it is but at the most *probable*, if the *Scripture* have any Authority at all. And this is that *Goates-haire*, wherewith you have full stuffed almost 30 of your Folio-leaves, as before we have noted. And yet the thread of that 16*th* Section is not yet cut off, or spun out.

‡ The Prelate catcht in his own Delemna, or net.

A Solecisme of the Prelates.

L. p. 100. *The Iesuite in the Church of Rome, and the precisa party in the Reformed Churches agree in this: That the Sermons and Preachings by word of mouth, of the Lawfully sent Pastors, and Doctors*

of the Church, are able to breed in us Divine and Infallible Faith. Nay, are the very word of God? &c. A. C. expresly. And unlesse then (as hath been manyfested by their owne Factious words (to say no more) they are the word of God. & (in the margent at this marke) For the freeing of Exiles and Silenced Ministers is termed The restoring of Gods word unto its Liberty. In the Godly Author of the Late Newes from Ipswich p. 5.

R. That the Sermons and Preachings by word of mouth of the Lawfully sent Pastors and Doctors of the Church, are able to breed in men Divine and Infallible Faith; being according to the Rule and Evidence of Scripture, as true Preaching is: what good Christian makes a doubt, though you deride it? I pray you, (you that are the *great Rabbi: and Champion of the present Church of England*) What Say you of the Apostles words? *How shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they heare without a Preacher? And how shall they Preach except they be Sent? So then Faith cometh by hearing, and hearing by the word of God.* But we shall heare your judgement by and by. As for *A. C.* (with whom you yoak the *precise party* in the same *sentence*) surely were he no Jesuite, nor *illegitimate Priest*, but either a *Sound Christian*, or a *Lawfully sent Pastor and Doctor of the Church of Christ*, the words *rightly meant*, and *understood*, are most true. I remember I have read a Story of a Grecian State, I take it of *Athens*, where when a vitious Senator in Court on a time gave very good Counsell for the Common-Weale they approved of the Counsell, but would not have it Registred in his name, but caused an honest man to utter the same forme of words in Court, and so under his name it was recorded. So I may here, *Let a good Christian, or* (if you will) *one of the precise party you mention, utter these words* (and not *A. C.*) *and then the sense will be good and true.* And by your own words we shall convince you of folly by and by. Now for the *precise party* in the *Reformed Churches*, doe you not meane those, who are most *reformed* in their *life* and *conversation*, and most refined from the drosse and dregges of all Deformed Churches Superstitions and Idolatries in the pretended *worship of God*, and from all grosse errours in Faith and Doctrine? Surely those you must and do meane, as whom you most deadly hate, and therefore in your wretched malice do couple them with *A. C.* Of which *precise party Iesus Christ* is the *head*, that pure and precise *Nazarite*, and Separatist from all sin and errour, with all the Apostles, Prophets,

A. Gellius. Noct. Atticarum.

and

and Martyrs. And what do they say? No lesse (say you) then *A.C* And what saith *A.C.*? Expresly, *that Sermons, &c.* (as before) *are the expresse word of God.* And how prove you that this *precise party* saith no lesse? Nay you say more, *that they account their own Factious words no lesse* (to say no more) *then as the word of God. To say no more?* Nay surely, you have said *enough*, if it be true. But if not true, a great deale *too much.* Well, true, or not true, 'tis enough you Say it; and so you make this *precise party* to be ten times worse, then the Jesuite. And so you would have it. For say you, the Jesuite saith, *Sermons are the very word of God*: but the *Precise*, That their *own factious words are.* What? *The word of God.* No, but, *As the word of God.* Why, do you call them *factious words*, because they are *As the word of God*? Doe you not know that true Preachers words should be * *hoes logia theou*, as *the Oracles*, or *word of God*, as *Peter* speakes? such words as become ‡ *Sound Doctrine*? ‡ *Sound Speech, that cannot be condemned* (but unjustly, by such as doe *heterodidaskalein*, teach *strange Doctrines*, *and agree not to wholsome words*) keeping the § Forme of Sound words. But you charge here the *precise party* with *factious words.* How prove you that? For *Si sat est accusasse, quis innocens erit?* If your single Accusation be sufficient, who shalbe Innocent? But you bring your proofe *è Scriptu*, good evidence sure. What's that? † *For the freeing of factious and Silenced Ministers, is termed, The restoring of Gods word to its Liberty.* But where do you find these *factious words*? *In the Godly Author of the late Newes from Ipswich.* Well then, here be 2 things obserbable: 1. The Matter: 2. the Author. 1. The Matter charged, *The freeing of factious and Silenced Ministers, is termed, The restoring of Gods word to its Liberty.* And who are these factious and Silenced Ministers? Namely a matter of about an *hundred godly and Conscientious Ministers in Norfolke, Suffolk, Essex, Kent, Surrey, and other Shires, who were in one Summer, and the most in the Circuit of one Visitation, some silenced, some suspended, some also excommunicated, from Church and Chimney* (ab Aris ac Focis, aqua & igni) *and with their Wives and Children exposed to beggery, and all calamity?* Wherefore? They were *factious.* Wherein? They *would not obey and conforme to the Orders of their Ordinary.* What *Orders*? For the reading in their severall Congregations the Book for Sports on the *Lords dayes*: For the setting up of *Altars* in their *Chancels*: For the causing of their People (never accustomed to it before) to come up to the *Altar*, and there receive the *Communion*, or the *Lords Supper* on their

* 1 Pet. 4. 11.

‡ Tit. 2. 1. ‡ v. 8.

§ Hupotúposin Tit 1. 13.

their *knees*. For theſe, and the like, which they refuſed to do, they are doomed *Factious*. But the Miniſters aledged, theſe were *new Impoſitions* præter præſcriptum Legis, *beſides the preſcript Law or Statute*, ſo as their obedience ſhould have incurred a *Præmunire*. No matter for that. They are a ſort of *factious fellows*, and *ringleaders of Puritan-people* (as you apologiſed in the Starre-Chamber) and ſo being once ſilenced, 'tis too late to talk. Yet theſe men were all Conformiſts to the *Diſcipline* by Law eſtabliſhed, and *lived peaceably*. How then were they *Factious*? Why, ſurely they would not obſerve *Orders*. *They would* (notwithſtanding an Order to the Contrary) *preach twice every Lords day: They would open the Catechiſme-points, and not content themſelves with the bare words of Queſtion and Anſwere, as it is in the Booke: they would hold the people ſo long with their preaching in the Afternoons, that they had no time left to goe to their Laudable Sports: nor could the people enjoy their pleaſures with a quiet Conſcience, the Miniſters would ſo trouble them with preſſing the Sanctification of the Sabbath according to the* 4th *Commandement, and the like*. Well then, diligent Preachers they were: and they preached the *word of God* by *expounding* and *applying* it, *which we ſhall heare you by and by* to commend, if we may beleeve your *words*, when we ſee your *deeds* contrary. So as then, in *Norfolke*, and *Suffolke*, and *Eſſex*, while theſe godly and painfull Miniſters preached the word of *God*, it did as the Apoſtle ſaith, * *trékein*, run, or *diarrusai*, flow forth like the ‡ *waters in the Sanctuary*. When *Paul* was priſoner at *Rome*, and yet had liberty to preach the word, (for in thoſe dayes, ‡ *Les Diables eſtroyent encores en Leur Donat*: the Devil was but a Grammer Scholar, and had not learned in Machiavels Schoole to be one of Antichriſts Stateſmen, to ſhut Miniſters up in the Inquiſition-houſe, that they ſhall never tell Tales more in the Pulpit) he Said, § *For the which I am a Priſoner in bonds, but the word of God is not bound*. So as while *Gods* Miniſters, are not reſtrained from preaching the word of God, but that they freely preach it without impeachment, it may be truly ſaid, *The word of God is not bound*. But on the contrary, when Godly and painfull Miniſters are ſilenced, then it may alike truly be ſayd, *The word of God is bound*. I will recollect all, and conclude with a Syllogiſme:

* 2 *Theſ.* 3. 1.
‡ *Ezek.* 47. 12.
‡ *A French Proverbe.*
§ 2 *Tim.* 2. 9.

If the free Preaching of Gods word be the liberty of it, and the ſilencing of Gods faithfull Miniſters be a binding of Gods word: then the freeing of ſuch ſilenced Miniſters, is the reſtoring of Gods word to its libetty:

But the free Preaching of Gods word is the liberty of it; and the silencing of Gods faithfull Ministers.

Therefore the freeing of silenced Ministers, is the restoring of Gods word to its liberty.

2 Tim. 2. 9. The consequence of the Antecedent cannot be denyed: and the *Minor* is the Apostles in that place forealedged, so as here is nothing left for you to deny, but the Conclusion. And that's enough for you. Yet might those Ministers have but equall Law, and liberty to plead their Cause against you, they would easily purge themselves from such an aspersion of being *Factious*, when some of your party would prove to be deep enough plunged at least in a Premunire (to say no more) were not the Laws asleep, and (in this case) in as much bondage, as the Gospell. I passe from the matter of your *Ipswich Newes*, to the Author. And it would be News, to tell us truly, who that might be. But all the tidings you can tell us of him, is by certain marks to describe him unto us. And those are three.

The Prelates 3 marks of his imagined Author of Ipswich Newes.

1. Is *H.B.* which (in your Book set out concerning those *three* foresaid *bitter men*, and which you read in the Starre-Chamber, before all the Court at their Censure) you set in the margent over against those passages which you cite out of *Ipswich* News. This is one of your marks; although (as I said before, and as I have it by very credible intelligence) he was not the Author of it, and therfore you take, and have set your first mark amisse, for *H. B.* it was not. And yet this mark falsly set, became the occasion of the seting on of the second mark; and that was an *Eare-marke*, and that upon both the *Eares* for failing; and that closse to the *head*, which escaped scarce a hayres breadth, and this upon the Pillory, that some thousands of beholders might be witnesses of it. The third mark I find here in your margent, in this form, † a Crucifix I cannot call it: but it is next unto it, a Crosse it is, and very like to *Christs* Crosse, and as like to that Pillory, wherein *H. B.* stood, as can be; A fit mark therfore for him, whom you had so marked before. So as, if any inquire of this Author, who it should be, your Book can shape him a ready answere, Ecce signum, *Loe here a signe of that Pillory on which he suffered.* In the last place, you call him here in scorn, and through the nose (as *Tertullian* speakes in another case of an Hereticke) the *Godly Author of the late Newes from Ipswich*, and all this he may do by Authority, that sits in *Cathedra derisorum*, in the *scorners chaire*, making a mock of all true *Religion*, *Godlinesse*, and *honesty*. And thus you cease not still to

persecute

perſecute the poore Man every kind of way here, * *by cruell mocking*, as the Apoſtle ſpeakes. But he but drinks of the ſame ‡ Cup which his Lord and Maſter drunk of before him. And all theſe things you load *Chriſts* Servant withall, ſhall but make his *crowne* the more glorious. For I heare, he indures that his perpetuall cloſſe Impriſonment, and Baniſhment, from Wife, Children, Friends, Countrey, *all*, with as great a continued magnanimity, as he did his ſtanding and ſuffering on the Pillory.

* Heb. 11. 36.
‡ Mar. 10. 34. Mat. 27. 31.

L. ibid. *I ever tooke Sermons (and ſo do ſtill) to be moſt neceſſary expoſitions and applications of holy Scripture, and a great ordinary meanes of Saving knowledge. But I cannot thinke them, or the preachers of them divinely infallible. The Antient Fathers of the Church preached farre beyond any of theſe of either Faction: and yet no one of them durſt thinke himſelfe infallible, much leſſe, that whatſoever he preached, was the word of God. And it may be obſerved too, that no men are more apt to ſay, that all the Fathers were but men, and might erre, then they that think their own preachings are infallible.*

Prelates words and deeds agree not.

P. Here you acknowledge Sermons to be neceſſary expoſitions, and applications of *holy Scripture, and a great ordinary meanes of ſaving knowledge.* Doe you ſo? Have you indeed ever taken them to be ſo? And ſo ſtill indeed? What ſtill? What, all this while, that you have been, and are a moſt notorious *perſecuter* of, and rooter out of godly Preachers, whom your late Brother *White* in Scorne (in his Book of the *Sabbath*, or rather againſt the *Sabbath*) calls Sermonders? And is there a generation, or profeſſion of men above ground, whom you hate, more then theſe? If you ever took Sermons to be ſuch; why do you continually take the Preachers themſelves in your nets, and ſo devoure them? Are Sermons neceſſary expoſitions, and applications of Scripture, and that by your owne confeſſion? Then the greater your condemnation, that take away this Key of Knowledge. And that they be a great meanes of *Saving knowledge*: Then why do you not onely ſuffer the people to * *perish* for want of them, but chaſe away good Paſtors from them? Thus are you not guilty of the blood of ſo many thouſand Soules, and have pronounced the ſentence of condemnation againſt your ſelfe with your own mouth? And thus doth not the nakednesſe of your notorious and ſhameleſſe *hipocriſie* diſcover it ſelfe to all the world, while you profeſſe in *words* one thing, and in your *deeds* practiſe the contrary? But you give the reaſon your ſelfe: becauſe you take Sermons to be

* *Hoſ.* 4. 6.

Prelate a notorious perſecuter of the true preaching of Gods word.

ſuch, as you ſay, therefore you *perſecute* the Preachers of them. Neither yet come you full home to the *truth*, in giving Sermons their due, for all your ſugred words; Sermons, I meane, the *plain*, *powerfull*, and *ſound preaching of Gods word*, by *explication*, and *application*. You ſay, *they are great meanes of ſound knowledge*. You doe not ſay ſo of Sermons, as of your *externall worſhip*, *The GREAT WITNESSE*: but, *a great meanes*, not *The great meanes*, nor the *GREAT MEANES* put in Capitall Letters: much leſſe doe you ſay, as the Apoſtle, *That preaching is the power of God unto Salvation, to every one that beleeveth.* Or as, 1 Cor. 1. 18. *The preaching of the croſſe is to them that perish foolishneſſe: but to us that are ſaved, it is the power of God.* Or, *To them that are called, we preach Chriſt, the power of God, and the wiſdome of God.* And yet with you it is but a *great meanes*. And well too, that you will vouchſafe to give it ſo good a word. But it is ſuch a *great meanes*, as there is none other ordinary meanes *of ſaving knowledge* whatſoever to be compared with it.

Rom. 1. 16.

1 *Cor.* 1. 24.

But you cannot thinke Sermons *divinely infallible*. I thinke not ſuch Sermons as you make. But are not thoſe Sermons, which being a *true explication* and *application of the the word of God*, the *Scripture*, doe convert *ſoules* to God, doe beget *faith* in the *hearers*, and make of them new Creatures *divinely infallible*; can ſuch Sermons be otherwiſe, then *divinely infallible*? I doe not meane your Court Sermons. And can that *preaching which is a great meanes* (as you confeſſe) *of ſaving knowledge*, but be *divinely infallible*? Can that, which brings men to *ſalvation*, deceive men? I ſpeak ſtill of *true preaching*.

But you put *Sermons* (which you ſay are *expoſitions, and application of Scripture, and a great meanes of ſaving knowledge*) and *preachers* together, whom you doe not think to be *infallible*. There is ſome difference, by your leave. For the *Sermon* may be *divinely infallible*, ſaving the hearers *ſoules*, and yet the *preacher* himſelfe be deceived, and put by his purpoſe in preaching of it. For inſtance: I remember *Auguſtine* tells how on a time preaching upon a text, he did, beſides his purpoſe and intention extravagate from his text, and fell upon the Manichean Hereſie, which was nothing to his text, in which extravagant diſcourſe, he notwithſtanding, according to his *dexterity*, ſoundly confuted that Hereſie: Well, after the Sermon a Manichean that there had heard him, came to *Auguſtine*, and told him, that his Sermon had much wrought upon him, and convinced him

him of his *error*, desiring him further to instruct him in the *true Faith*: Hereat *Augustine* fell into an *admiration*, saying to the man, *give glory to God*, and never thank me for it: for I never intended, when I came into the Pulpit at that time, so much as to touch upon that *point*. But now I see, *Gods* mercifull hand led me out of my intended course, that I should, going out of mine owne way, bring thee into the *right way*. Thus we see the *Sermon* may be *divinely infallible*, when yet the Preacher himselfe was deceived. Againe, the Preacher being a man is subject to *error*, when yet his *Sermon* is *infallible*, being *divine*, that is, according to *Gods word*, the *Scripture*, and his *life* through *infirmity* may have many *errors*, when yet his *doctrine* is *upright* and *sound*, being regulated by *Gods word*, and *Spirit*, which is not wanting to his *faithfull Servants*, in his owne Ordinace.

But (say you) *the ancient Fathers of the Church preached beyond any of these, of either Faction: and yet no one of them durst thinke himselfe infallible, much lesse, that whatsoever he preached was the word of God.* Here first you shew still your *teeth*, and utter your extreme malice against *Christ*, in calling his *faithfull servants*, the *Ministers of his word, a Faction*; and such a Faction, as you yoake with that of the Jesuites. Certainly if *godly Ministers* (such as you place, in the *precise party* of the *reformed Church*) be a Faction, it is under and with their King and Captain *Christ*, *fighting*, and *confederating*, against all *Antichristian adversaries*, the disguised *enemies* of *Christ*, and of his *word*, and *true Church*, and of all his *faithfull Ministers*, and *people*, that doe *sincerely professe* his Name. Which your malice being so Diabolicall, *the Lord reprove you for it*, and *reward you* according both to your * *words* and *deeds*, who doe thus confound, the *precious with the vile*, the *good with the evill*, *light with darknesse*, *Christ with Belial*, *true Christians with Antichristians*. Certainly ther's a woe belongs to you for this. We doe utterly reject all *Iesuites* and *Antichristians*, as who neither doe, nor dare, nor can *preach Gods word truly*, to the begeting of *Saving Faith*, and *Saving Knowledge*. For then they must *preach* against the Popes Kingdome, and his cursed *doctrines*, which in the Councel of *Trent*, doe both forbid, and accurse all *saving doctrines of grace*, and burne with *fier* and *fagot* the Preachers of them; whom you also most cruelly *persecute* with all the Engines of *cruelty*, that *malice* it selfe can *invent*, and a desperate man against all Laws of God and man dare *execute*.

The Prelates Diabolicall malice against the true Ministers of Christ.

* *Iude.*

Ier. 15. 19.

Esay 5. 20.

For

For the *antient Fathers of the Church*, whose *preaching* you farre preferre, before any of that *precise party* (as you call it) for as for *A. C.* and his Faction, we altogether exclude them out of the number of *preachers* in the *reformed Churches*: whether *ignorance*, or *malice* hath more blinded your *judgement* in this, I cannot directly say. *Ignorance*, not onely of the *Fathers preaching*, but much more of the *precisers party* of *preachers*, in the *Reformed Churches*, whose *Sermons*, and *writings* I suppose you have but a little acquainted your selfe withall: but for your *malice* against these, I dare confidently say, you have no want of that. And seeing you draw me (though against my will) to enter within the lists of such a comparison between those *antients*, and our *moderne reformists*, I hold it fit to speake something of it, (though I declined it before, when you gave the like occasion) both to discover the weakenesse of your *judgement* herein, and to vindicate the *truth* it selfe, in maintaining the *just reputation of the truly Reformed Churches*. Now no reason can be given, why those *Antients* (though otherwise of honourable mention) *should preach farre beyond the best preachers of the Reformed Churches*. For they could not have that *knowledge*, and *learning*, which so many ages since have produced, together with much experience; all which the *truly reformed preachers* make use of. Again, doe but compare most of the *writings* and *Sermons* of those *Antients*, with our *moderne Reformed Divines*, and a *right judgement* will find the oddes of your *farre beyond*, to be *on the side* of the *reformed party*. In comparison of whom, how poore were those *Antients*, both in their *expositions and applications of Scripture*. *Augustine*, that excellent *light* in those times, though in his *Polemicall Tracts*, and especially against the *Pelagians*, and *Semipellagians*, in the *vindicating* of *Gods grace*, and so in opening all those places of *Scripture*, concerning those *points*, he shewed an *accute dexterity*, and *sound judgement*: yet in his other *exercises*, or *Sermons*, and *expositions* of *Scripture*, he was not so *pregnant*. As in his 8*th* Tome, containing his *expositions*, and *Sermons*, upon the Psalmes, although the Reader shall not *repent* him of his labour, because he shall meet with many passages of good note, yet he may observe how farre wide he is of the scope and meaning of the Psalmes, which he handleth all along. He *preached* indeed every day: as *Calvin* did at *Geneva* (besides all his other weighty imployments) but what a *disparity* there is between their *expositions*, I referre to the *judgement* of K. *Iames*, who commended *Calvins Commentaries*, above all those

thoſe of the *Ancients*. So for the Greek Church (as *Aug.* for the Latine) that *golden mouthed Chriſoſtome* (according to his Name) the beſt *preacher* in his time, though many of his *expoſitions* were good, yet when he came to his *tò u'thikèn*, his *morall*, or *application*, though in it ſelfe it was very good, yet for the moſt part no way pertinent to his *text* he handled: but he would ſometimes make his uſe againſt *covetouſneſſe*, ſomtimes againſt *pride*, or ſome other *ſinne*, or, to *exhort* to ſome *morall vertue*, or other, but (I ſay) without any coherence to his *text*, for the moſt part. And for the moſt of thoſe *Antients*, what was the common Theame of their *preaching*, but *morality*, delighting rather to *contemplate* in a *ſolitary life*, then to *practiſe* ſuch *preaching*, as might win *ſoules*. How few of them did *preach* the *Doctrine of Iuſtification by Faith in Chriſt*. In ſomuch as *Bernard*, who lived many hundred yeares after thoſe *ancients*, and in thoſe times, wherein he noted *Antichriſt* to be come (which he plainly poynted out to be the Pope) did *preach* more ſoundly of this *doctrine*, of *Iuſtification by Faith onely*, then all thoſe *Fathers* had done: if we may judge of their *preaching* by their *writings*. They ſpent themſelves more in *preaching* for *good works*, then to ſet forth the *faith* in *Chriſt*; though ſome flaſhes they had here and there. And whether this be not one reaſon, why you ſo commend the *Fathers preaching*, becauſe they were ſo much for *good works*, and ſo little for *faith*, I know not. Whereas the *moderne Divines* of the *Reformed Churches* are moſt *ſingular*, and *excellent* in ſeting forth the Myſtery of *faith*, and that *doctrine of Iuſtification* thereby, therein *exalting Gods graee*, and excluding *mans merits* (though not negligent in *exhorting* to *good works*, as the fruits of *faith*) Thoſe Doctrines of *Grace* and *faith*, being the main ſubſtance of the Goſpell, and the *true practiſing* of *Ieſus Chriſt*, beſides which there is no *true preaching*. Admirable they are alſo in ſeting forth the *nature of ſinne*, to bring man out of himſelfe, and to *plant* him into *Chriſt*. And in a word, have ſo ſet forth the whole *body of Divinity*, as the *Fathers writings* to theirs, are in compariſon, in reſpect of ſound *Divinity*, but as a barren Field to a fruitfull, well *planted*, and well *watered* Garden. And great reaſon there is for this. The *Fathers* had to deale with ſome Hereticks, as with *Arius*, whoſe Mal was *Athanaſius*, and with *Pelagius*, knockt down by *Auguſtine*, and others: but they knew not as yet the Miſtery of *iniquity*: which in theſe latter times ſeeking to overtop the Goſpell; and, to overthrow the Doctrine, and

Kingdome

Kingdome of *Christ*, hath given occasion, not onely of a *reformation*, in a *seperation* from that Whore of *Babylon*, but to many Worthies, whom *God* hath rayſed up in theſe laſt times, to beſtirre themſelves, and to ſtudy *Christ* his Military Diſcipline, and *ſpirituall warfare*, againſt the Beaſt, and his Crew, and to be expert in maintaining *Christs* Cauſe, with weapons both *offenſive*, and *defenſive*. So as by this occaſion, *Gods* Grace working with it, this laſt Century hath produced, more *excellent, ſound*, and *learned Diviner*, and *famous preachers*, then (I may ſay truly, though not without envie) have been ever ſince the Apoſtles times; The Name of our *God*, and of our *Lord Ieſus Chriſt*, who by this meanes, hath Tryumphed over *Antichriſt*, be *prayſed*, and *glorified* for evermore. Theſe have been and are *Chriſts* * *Triarian band* fighting againſt *Antichriſts power*, with the *ſword of the Spirit* in their *lippes*, their *pike*, their *pen* in their *hand*, and *fighting* on their *knees* by *Prayre*, and have ſo confounded *Antichriſt* by the dint of their Sword, and Pike, *the word of God*, that he hath no meanes left him, but by his *legates à latere*, to negotiate his cauſe with Kings and Princes of the *earth*, to ‡ *incite* them againſt the *preciſe party*, by taking their *weapon* (*Gods word*, and the *preaching* thereof) from them, leaving them nothing, but their *bare knees* to plead their Cauſe upon, even *Prayers, and Teares*, theſe which the *powers* on *earth* may *cauſe*, but never *deprive* them of. And how farre you have been a *ſtickler*, and *inſtigator* in this kind, I appeale to your *practiſes*, and to this your Book, ſufficient, and competent *witneſſes* againſt you.

* *The manner of the old Triarian Souldiers fighting.*

‡ *Rev.* 16.14.

But to return to your *Fathers*: (you ſay, that they, *for all their preaching ſo farre beyond others, yet no one of them durſt think himſelfe infallible, much leſſe, that whatſoever he preached, was the word of God.* 'Tis true, they had been no *wiſe Fathers*, but *Children* rather, yea *proud* and *foolish* Men, if they had thought themſelves to be *infallible*, which is proper to *God alone*. But whatſoever they *preached* out of *Gods word*, that they had good *evidence* it was according to the *Scripture*, why ſhould they not, not onely *thinke*, but be *aſſured*, that being the *truth*, it was *infallible*, as being the *ſubſtance* of *Gods word*, which they *preached*? And ſo all other *preachers*.

Laſtly, where you ſay, *It may be obſerved, that no men are more apt to ſay, that all the Fathers were but men, and might erre, then they that thinke their own preachings were infallible.* And what ſay you, I pray you, of your *antient Fathers*? Were they any others but *men*? And might they not *erre*? But you are not perhaps ſo

apt

apt to ſay, *They were but men, and might erre.* You are willing to entertain, and retaine a higher opinion of them, then ſo. Or at leaſt you are not ſo apt to ſay ſo of them, as they, then whom none are more apt to ſay, *The Fathers were but men, and might erre.* Sure if there were cauſe enough, and urgent too ſo to ſay, (as when it concernes the *glory of God*, and the *truth it ſelfe*) he that is apteſt to ſay ſo, is the moſt to be commended. And now let us here a little inquire, who theſe men be, that are ſo apt to ſay thus of the *ancient Fathers*, and for what cauſe, *That they were but men, and might erre.* Why, who ſhould they be, but the *preciſe party of the reformed Churches*, as all the *worthy, reverend, pious, religious, learned*, and *judicious Divines*, both beyond the Seas, and on this ſide, who undertaking to defend the *truth of Chriſt*, againſt *Antichriſt*: and their Adverſaries objecting, and preſſing ſo much the *authority* of the *antient Fathers* in ſuch things, wherein they could not be otherwiſe excuſed, but that they did *a'nθropopathein*, ſpeake as *men*, who are not in all things *infallible*: what could they in ſuch a caſe, anſwere otherwiſe, But *that thoſe Fathers were but men, and might erre*? Nor did they ſpeake this out of any diſeſteem of thoſe *Fathers*, but when they were (I ſay) ſo urged to defend the *truth* againſt the Adverſaries of it, by the evidence whereof, they were able to make good what they ſayd, *that thoſe Fathers were but men, and might erre.* Now for this, who is more apt, then your Lordſhip to caſt in the diſh of this *preciſe party* (as you call them) that they ſhould upon juſt cauſe ſpeake thus of your *antient Fathers*? What would you ſay then, if all this *party* ſhould as one Man riſe up, and openly profeſſe againſt you, as a *notorious enemy* of the *truth*, and of the Church of *God* in *England*, and elſwhere, and of all *pious, ſincere*, and *zealous* Preachers of the Goſpell, and that under the Name of the *preciſe party*, which you ſo yoake with the Jeſuites, you doe *maliciouſly*, not onely ſeek to *undermine*, but even *profeſſedly* to *invade* and *oppugne*, the whole Kingdome of *Ieſus Chriſt*, as alſo your *practiſes*, and this your Book can *witneſſe*. And how doe you come to know the *thoughts* of this *preciſe party*, ſo well, that you ſay, *they think their own preachings were infallible*? Surely you do but *think ſo*. You might therfore judge more *charitably*. But as I ſaid of thoſe *Fathers*, ſo do I of theſe, what they have a good and ſure ground in *Scripture* for, to *preach* and *teach*, they may be *ſure*, and they *know* it to be the *truth*, and ſo *infallible*. As for thoſe that * *preach of curſing and lyes* (as *David* ſpeaks) * *Pſal.* 59. 12.

and ſuggeſt *ſlanders*, and *falſe reports* into the eares of Princes, and Courts againſt *Gods* Miniſters and Preachers: let them *thinke*, and be *aſſured too*, that what they *preach*, or *print*, is not onely not *infallible*, but moſt *malicious*, and deteſtable, both before *God* and Man; as tending alſo the *blinding*, and ſo to the *downfall* of ſuch as *beleeve* ſuch falſhoods to be *infallible*.

L. p. 104. When the *Fathers* ſay, *we are to rely upon Scriptures onely, they are never to be underſtood with excluſion of Tradition, in what cauſes ſoever it may be had. Not but that the Scripture is abundantly ſufficient, in, and of it ſelfe for all things: but becauſe it is deep, and may be drawn into different ſenſes, and ſo miſtaken, If any man will preſume upon his own ſtrength, and goe ſingle without the Church.* And citing an excellent ſentence out of *Vincentius Lymenſis*, quum ſit perfectus Scripturarum Canon, ſibique ad omnia ſatis ſuperque ſufficiat, &c. *Foraſmuch as that Canon of Scripture is perfect, and ſuperabundantly ſelfe-ſufficient to all things*, and if you adde this your note upon it in the *margent*. *And if it be ſibi ad omnia, then to this, to prove it ſelfe, at leaſt, after Tradition hath prepared as to receive it.*

* *pag.* 101. P. A little * before, you cite alſo *Auguſtine* ſeting downe 4 ſpeciall notes and marks *internall* to the *Scripture* to prove it to be the *word of God*. As 1. *The Miracles*. 2. *That there is nothing carnall in the Doctrine*. 3. *That there hath been ſuch performance of it*. 4. *That by ſuch a Doctrine of humility, the whole world almoſt hath been converted*. And there alſo to the ſame purpoſe *Lymenſis*: who placeth the *Scripture* before *Tradition*. And here againe, *That the Scripture is ſelfe-ſufficient to all*. What room then for *Tradition*? Or if *Tradition* have any place at all, it were good manners for it to come *behind*, as a Handmayd waiting on her Miſtris. But you can *ſalve* all with a *wet finger*, or with one drop out of your *pen*: If it be *ſibi ad omnia*, that is, *ſelfe-ſufficient to all things, then to this, to prove it ſelfe, at leaſt after Tradition hath prepard us to receive it*. This is your own Addition, or Comentary and Gloſſe of your own Mother wit, which is, as *Tertullian* ſaith of the old Roman Senate, which had made a decree, that none ſhould be taken into the number of their Gods, but ſuch as the Senate it ſelfe ſhould firſt think worthy, and approve of: So as *Tiberius Cæſar* under whoſe Empire *Chriſt* ſuffered, when he had heard much fame of *Chriſt*, he moved the Senate, that *Chriſt* migh be entertained for one of their Gods. But the Senate for the foreſaid Reaſon rejected it, becauſe they firſt had approved of it. Whereupon *Tertullian* ſaith,

Ergo

Ergo nisi homini placuerit, Deus non erit Deus. Therfore except it please man, *God* shall not be *God*. A fit parralell for this very purpose. The *Scripture*, by the consent of all the *antient Fathers*, is abundantly *selfe-sufficient* to prove it selfe to be the *word of God*: but the *present Church* hath a *Senatus consultum*, a *Decree*, *Tradition*, which must first give her *voyce* and *approbation*, *that the Scripture is the word of God*; otherwise in vaine are all those Encomiums and Commendations of the *Fathers*, though never so *antient*, affirming, and confirming, the *Scriptures selfe-sufficiencie*, even beyond all measure. *The Tradition of the present Church must first give her voyce.* Ergo, nisi homini placuerit, Scriptura non erit verbum Dei: *Therfore except it please man, the Scripture shall not be the word of God.* Onely herein you goe beyond the Roman Senate: for their Decree for the admiting of a God was by the generall voyce of all the Senators: But yours is here from the sole and single Oracle of the Church of *England*. The Chaire of *Canterbury*. 'Tis enough that you tell us, with an *if*, *if the Scripture be*, Sibi ad omnia, *then to this, to prove it selfe, at least after Tradition hath prepared us to receive it*. Otherwise, never talke *of Fathers Authority, all* is in vaine, *The Scripture cannot be beleeved to be the word of God, unlesse The Tradition of the Present Church prepare the way to receive it.* And, *at least*, you say; which is no small deminution of the *Scriptures selfe-sufficiencie*, which you put with an *if*, *at least*. But of this sufficiently.

But let's heare your Reasons *further* for your *Tradition*. *The Scripture* (Say you) *is deep, and may be drawn into different sences, and so mistaken, that any man will presume upon his own strength, and goe single without the Church.* So it seemeth your *Articles of Religion are deepe*, as which not onely *may be*, but *are drawne into different sences*, and so mistaken, and that by the *presumption of one mans strength, going single without the Church.* But for the *Scripture*, though it be *deep*, yet it affords us both *line*, and *Bucket* sufficient to draw *water* out of those * *wells of Salvation*, and so to give us a full *taste*, whereby to relish and resent whose word it is; except the *Tradition and Authority of your present Church* doe cut off our *line*, and breake our *Bucket*. The *Scripture* hath both *Milke for Babes, and strong Meat for Men.* In the Sea both the Elephant may *swim* (as AUG. and GREG. saith) and the Lamb *wade*, and when it is by unstable men wrested and drawn into different sences, and so mistaken, yet it remaines the same unchangable *truth* still, and hath in it sufficient evi-

* *Esay* 12. 3.

2 *Pet.* 3.

dence, both to reconcile thoſe *differences*, and to *convince* the *gainſayer*. 'Tis true, *Let no man preſume upon his owne ſtrength;* * Pſal. 25. 14. * *for the ſecret of the Lord is with them that feare him.* What was the cauſe then, that you have all along your Booke, (as in part hath been ſhewed) ſo *perverted* the *Scriptures*? was it not becauſe you took not with you for your guide, the *Tradition of the preſent Church*? And was not this then a *preſuming upon your own ſtrength*, when you goe ſo *ſolely*, and *ſingly* to worke? But what meane you by *going ſingle without the Church*? The not conſulting the *Prelates*? Or becauſe the Papiſts object, as you, *The Scriptures are deep and darke*: therfore we muſt in all things take the *preſent Church Tradition* in our way, *where it may be had, and be guided by that*, as by *Ariadnees* Thread, through thoſe manyfold Meanders of that intricate Labyrinth, the *Scripture*, as you make it. Or that you meane by *Church Tradition*, the *Authority of the preſent Church of England*, as one with that *Church* whereof none is; and that this *Authority* muſt needs proceede and like a Candle before the Sun at noon-day (as before) ſhew us the way to know the *Scripture* to be the *word of God*: if we be willing to ſhut our eyes, and blindfold to be led by the Traditionall *Authority* of this your Church: what know we, but by ſuch *Authority* you may tell us (puting the Bible claſped into our hands) All that is cantained within thoſe claſpes, is the *word of God*. This you may be ſure of, you have *Authority* for it, you need goe no further. And all your Bibles of your *preſent Church of England*, being by expreſſe Charge bound with the *Apocrypha*, ſo as they are puniſhed that doe it not, all the Books *forfeited*, which may breed an opinion in the *people*, that thoſe Bookes alſo are a part of the *word of God*: If now one hereupon opening the Bible, and lighting upon either that ridiculous tale of *Tobies* Dog, or that of the Angel, who tells *Tobiah*, that he is his kinſman; and of the Smoke of the Fiſhes Liver that drives away the Devill; or of *Razu* killing of himſelfe, and commended for it by the writer of the Books of the *Maccabees*; or that of the ſame Authors, doubting whether he hath done well, or no, in writing that Story, and the like: he may poſſibly by this meanes be brought to think meanely of the *Scriptures*, and that they are not the *word of God*, becauſe he finds ſuch things in the Bible (ſo as it is bound) as are *ridiculous, falſe, vaine, impious*, and *uncertaine* whether the reſt be done, as it ſhould be, &c. And thus by your *Apocrypha*, delivered into his hand by the *Authority and Tradition of your preſent Church*,

he

he is brought to *beleeve*, that either the *Scriptures* of that Old and New *Teſtament*, are not the *word of God*, as wherwith thoſe Apocryphall Books are equally bound in all Bibles: or elſe, that ſuch *Tradition* of the *preſent Church* it little to be regarded, while pretending to lead men to the *beliefe* of the *Scriptures*, to be the *word of God*, there is no more difference made between them, and the *Apocrypha*, ſo full of *vain lyes* and *ridiculous tales*. And perhaps you may come in alſo (as * *Time*, and *Place*, will permit) with your *Verbum Dei non ſcriptum* to boot, *the word of God not written*, of which you tell us before, agreeing therein with *Bellarmine*. And at laſt, when your *Tradition*, and *Authority* hath ſufficiently *prepared the way*, you will perhaps bring in your *Traditions Apoſtolicke* accompanied with the *Decretalls of Gratian*, which your Siſter Church of *Rome* equall with the 4 Euangeliſts. But however, were it for nothing elſe, but to maintaine the *credit* of your *preſent Church Tradition* and *Authority* in commending to men the *Scripture to be the word of God*, you might doe well to take away your *Apocrypha*, which your Zeale will have placed in the midſt between the *two Teſtaments*, not ſuffering any Bibles to be bound without it, which is, as ‡ one ſaith, as a *Blakamore placed between two pure unſpotted Virgins*. Nor doe I think, that your Lordſhip ſo placeth your Blackamore, as Ladyes put a black patch upon their Cheek, or Chin, as a *foyle*, to make them ſeem more *fayre*: ſo you, to make the *Scriptures* the more *lovely*, and *deſireable*, or the *better* to be known, as things by their contraries, as *white* by *blacke*, or the *ſtraight* by the *crooked*, or *truth*, by *error* ſtanding near it. And though *Hierome* (who excludes the *Apocrypha* out of the Canon of *Scripture*) ſaith, they may be read *ad morum inſtitutionem non ad confirmationem Fidei*, for inſtruction of *manners*, and not for confirmation of *faith*: yet conſidering both the *fooleries*, and *falſities*, and *vanities*, and commended *impieties*, and confeſſed *uncertainties* in them (as aforeſayd) all theſe things put together, might be (me thinks) of ſufficient ſtrength to thruſt out that Blackamore by the head and ſhoulders from betweene thoſe two *fayre* and *unſpotted* Virgins.

* *Epiſtle Dedicatory.*

‡ Mr. H. Br.

Hierom. Epiſt. ad Laetom.

L. ibid. *It is moſt reaſonable that Theology ſhould be allowed to have ſome Principles (as well as other Sciences) which ſhe proves not, but preſuppoſes. And the chiefeſt of theſe is, That the Scriptures are of Divine Authority.*

P. How? Is the *chiefeſt of theſe Principles allowed to Theologie*,

This,

A true Principle overthrown by a falſe.

This, *That the Scriptures are of Divine Authority* ? Doe you not forget *Tradition* now ? Doe you not reckon that for the *firſt*, and ſo the *chiefeſt*, as without which, the other cannot be granted ? Or perhaps you doe not reckon your *Tradition*, or *Authority of the preſent Church* to be a *Principle of Theology*. What then ? Perhaps, of *Muthology, the ſcience of ſetting forth Fables*. Or, of *Buttologie*, the *ſcience, of much babble to no purpoſe*. Or, *Argologie, the ſcience of vaine, and frivolous talke*. Or, *Carphologie, a gathering of Chaffe, as if you would by the heape of Chaffe ſhew us where the Wheat is*. Onely, your *Tradition* is no *Principle* of *Theologie*, and therfore a heape of *chaffe* wherein there is not one *grain* of the pure *corn*.

But let us come to ſee what *is moſt reaſonable*. It is *moſt reaſonable* (ſay you) *that Theologie ſhould be alowed to have ſome Principles (as well as other Sciences) which ſhe proves not, but preſuppoſes. And what is Theologie*, but the *Scripture* it ſelfe, and the Doctrines therein contained ? And however it be with *other Sciences*, which in comparíſon of *Theologie* are but imperfect and beggerly, ſo as they have need to begge their *a'itemata*, ſome Principles to be granted them, as grounds to worke upon, as the Mathematicks, &c. yet you might have given that honour to Queen *Theologie*, to which all *other Sciences* are but *handmaids*, as to exempt her from being a *begger*, yea and of that too, which is her own, and in her own poſſeſſion, namely, *That the Scripture is the word of God*. This is one of *Theologies prime Principles*, which the *Scripture* doth *ſuo jure vindicare*, challenge as her own right, and which no man can take from her. And if *Theologie* muſt borrow or begge this *principle* : Of whom ? Of the *Tradition of the Church* ? Beware of that : For then * *the Borrower, ſhould be ſervant to be Lender*, as *Solomon* ſaith. And to Begge it, were worſe. But if *Theologie* have this *principle* of her owne, and it in the *Scriptures* poſſeſſion; what need ſhe goe either to begge or borrow it, and that of thoſe, who can neither give, or lend it ? And if this be a *Principle, that Scripture is the word of God*. What uſe of your *Church Tradition* ? For Principles are not to be denied. But you denying, that this can be *beleeved*, without the *Tradition of the preſent Church* doe firſt induce unto it : then you are one of thoſe, that deny *Principles*. And *Contra negantem Principia non eſt diſputandum*, we are not to diſpute againſt him that denyeth Principles; but in this caſe to hold him as an Heretick, and to deale with him as the Apoſtle admoniſheth : *A man that is an Hereticke, after the firſt and*

* Pro. 22.7.

Tit. 3. 10.11.

and ſecond Admonition reject: knowing, that he that is ſuch, is ſubverted, and ſinneth, being a'utokatakritos, ſelfe-condemned.

L. p. 105. *The evidence of ſupernaturall Truths, which Divinity teaches, appeares not ſo manifeſt, as that of the Naturall, though in themſelves more ſure, and infallible.*

P. *Appeares not*: true indeed to a *naturall man*. Here you ſpeake by *experience*. But to the *ſpirituall man* this *evidence appeares* very clearely; for (as the Apoſtle ſaith) *The Naturall man receiveth not the things of the Spirit of God, for they are foolishneſſe unto him: Neither can he know them, becauſe they are ſpiritually diſcerned. But he that is ſpirituall, judgeth all things*; as *Solomon* alſo ſaith, *Evill men underſtand not judgement: But they that ſeeke the Lord, underſtand all things.*

L. p. 106. *Faith is a mixed Act of the Will, and the underſtanding, and the Will inclines the underſtanding to yeeld full approbation to that, whereof it ſees not full proof. Not but that there is full proofe of them: But becauſe the maine grounds, which prove them, are concealed from our view, and folded up in the unrevealed Councel of God, God in Chriſt, reſolving to bring mankind to their laſt happineſſe by Faith, and not by Knowledge, That ſo the weakeſt among men may have their way to bleſſedneſſe open.*

P. 'Tis true, that *Faith*, being the life of the ſoule, *anima animæ* (as *Aug.* ſpeaks) doth informe and quicken all the faculties thereof, as the Will, Underſtanding, Reaſon, Affections: ſo as the Will doth no more *incline the Vnderſtanding to aſſent* (this being the opinion of thoſe Schoolmen, that hold *the Will to be the ſeat of Faith, as others do hold the Vnderſtanding*) Then the *Vnderſtanding doth the Will*, or *Reaſon* the *Affections*: But *Faith* being that *Grace*, which quickneth the whole *ſoule*, and in it all the *faculties* as aforeſaid, it is this *Faith* Principally that inclineth all the whole *ſoule* with all its *faculties* to yeeld their unanimous aſſent unto it. And yet I deny not a mutuall reciprocation, and interchangeable cooperation, which is between theſe *faculties*, as in the *naturall man*, ſo in the *ſpirituall man*, regenerate by *faith*. For as in the *naturall man* ſomtimes the *Vnderſtanding inclines the Will*, ſomtimes the *Will the Vnderſtanding*, ſometimes *Reaſon inclines the Affections*, and ſomtimes the *Affections incline Reaſon*, and that oftentimes with great violence to a wrong object: the like working there is among the *ſanctified faculties* of the *ſoule Regenerate*, ſomtimes *the Vnderſtanding inclining the Will*, ſomtimes *the Will the Vnderſtanding*, and ſometimes *the Affections incline both*; as the

Apoſtle

2 Cor. 5. 13, 14. Apoſtle ſaith (ſpeaking of *zeale* for *God*) *Whether we be beſides our ſelves, it is to God, or whether we be ſober, it is for your Cauſe. For the love of Chriſt conſtraineth us.* And the *affections* of the Apoſtle towards *Chriſt* were ſo ſtrong in him, that they carryed his *Vnderſtanding, Will and Reaſon along with them with ſtrong hand*, when notwithſtanding he was told of *dangers*, yea *bonds* abiding him at *Ieruſalem*, and earneſtly deſired of his Friends not to goe thither: he anſwered, *What meane ye to weep, and to breake*
Act. 21. 13. *mine heart? For I am ready not to be bound onely, but alſo to dye at Ieruſalem for the Name of the Lord Ieſus.* And *Chriſt* himſelfe was ſo full of holy *Zeale*, and ſtrong *Affections*, as he was carryed with a wonderfull violence of them, inſomuch as they ſaid
Ioh. 10. 20. of him, that he was madde. And his friends one time went *to*
Mar. 3. 21. *lay hold on him*, ſaying *he was beſides himſelfe.* And many of *Chriſt* his Servants, his Miniſters, being carryed with a ſtrong *love* of *Chriſt*, and *zeale* for his *glory*, expreſſed in their courragious witneſſing of the *truth* againſt wicked men, the enemies thereof, although their *Vnderſtanding* apprehend the danger, and their *Will* could be content to live in *peace*, yet the *Affection* here carries all along with it, and they willingly follow, becauſe the ſame *Faith* guides and carries all along with it, whence it comes to paſſe, that the *affection* here to *Chriſt*, and to *truth* being as it were the Leader of the reſt, the *Vnderſtanding*, *Reaſon* and *Iudgement* leaſt appearing in the ſence of the world, men are thereupon ſo apt and prone to Cenſure ſuch Miniſters of *indiſcretion*. But this may ſhew the inward opperation of the *faculties* of a *regenerate ſoule*, how one works upon another reciprocally, and one inclines another, ſomtimes the ſuperiour *faculties*, the inferiour; and ſomtimes the inferiour, the ſuperiour, but *Faith* is the principall *agent* working in, and inclining all.

It is not then the *Will* that alwayes *inclines the Vnderſtanding*, but the Grace of *Faith*, which infuſed, doth at once both *illuminate*, *incline*, and *draw* both the *Will and Vnderſtanding* to reſt in the *ſaving truth of God* apprehended by *Faith*. This *Faith* I ſay doth ſo *illuminate*, the whole *ſoule*, with all its *faculties*, as that it ſelfe brings meat in the mouth (as ye ſay) even a full proofe in it ſelfe of the things *beleeved*: ſo as now not onely the *affiance* of the *Will*, but the *affiance*, and certain *knowledge* of the *Vnderſtanding* doe reſt themſelves in the cleare *evidence*, which *Faith* it ſelfe bringeth with it, which *evidence* hath the ample and ſure Teſtimony, both of the *word of God*, and of the

Spirit

Spirit of God, whose worke it is. For this *saving Faith* never goes alone, but is both ushered in, and wrought, and accompanied with the *word and Spirit of Christ*. For so soon as *Faith* is conceived in the *soule*, it *unites* to *Christ*, and so it hath *communion* with *Christ*, together with his *Spirit mimediately*; so as both the *Will*, and the *Vnderstanding*, and the whole *soule*, *heart* and *affections*, so soon as *Faith* possesseth them (which *Faith* is *a plerophoria*, full *assurance* of the things *beleeved*, and a cleare *evidence of them*, though *not seen*, as before is shewed) there is withall exhibited both in, and with *Faith* a full sufficient proof of the things beleeved. * How say you then, that *the maine grounds, which prove them, are concealed from our view, and folded up in the unrevealed Councel of God*? And what main grounds, I pray you be those? Can you tell? Or doe you speake in the Clouds, that you may seem to say something; which you understand not. For certainly this *Mystery of Faith* is concealed from your *understanding*, as appeareth by your darke and clowdy words. And is that *unrevealed councell of God* the object of our *Faith*? Cometh not *Faith by hearing of the word of God*, wherein *God* hath *revealed* his *will* to us? Or doth the *Tradition* of your *present Church*, lead you to beleeve such senceleſſe speculations? Indeed the Apostle saith, ‡ *That in Christ are hid all the treasures of wisdome and knowledge. Hid*, that is, layd up, and contained as a Treasure. But not hid from his *true Church*, and *faithfull people*, as the Apostle saith, † *If our Gospel be hid, it is hid to them that are lost, in whom the god of this world, hath blinded the minds of them that beleeve not, least the light of the glorious Gospel of Christ should shine unto them*. And againe, § *Eye hath not seen, nor eare heard, neither have entred into the heart of man the things, which God hath prepared for them that love him: But God hath revealed them unto us by his Spirit*. But where? *Search the Scriptures* (saith *Christ*) *for in them ye thinke to have eternall life, and they are they which testifie of me*; so to this purpose the Apostle speaketh excellently, Ephes. 3. 4, 5, 6. and 1. 9. 17, 18, 19 and in many other places. But to you it seems these things are *hid*, and *folded up*; and therfore no mervaile *you know not what you say, nor wherof you affirme*: As the Apostle saith of some † *Who were turned aside from Charity out of a pure heart, and a good Conscience, and of Faith unfained, unto vaine jangling. Desiring to be teachers of the Law, understanding neither what they say, nor wherof they affirme*. Let therfore the Prophet *Esay* read you a Lecture, * *Stay your selves, and wonder: Cry ye out,*

* *Belying of God, and of the Scripture, and bewraying profound ignorance.*

‡ Col. 2. 3.

† 2 Cor. 4. 3. 4.

§ 1 Cor. 2. 9.

† 1 Tim. 1. 5. 6. 7.

* Esay. 29. 9.

and cry: They are drunken, but not with wine, They stagger but not with strong drinke. For the Lord hath powred on them the spirit of deep sleep, and hath closed your eyes: The Prophets, and your Rulers, the Seers hath he covered. And the vision of all is become unto you, as the words of a Book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee: And he saith I cannot, for it is sealed: And the Book is delivered to him that is not learned, saying, Read this I pray thee: And he saith, I am not learned. Wherfore the Lord said, Forasmuch as this people draw neere me with their mouth, and with their lippes doe honour me, but have removed their heart farre from me: and their feare towards me is taught by the Precepts of men: Therfore behold I will proceed to doe a marvailous worke amongst this people, even a marvailous work and a wonder: for the wisdome of their wise men shall perish, and the understanding of their prudent men shalbe hid. Woe unto them that seek deep to hide their councel from the Lord, and their works are in the darke, and they say who seeth us: And who knoweth us? surely your turning of things upside down shall be esteemed as the Potters Clay. Loe, my Lord, I hope this *word* is not folded up: if to you it be, you shall one day both see and feele it more clearly and sensibly fulfilled.

* *Bold belying and blaspheming Gods Secret Counsels.*

But you goe on. * *God in Christ* (say you) *resolving to bring Mankind, to their last happinesse by Faith, and not by Knowledge.* What, by a *blind Faith*? For *by Faith, and not by Knowledge*, is all one, as to say, by *such a Faith, as is without Knowledge*, and so without light in it, and so blind. Wheras the *true saving Faith, is a knowing Faith*, it is the *evidence of things not seen, it sees him that is invisible*; as before is shewed. But my Lord, if the *maine grounds be folded up in the unrevealed counsell of God*: I wonder by what *revelation* you come to know his *secret, That God in Christ hath resolved to bring Mankind to their last happinesse by Faith, and not by Knowledge*; surely *God* hath no where in *Scripture* revealed any such *resolution* of his. And if it be not *written, Timeas væ illud* (as *Tertullian* forementioned said to *Hermogenes* the Heretick) *Feare that Woe to them, that shall adde to the Booke of Scripture* But if you had leasure to Read the *Scripture*, it *reveales* unto us plainly what *God* in this businesse hath resolved to do, and how he will bring Mankind to his *last happinesse*; and that is by a *seeing*, not a *blind Faith*: by a *Faith explicit* and *cleare*, not *implicit*, and *folded up*: by *light*, and not by *darknesse*. This is *Gods* way, that he hath chalked out unto us in the *Scripture* (as before is fully proved of *Faith*) and therfore we are sure, that *God in Christ in his eternall councell resolved to bring us this way to heaven,*

heaven, and no other way. And this * *way* is *Christ*: and *Christ* is ‡ *light*: and in this way *we must walke as* ‡ *children of the light*, and not as *children of darkneſſe*. And every *true beleever*, as he becomes a *new man*, ſo of a *blind man*, he becomes a *ſeeing man*. For this cauſe *Chriſt* came the § *true light*, *that he might lighten every man that comes to him*. For this cauſe was *Paul* ſent to preach to the Gentiles, † *To open their eyes, and to turne them from darkneſſe to light, and from the power of Satan unto God, that they may receive forgiveneſſe of ſinnes, and inheritance among them which are ſanctified by Faith that is in me*, ſaith *Chriſt*; ſo that every true Chriſtian in his *converſion*, of *blind*, becomes *ſeeing*, of *darkneſſe* becomes *light* in the *Lord*, of *Satans bondman*, *Gods ſervant*; and by this way onely through *Faith* in *Chriſt*, they receive *forgiveneſſe of ſinnes* here, with *ſanctification*, and hereafter the *eternall inheritance*. But as for you, my Lord, as you have found out another *way*, namely, a *blind way*, not by the *way* of *knowledge*, by which yet you pretend to your laſt *happines*: ſo be aſſured of this, that the place you are going unto, is juſt like the *way* that leads unto it, *blind* and *darke*, yea, *utter darkneſſe*, where the *Pit* is, into which, both the *blind leader*, and the *blind led*, ſhall fall.

* *Ioh.* 14. 6.
‡ *Ioh.* 1. 4.
‡ *Epheſ.* 5. 8.
§ *Ioh.* 1. 9.
† *Act.* 26. 18.
Prelates blind Popiſh way.

And for your further *conviction*, or elſe *confuſion*, and *confutation* of your *folly*, and *information* of your *blind* Diſciples, and *confirmation* of the *truth* to all the *children* of *truth*: note what *Chriſt* himſelfe ſaith expreſly, point blanke againſt you. You ſay, *God in Chriſt reſolved to bring Mankind to their laſt happineſſe by Faith, and not by Knowledge*. But *Chriſt* ſaith, *This is the will of him that ſent me (this God hath reſolved on) that every one that ſeeth the Son, and beleeveth in him, ſhould have eternall life, and I will raiſe him up at the laſt day*: Marke here; This is the *Fathers will*, his *reſolution*, his *revealed councell*, and *purpoſe*. What? That every one that *ſeeth Chriſt* (not with *bodily eyes* here, but with the *eyes* of his *ſoule*, being *illuminated* by *holy knowledge*) and ſo *beleeveth in him, ſhould have eternall life, and Chriſt will raiſe him up in the laſt day*. Here is *Mans laſt happineſſe*, *to which God hath revealed to us in his word, that he hath reſolved in his councel to bring Mankind by Faith and Knowledge*, together, and without *ſeperation*, as both *ſeeing*, and *beleeving*. And this doth the *Scripture* every where ſhew unto us. Wherfore did *God* give ſome *Apoſtles*; and *ſome Prophets*; and *ſome Euangeliſts*; and *ſome Paſtors and Teachers*: *but for the perfecting of the Saints, for the worke of the Miniſtry, for the edefication of the body of Chriſt*: And (Col. 2. 2)

Iohn 6. 40.
Epheſ. 4. 11.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the Mystery of God. What a high and admirable expression is here? And 6. 7. this is to be *rooted and built up in Christ*. Againe, on the other side, what's the Cause and fourse of all *wickednesse*, and *infidelity superstition* and *Idolatry*, but *ignorance* of *God*, and of his *word*? As Ephes. 4. 17. *This I say therfore, and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in the vanity of their minds, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their heart*, &c.

1 Pet. 4. 3. Hos. 4. 1. So, 1 Pet. 4. 3. and Hos. 4. 1. *The Lord hath a controversie with the Inhabitnts of the Land, because there is no truth, nor mercy, nor knowledge of God in the Land.* And vers. 7. *My people are destroyed for lacke of knowledge: Because thou hast rejected knowledge* (mark it well my Lord) *I will also reject thee*, THAT THOU SHALT BE NO PRIEST TO ME. And on the

Jer. 3. 15. other side againe, *The Lord saith, I will give you Pastors according to mine heart, which shall feed you with knowledge, and understanding; namely, the people whom the Lord is in Covenant with*: But it seemeth your *Priesthood* standeth not with the *nature* and *office* of those *Prophets*, which *feed* the *people of God* with *knowledge* and *understanding*. You can teach the *people* a *shorter cut* to *heaven*, and more *easie* for the Priest: for you tell us, *God hath resolved to bring Mankind to blessednesse another way, then by knowledge*. Wherin, how farre, you not onely dishonour, but *blaspheme* the *truth of God*, in Fathering such a foule and abominable *lye* upon him; for this, I leave you to that *judgement*, which he hath revealed in his Word.

But you seem to doe all this in *charity*, *That the weakest among men may have their way to blessednes open*. A way open? You meane surely *the broad way*, and you know whither that *leads*, and how the *many* such *weake ones*, as you speake of goe in that way. And *broad* and *open* your *way* had need to be, both for the multitude of the *travailers* therein, and for their *blindnesse*, and for the *darknesse* of the *way*, that so, though both they and their *guides* be *blind*, yet the *way* is so *broad*, as they cannot possibly goe out of it, so long as they do but follow their Nose, which must be their *guide*, for want of *eyes*. But it may be you will alledge that saying of *Augustine*, *Indocti rapiunt regnum Caeloeum*, &c. The unlearned and ignorant take by violence the Kingdome of *heaven*, where we that be great learned Clerks

are

are shut out. *Ergo*, the *way* is *open* for the *weakest*, and *shut* against those, that abuse their Learning to *Gods dishonour*, and *soules destruction*. But whom doth *Augustine* there meane, by *unlearned*? *Ignorants* that had no *Faith*, nor *true* Religion in them? Certainly, ther's no *heaven* for such. *The * blind, and lame come not within the fort of Sion.* But a *true beleever* may be *unlettered*, or (as they say) not *book learned*: yet, not without *knowledge*. For if he hath *faith*, he hath a *knowledge* of God in *Christ*. And being *Christs*, he hath the Spirit of *Christ*, and this quickens him up to *diligence* in the use of all good meanes of *saving knowledge*; as to heare *Gods word faithfully preached*, (for he knows *Christs voyce*) and frequently read, and conferred upon; and he *meditates* on it, his *mind* is much upon it, as yours is of your *honours*, and *favour* in Court, how to keep them: and he is still *praying* for increase of *grace*, and *faith*, and *knowledge*. And my Lord, many a such man I could bring, that cannot a *letter* on the Booke, that for all your seeming Learning, would put you to your Trumps, if your greatnesse would but descend so farre, as to reason with him of the *Scriptures*, and of *Christ*, and so of *faith*, and the like. For there's all his Learning. And such unlearned ones they be, who goe to *heaven*, yea * *take it by violence* (as *Christ* saith) when great Lord Prelates are shut out. As *Christ* saith to the Pharisees: ‡ *The Publicans and harlots goe into the Kingdome of God before you, for they beleeved Iohns preaching: but ye, when ye had seen it, repented not afterwards, that ye might beleeve him.*

* 2 Sam. 5. 6.

* Mat. 11. 12.

‡ Mat. 21. 31. 32.

But you goe on in your *blind way*, and say, pag. 109. *The way of knowledge was not that, which God thought fittest for mans Salvation.* 'Tis true, not such a *speculative knowledge*, as you speak of: but God thought it fittest to bring men to *salvation* by a *knowing Faith*, as before is shewed. I will conclude this with the Apostles thunder: ‡ *As we said before, so say I now againe, if any man preach otherwise, then that is delivered in Gods word, let him be accursed.* And if the *Scripture* accurse him, that § *leads the blind out of his way*, to which curse all the *people* say *Amen*: then what curse is due to him, that *teacheth* the *blind* such a *way*, as leads to certain *destruction* of Soule and Body? Shall not all the *people* say *Amen* to this curse?

Pag 109. *Blaspheming againe of Gods Counsells.*

‡ Gal. 1. 8. 9.

§ Deut. 27. 18

L. p. 106. *The Credit of the Scripture depends not upon the subservient inducing Cause, that leads us to the first knowledge of the Author, which leader here is the Church: but upon the Author himselfe, and the opinion we have of his Sufficiencie.*

Credit of Scripture hang'd upon mans opinion of God. See 165.

P. Doe

P. Doe you not make the *credit* of the *Scripture* to depend upon the *Authority* of the *present Church*, when without this subservient inducing Cause you deny *the possibility of beliefe, that the Scripture is the word of God*? For you say expressly, pag. 120. When I said, *Scriptures were Principles to be supposed, I did not, I could not intend, they were* prius cognitæ, *known before Tradition; Since I confesse every where, that Tradition introduces the knowledge of them.* But if the *credit* of the *Scripture* depends not upon the Church, wheron then? *On the Author* (Say you) *and the opinion we have of his Sufficiencie.* Here be two things which you couple together: 1. *The Author*: 2. *The opinion we have of his Sufficiencie.* 1. For the *Author*, which is *God*: 'tis true, that *God himselfe is the Author of the Scripture*, and so it is the *word of God*; and *God* the *Author* beares witnesse of the *Scripture*, that it is his owne *word*. And where doth *God* beare this *witnesse*? Is not this his *witnesse* in the *Scripture* it selfe? Doth not his Spirit speake in it, and tell us, that it is his *word*? Saith not his Spirit expressly, that * *All Scripture is given by Inspiration from God*? And doth not the *Scripture* it selfe tell us this? Saith it not then of it selfe, that it is *Gods word*? And so saying, doth it not *beare witnesse to it selfe, that it is the word of God*? And is not the *witnesse* therof *true*? And if *true*, doth not the *credit* of the *Scripture* depend upon it selfe, as it is the *word of God* that speaks in it, that it is the *word of God*? Or how can you so seperate the *Author* from the *Scripture*, he speaking in it, but that you must confesse the *credit* of the *Scripture* to depend upon it selfe, when you acknowledge it depends upon the *Author*? For as † *God* was in *the Soft and Still voyce*: so he is in the *Scripture*, which is the *Soft and Still voyce of God*. And as *Elias* knew by the *soft and stil voyce*, that the *Lord* was in it: So we know by the *Soft and Still voyce of God*, the *Scripture*, that *God* is in it, and therein speakes unto us. And what *God* therein speakes unto us, the *Scripture*, which is his *voyce* speakes unto us. So as the *Scripture* being *Gods* own *voyce* speaking unto us, what it saith, is of the Same *credit*, that *God* himselfe, the *Author* and Speaker, is of. And therfore, if the *Credit of Scripture depend upon the Author*, it depends withall upon it *selfe*, because it is *Gods* own *voyce*.

* 2 *Tim.* 3. 16.

† 1 *King.* 19. 12, 13.

Mans opinion of Gods Sufficiency how vain and blind.

But Secondly, you couple here with the *Author*, *the opinion we have of his Sufficience.* So as first, it seems you doe not allow the *Credit of Scripture* to depend simply and Solely upon the *Author*, but withall *upon the opinion we have of his Sufficiencie.* And what if we fayle in our *good opinion* of the *Authors Sufficiencie*?

ciencie? Wheron will you then hang the *Credit of the Scripture*? Surely it muſt depend *upon our opinion*. That's the dint of your ſpeech. But of our ſelves we are altogether *ignorant* of *Gods Sufficiencie*. How then, or whence ſhall we come to have ſuch an opinion of his *Sufficiency*, as whereon the *Credit of the Scripture* may infalliby depend? From the *Authority* or *Tradition* of the *preſent Church*? Alas your *preſent Church* will tell us, that the holy *Trinity* may be expreſſed *in a Picture*, and that *God* the Father may be pictured like an Old Man, becauſe *Chriſt* in *Daniel* is called *the Ancient of dayes*. For thus you pleaded againſt Mr. *Sheruile* in the Starre-Chamber, when you fined him 500. pound to the King, for defacing the Images of the *Trinity* in his owne Church-window, he being a Juſtice of Peace. If therefore the *Almighty* and *Incomprehenſible God* may be expreſſed in an Image, what *opinion can we have of his Sufficiencie*, to be *the God of truth*, and the *Author of the Scripture*, as whereon the *credit* therof may depend, when we expreſſe and repreſent him by that which is a *lye*, a meere *vanity*? For the *Scripture* calls an *Image*, a *lye*, as Eſa. 44. 20. And, *a teacher of lyes*: Hab. 2. 18. And *vanity*, *wind*, and *confuſion*: Eſa. 41. 29. And *falshood*, Jer. 10. 14. And v. 16. *God the portion of Iacob is not like them*. And an Image made to repreſent *God*, is a *lye*, and *falſehood*, becauſe it is a falſe *repreſentation of God*. For *God* is a *Spirit*, *Inviſible*. And, Eſa. 40. 18. *To whom will ye liken God*? Or *what likeneſſe will ye compare unto him*? And the Second *Commandement* expreſly forbids any Image to be made, to repreſent *God* by. So as the practiſe of your preſent Church in adoring and feting up, and maintaining Images in Churches, and Copes, and the like, whereby you repreſent *God*, doth teach men a *baſe and falſe opinion of God*, and ſo of his *All-Sufficiencie*. And therfore, Secondly, in Saying *Wee*, *upon the opinion Wee have of his Sufficiency*, you that are the Setters up, and maintainers of lying Images of *God* in your Churches, muſt needs be thoſe *Wee*, upon *whoſe opinion of Gods Sufficiency muſt depend the Credit of the Scripture*. And what *opinion* can you have of *Gods truth*, that repreſent him by a *lye*, and falſhood? And what opinion can you have of his *Sufficiency* in being the *Author of the Scripture*, that hold and affirme his *Scripture* and *word* to be an *inſufficient witneſſe to prove it ſelfe the word of God*? And what *opinion* can you have *of Gods Sufficiency*, who doe every where by your open practiſes, and your Shameleſſe blaſphemies in fathering your *lyes* upon *God* in this your Book (as hath been noted but now) proclaime

The Prelates blind opinion of Gods Sufficiencie.

proclaime to the world what little *feare* or *dread* you have of his Majesty, as if he were not a *just God*, in punishing *wickednesse*, or in his *power insufficient* to tame proud Rebells? Thus if by the *Tradition of the present Church* we cannot come to such a *knowledge of God*, as to have a *right opinion* of his *Sufficiencie*: whence shall we have it? Surely all true *knowledge* of *God* is to be learned from the Scripture. But that you make to be of no credit, but as it depends upon the *Author*, and your *opinion* of his *Sufficiency*; which what it is, we have taken a Scantling of. And so the conclusion is from these your Premisses, that; *No credit of Scripture to teach, no true knowledge of God: no right opinion of his Sufficiency, nothing for the Credit of the Scripture to depend upon: and having no credit in and of it selfe:* Ergo, *the Scripture is of no Credit at all.* This is the very Summe and Sequele of your Speech, and indeed the upshot of those sharpe arrows, which you have with all your might and malice let fly at the Credit of Scripture, to give it the deaths wound. Yet you adde:

L. p. 111. *Scripture, though it give light enough for Faith to beleeve, yet light enough it gives not, to be a convincing Reason, and proofe for Knowledge.*

P. These words are to be expounded by what you have formerly sayd. *Though it give light enough:* that is, though it should or could give light enough. For that it doth not give light enough for Faith to beleeve, you have plainly told us, As pag. 80. *The light which is in Scripture, is not bright enough: it cannot beare sufficient witnesse to it selfe.* If it cannot, then neither can it give light enough for *faith* to beleeve. For *sufficient light for Faith to beleeve*, springs from a *sufficient light in Scripture*, to beare witnesse to it selfe. But this (say you) it hath not: *Ergo* not the other. Againe you say (pag. 81.) *Church-Authority must first light the Candle. Ergo* the Scripture hath no light of it selfe, much lesse *light enough for faith to beleeve.* But though it should, though it be granted, that *Scripture had light enough for Faith to beleeve:* yet *light enough it gives not, to be a convincing Reason and proofe for knowledge.* As if you said, *Neither for Faith:* for we have proved before, that *faith and knowledge* goe inseperably together, true *faith* being a *seeing* and *knowing faith*, and not a *blind faith.* The Scripture teacheth no *blind faith.* And why should not *Scripture give light enough*, to be *a convincing Reason and proofe for knowledge?* When it is a *sufficient light* to * discover unto a man the secret thoughts and intents of his heart, whereof man himselfe is thorowly convinced, and thereby in himselfe

* *Heb.* 4. 12.

ſelfe condemned of his own Conſcience? But this *knowledge* you cannot away withall. But you can never put out the eyes of your Conſcience, though you may for a time fold it, or lull it faſt aſleep. Much leſſe ſhall you be able to put out the *light of Scripture*, which is *greater then the light of your Conſcience.* As Saith the Apoſtle, ‡ *If our heart*, or Conſcience *condemnes us, God is greater then our heart, and knoweth all things.* If therfore the heart or Conſcence, that is in man, be a *ſufficient witneſſe* of all his thoughts ‡ good and bad, and layeth them before him, as the Apoſtle ſaith: much more is *Gods word* a ſufficient witneſſe, and giveth light enough to be a convincing reaſon and proofe for *knowledge.* And *Solomon* Saith, * *The ſpirit of man is the Candle of the Lord, ſearching all the inward parts of the belly.* If ſuch then be *mans ſpirit, the Candle of the Lord, ſearching all the inward parts of the belly*, that is *all the ſecrets of mans heart*: how much more is the Spirit of *God* in the Scripture, his Word, ſuch a ſearcher, yea ſaith the Apoſtle, § *The Spirit ſearcheth all things, yea the deep things of God.* And theſe *deep things of God* he hath *revealed unto us by his Spirit.* And where but in his *word, the Scripture, is the voyce of this Spirit of God*? And it was the conſtant ſentence of all the Ancient Fathers, whom you would ſeem ſo much to adore, which *Auguſtine* expreſſeth in theſe words; *In Scripturis ſacris aperte continentur ea omnia, quæ neceſſaria ſunt ad Salutem*: In the holy Scriptures are clearly contained all thoſe things, which are neceſſary to Salvation. Now how ſhould this be true, *if the Scripture doth not give light enough, to be a convincing reaſon and proofe for knowledge.*

‡ 1 *Ioh.* 3.20.

‡ *Rom.* 2.15.

* *Pro.* 20.27.

§ 1 *Cor.* 10.20

L. p. 113. *To prove the Scripture to be the word of God, firſt cometh in the Tradition of the Church, the preſent Church: So 'tis no Hereticall or Schiſmaticall beliefe. Then the teſtimony of former Ages, &c.*

P. Here at length, you come neere the winding up of the long thread of your endleſſe Diſcourſe in this your 16*th* Section, the ſumme wherof is to prove, *that the Scripture is of no ſelfe-credit and Authority*, And firſt and laſt, your preſent Church Tradition muſt be the Prime hand to *lead the blind* to this *beliefe, that Scripture is the word of God.* For otherwiſe the beliefe thereof ſhould be Hereticall, or Schiſmaticall, For thus you ſay; *To prove the Scripture to be the word of God, Firſt comes in the Tradition of the Church, the preſent Church: So 'tis no Hereticall or Schiſmaticall beliefe. Ergo* Beliefe of Scripture to be *Gods word*, comes by any other way, (as by the *word of God* it ſelfe, read

and heard, in the preaching of it, and by *Gods Spirit* speaking in it) *then wherein the Tradition of the Church, the present Church* hath been the Prime leader. This beliefe is Hereticall and Sciſmaticall. *Ergo* this beliefe in all the Apoſtles, Martyrs, Ancient Fathers and Doctors of the Primitive Ages, who never knew any ſuch Tradition of the preſent Church, as whereon this beliefe ſhould depend, for its neceſſary *prime inducement*, was Hereticall and Schiſmaticall. They conſtantly held (till *Rome* and you brought in this your blind guide, to tread down under feet the light of the Scripture and to exalt the Authority of your Antichriſtian Hierarchy) *that the Scripture was of ſelf-Authority and Sufficiency to prove it ſelfe to be the word of God, and by the hearing of it preached and read, to beget and confirme faith in all beleevers* without any ſuch inducement of Church Tradition as you ſpeake of. And therefore here you paſſe your *ſentence of condemnation* of this beliefe in all thoſe forementioned, for Hereticall and Schiſmaticall. But how juſtly may this ſentence be retorted upon your ſelfe, and your preſent Church, as both Hereticall and Schiſmaticall. Hereticall as in the maintenance of Doctrines of Devils (as afore) of the Pelagian and Semi-Pelagian Hereſies, under colour of your doubtfull Articles of Religion as you have made them by publik Edict and Declaration, and flatly forbidding to preach of the Saving Doctrines of *Grace*, as they are clearly layd down and taught in the Scripture; and in ſeting up and maintaining of your Altars, whereby the onely Altar *Ieſus Chriſt* is denyed; and in diſpenſing with the 4*th* Commandement; yea deſtroying and unmoralizing of it, and ſo overthrowing the *Lords-day-Sabbath*, wherein you ſubvert the whole worke of *Redemption*, with the *Reſurrection*; and the like: thus your preſent Church is Hereticall: as alſo in this, in holding and ſtiffly maintaining by you a *neceſſity of your preſent Church-Tradition*, for the inducing of beliefe of the Scripture to be *Gods word*, as not ſufficient, and *wanting light of it ſelfe* to doe it, and which otherwiſe is of no *credit* at all: Thus I ſay you are damnably and deſperately Hereticall. Secondly, your preſent Church is alſo Schiſmaticall, being a Seperation from the true Church of *Chriſt*, in your Hierarchy, or Prelacy; which being altogether Antichriſtian hath no communion in that reſpect with *Chriſts* Church, and therfore is notoriouſly Schiſmaticall: yea in this alſo Schiſmaticall, that you account and brand that beliefe of Scripture to be *Gods word*, for Hereticall and Schiſmaticall, which is not

first induced by your present Church-Tradition, wherein you are *Schismaticks from the Faith*; and so from the Church of the Apostles, and Ancient Fathers, and succeding Churches which never held any such Hereticalll opinion, concerning any such insufficiencie of the Scriptures, and Authority of the present Church, as you most pertenaciously and pernitiously hold: Therfore I Conclude that if the present Church of *England*, approve of your Book, and hold as you doe, it is both Hereticall and Schismaticall. But you conclude:

L. p. 115. *So then the way lyeth thus as farre as it appeares to me) The Credit of Scripture to be Divine, reduces finally into that which we have touching God himselfe and in the same order. For as that: So this hath three main Grounds, to which all other are reducible. The First is, the Tradition of the Church: and this leads us to a Reverend perswasion of it. The Second is, light of Nature: and this shews us how necessary such a revealed Learning is, and that no other way it can be had: Nay more, that all proofes brought against any point of faith, neither are nor can be Demonstrations, but Soluble Arguments. The Third is, The light of the Text it selfe: in Conversing wherewith we meet with the Spirit of God inwardly inclining our hearts, and sealing the full Assurance of the sufficiencie of all three unto us, And then and not before we are certain that the Scripture is the word of God both by Divine and by Infallible proofe. But our Certainty is by Faith and so voluntary, not by Knowledge of such Principles, as in the light of nature can enforce Assent whether we will or no.*

Most notorious blaspheming against the Holy-Ghost, making him the Author of falshood.

P. First here, you make the *manner of the way and order of beliefe of God*, and of the *Scripture* to be one and the same. So as beliefe of *Scripture* to be *Gods word* must first be *induced by the Tradition of the present Church*, els it wants *credit*: so beliefe of *God* to be *God* must be in like manner and order induced; els that's without *credit* too. This is just, as we applyed *Tertullians* Speech before concerning the Roman Senate, which would not alow *Christ* to be admitted and inrowled in the Catalogue of their Gods at *Cæsars* motion, becaufe, according to a Decree of the Senate, it had not first moved it, as the Prime inducing cause, whereupon *Tertullian* saith, *Ergo nisi homini placuerit, Deus non erit Deus*, Therefore unlesse it shall please man, GOD shall not be GOD. So by your Doctrine here: *God shall not be beleeved to be God, unlesse it come in by the doore of the present Churches Tradition, as the sole necessary prime inducer of it.* How did men *beleeve God* to be *God*, before this new Doctrine of yours came in to lead them the way? was all the

World then drowned in a Deluge of Atheiſme and Infidelity? ſo it ſeems, Till this light of your preſent Church Tradition ſhined in the world, it was all as that * Ægyptian *palpable darkneſſe*, all men ſitting all that time, and not ſtirring one foot to any degree of beliefe, that GOD was GOD.

* *Exod.* 10.

But come we to your 3 Grounds, wherein you ſumme up all the Totall of all this tedious Diſcourſe in this Section. The Firſt is, The *Tradition of the Church* that's ever preſuppoſed, as a *Prime principle*, having the Precedencie before that other Principle, that *Scripture is that word of God*; as before. Well, what doth this Tradition? *It leads us* (ſay you) *to a Reverend perſwaſion of the Scripture.* This is a *faire inducement.* And without this, *no Reverend perſwaſion of the Scripture can be had.* Thus the *Scripture* muſt be beholden to your *Tradition for a Reverend perſwaſion of it.* And who will not have a *Reverend perſwaſion of that, which the moſt Reverend Father in God commends as* LAUD-*able*? Well, let this ſuffice for that.

The Second is the *light of Nature.* Well; and what office hath that? *It ſhews us how neceſſary ſuch a revealed learning is, and that no other way it can be had.* But *your Revealed Learning* here is ſomwhat obſcure; we cannot well tell, whether you mean this your *Revealed learning of this your preſent Church-Tradition concerning beliefe of Scripture*; or *the Scripture it ſelfe.* But be it either, or both, all is one, we doe not much ſtand upon it. Let it be the *Scripture beleeved* to be *Gods word*, by the firſt neceſſary Inducing cauſe, *Tradition*; as then which no other way can be had. This is then your *Revealed learning*, which *the light of Nature ſhews us how neceſſary it is*; *How neceſſary it is, that the beliefe of Scripture to be the word of God*; *ſhould be induced by Tradition, becauſe no other way it can be had.* Of Natures light we have ſpoken before ſufficiently. And one note more reſulteth from your words here. And that is, That foraſmuch as *natures light* is altogether *blind* in *ſpirituall things*, and can no more judge of the *Scriptures*, then a blind man of Colours, nor diſcerneth any more *light* in the *Scriptures*, then a blind man doth *light* in the Sun, when it ſhineth at noon day; and *Natures light* judging all things according to her *carnall ſenſe*; and having thoſe things in greateſt admiration ‡ and higheſt eſteem, which have the greateſt and moſt glorious outward luſter, dazeling the eyes of her *carnall mindedneſſe*: and there being nothing in the world, that carries with it a more glorious and glittering ſhow in the eyes of carnall and naturall men, then a Hierarch or Prelate Sitting

‡ *Iude* 16.

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in his Chaire in his Pontificalibus, with all heads bare round about him in the Great Hall of his Princely Palace, and especially when he sits the supreme Judge in all those Causes brought into his Court: and all this glory is accumulated, and highly elevated in the light of Naturall mens eyes, not onely in respect of all the outward splendor of the Present Church: but because of an Instinct of nature in all men, concerning *Religion and Piety*, and the *Service of God*, which is fed and nourished with a great pretence and profession of *holinesse* in those *Right Reverent Fathers*, whose very bare Titles of *most Reverend Fathers*, strike a *reverence* into all *such Naturalists hearts*, as in *children* toward their *Fathers*, and much more to their *Ghostly Father*; and which also is highly contented, and pleased with the variety of Ceremonies and Pompous Service, as most suitable and agreeable to natures fancy, which knows no other Religion, but that which stands in these externall things: And seeing this *Tradition of the present Church*, hath no testimony, ground, nor warrant for it in the *Scripture*, but is a thing meerly usurped by the pride of Man: And seeing none are fitter Judges to passe their *sentence*, on *Traditions* side, then such as are *blind*, as Nature is in all *spirituall things*, onely having a bare name of *light*, as a Candle going before her, whereby others may take notice of her; Therfore not without great reason do you take the *light of Nature* for a *Second* to your *Church Tradition*, as a fit *consort*, which will easily speake for you, whatsoever you desire, giving her blind testimony to confirme your blind Cause.

And you adde: *Nay more, that all proofes brought against any point of Faith, neither are, nor can be Demonstrations, but Soluble Arguments. To wit, without your Church Tradition, as the Inference sheweth* This is a pretty point in *Divinity* indeed, *That the light of Nature is become a Iudge in points of Faith, whether the Arguments brought against it, be Demonstrative or no.* But this foppery is so fully refelled before, that we need to say no more.

We come now in the last place to your Third *ground*. *Which is the light of the Text it selfe: in conversing wherewith* (you say) *we meet with the Spirit of God, inwardly inclining our hearts, and sealing the full assurance of the sufficiency of all three unto us.* We meet? Who? Surely you never *met* with this *Spirit of God* in your conversing with the Text it selfe; Which if you had, you would not have uttered such things. Yet if this Third *ground* you had put single by it selfe, as the sole, excluding the former,

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it were true *Divinity*: but puting the two former before it, as neceſſary inducing cauſes to perſwade the *Scriptures ſufficiency*, you do therby utterly overthrow it, as alſo that Spirit of God breathing in it, and inwardly inclining and perſwading the heart to *beleeve*. *For how come we to meet with the Spirit of God in our converſing with the Text*, but becauſe, converſing aright by *prayer* and *humility*, we find it breathing and ſpeaking unto us, in his own *word and voyce*? For the Spirit is never ſeperated from his *word*, as is ſhewed before. Now if *Gods* Spirit breath in the *Scripture*, and in our reading thereof, with a mind rightly diſpoſed, we find the ſame ſpeaking effectually unto us to the ſetling of our *faith*: is this *ſpirit* and *word* tyed to any neceſſary dependance of any outward things, as *without* which it can have *no operation*? Doth not this *ſpirit* (as the * *wind*, to which *Chriſt* Compares it) *blow where it liſteth*? Can you by any art or invention cauſe the *wind to blow*? Doth not ‡ *God bring it out of his Treaſures*?

* Ioh. 3.

‡ Pſal. Iob 35.

Belying and blaſpheming the Holy ſpirit of God.

But your Concluſion is the fouleſt of all. For you ſay, *this Spirit of God ſealeth the full aſſurance of the ſufficiency of all Three unto us.* That is, *Firſt of your Church Tradition*, as aforeſaid. 2dly *Of the light of Nature.* And 3dly, and in the laſt place, *of the Scripture.* But you make the *ſufficiency* of theſe 3 equall, and alike, Saving that you give your *Church Tradition, and the light of Nature, the Precedency of the Scripture* And in ſaying, *that Gods Spirit ſealeth the ſufficiency of thoſe two*, to wit, *Church-Tradition, and light of Nature*, for the reaſon aforeſaid, which are altogether *inſufficient*, and are a meere lye, and falſhood, and have no ground nor warrant from *Scripture*: but are contrary thereto, and deſtroy the *credit, authority*, and *ſufficiency* thereof. I muſt tell you that herein you do moſt impiouſly *blaſpheme the ſpirit of Truth*, as if it were the Author, Approver, and ratifier of a *lye.*

And you adde: *And then an not before, we are certaine, that the Scripture is the word of God, both by Divine and Infallible proofe* Here ſtill you ſhut out from the *Scripture* all *Self Authority, ſufficiency*, and *Teſtimony* to prove it ſelfe the *word of God*, not allowing it ſo much, as you doe to *Tradition*, and the *light of Nature*; for theſe ſay you perform their offices *ſufficiently*: but you have nothing to ſay for the *Scripture*, as if that had any thing at all to doe, but to wait upon the good pleaſure *of Lady Tradition, and light of Nature*, for their *Commendation* and *approbation*, and then, having their good words, this is *ſufficient*, to

bring

bring in the *Spirits teſtimony, to ſeale the ſufficiency of all three; the Scriptures ſufficiency being this, to be recommended by the other two. And then, and not before, we are certain that the Scripture is the word of God, both by Divine, and infallible proofe; but not of the Scripture it ſelfe in any caſe.*

But (ſay you) *our certainty is by Faith, and ſo voluntary, not by knowledge of ſuch Principles, as in the light of Nature can enforce aſſurance, whether we will or no.* Why, what certainty can we have, but by *Faith in Chriſt*? But what mean you by *voluntary*? By your *Free-will*? That which *Luther* calls *Servum Arbitrium*, ſervile Will, ſuch as mans *naturall will* is to *Spirituall things*. And ſurely this you mean by *voluntary*. For before you do ſo highly magnifie *the light of Nature*, as being of *ſuch ſufficiencie*, as we need not doubt of your *good opinion* of the *Naturall Will of man*, having as much *liberty* in *heavenly things*, as *light*. Well; by *Faith*, and ſo *voluntary, not by knowledge of ſuch Principles, as in the light of Nature can enforce aſſent, whether we will or no.* You ſpake of ſuch Principles before, which we anſwered; as alſo the forceing of aſſent. We come now to the cloſe of the 16*th* Section.

L. p. 116. *I have ſaid thus much upon this great occaſion, becauſe this Argument is ſo much preſſed* * *without due reſpect to Scripture. And I have proceeded in a Syntheticall way, to build up the Truth, for the benefit of the Church, and the Satisfaction of all men Chriſtianly diſpoſed.* (And a little after) *I labour for Edification, and not for Deſtruction.*

* *Notorious and groſſe hipocriſie, pretending reſpect to Scripture, when never any Ieſuite, did more vilifie and nullifie the Authoritie and credit of it.*

P. When I look back to the *premiſes* of this *Argument*, and now upon the *concluſion*: I cannot but ſtand amazed at two things: 1. Your notorious vilifying or rather nullifying the *Authority, ſufficiency*, and *Teſtimonys of the Scripture*, to prove it ſelfe to be the *word* of *God*: and 2*dly* your egregious *hypocriſie*, here in the cloſe of all, as if you had done all with *due reſpect to Scripture*. And how finely you would ſeem to put it off from your ſelfe, but laying the blame upon others, as the Jeſuites. As if you had taken all this paines to *vindicate the Scripture from that Diſreſpect, which Ieſuites have of it, in their pleading for Church-Tradition. And yet doe not you tell us before, that you goe the ſame way with the Ieſuites in advancing Church-Tradition*; onely you ſay, *you goe not ſo faare as they*. And wherein, *I pray you doe you come ſhort of them*? They ſay, *Scripture Authority, that it is the word of God, depends upon the Authority and Tradition of the Church*: and you ſay, *Scripture without Church-Tradition is of no Credit, Autho-*

Detection of the Hipocriſy.

rity,

rity, or sufficiencie, to prove it selfe the word of God. Nay you goe further: for, for all your *Tradition*, and *the light of Nature, going before*, yet not one word hath dropt from your pen, that *Scripture* (I say after all your preceding *inducements*) *is sufficient of it selfe, to prove it selfe the word of God*, but that still its *Authority* is *precaria, at the good will of Tradition, and Authority of the present Church, whose sufficiency* you preferre before the *Scripture*, in many respects, as hath been shewed.

And you haue proceeded in this way (you say) *Synthetically*. What's that? That is (in the true Etimon of the word) by way of *composition*, or *confederation* with the Jesuite, to bring both the Churches to a *reconciliation*, by your mutuall discrediting of the *Scripture*, as *Herod* and *Pilate* could not be made Friends, but in consenting to put *Christ* to death. And as *Pilate* gratified *Herod*, in sending *Christ* bound unto him whereupon they became Friends: so you here ingratiate your selfe with *Rome*, in sending her this Book (as I suppose it is there before this time) wherein you present her with the *Scripture* bound in the fetters of *Tadition*, which puts on your Synthesis or League, in a faire forwardnesse, the Foundation being already layd For you say, *It is to build up the Truth for the benefit of the Church*. We have discovered before what the *truth* is you speak of through your Book; which is as much to say, as all that, wherein you agree with the Church of *Rome* as one and the same Church, for the benifit where of you have writ this Discourse to discredit the word of Truth. So as *by your building up of Truth*, is meant your *pulling of it down* with that hand, that wrote this Book. And *for satisfaction of all men Christianly disposed*: that is of a *peaceable Disposition, and not perverse, peevish, and refractory*, but *willing to meet Rome at least in the halfe way*. And (in a word) All your Labour is for *Edification*, not for *Destruction*. For *Edification*? Wherin? By raising the *Foundation of Faith*, the *Scripture*, to build up the Tower of *Babel* againe in *England*? And not for *Destruction*, but onely of the *Puritan Profession*, and *Religion*, and *the power of Godlinesse*, and *the Purity of Gods worship*, and *the sincere Preaching*, and *Preachers of the word of God*, and in a word, in rooting out the *precise party*, where ever your *Arme of flesh* can reach them. This being your practise too well known, this must needs be your meaning and sense of these words of the Apostle, * *For Edification, and not for Destruction* Which as you most wickedly pervert and abuse (*as you* ‡ *doe all other Scriptures*, to your false purposes; so in this respect it is a Conclusion not

* 2. Cor. 10. 8.
‡ 2 Pet. 3. 16.

not unſutable to your whole Section, while thus *you make the word of God of no Authority by your Traditions.* And ſo here an end of this Section. But not an end of the proſecution of the ſame ſubject ſtill: For it follows: Mat. 15.9.

L. p. 118. *You ſee, neither Hooker, nor I, nor the Church of England (for ought I know) leave the Scripture alone, to manifeſt it ſelfe by the light, which it hath in it ſelfe. No: but when the preſent Church hath prepared and led the way, like a preparing morning light to Sun-ſhine, then indeed we ſettle for our Direction, but not upon the firſt opening of the morning light, but upon the Sun it ſelfe.* Sect. 18.

P. In the former Section (17.) conſiſting of one page, the Jeſuite objecting your words, *The Bishop ſaid, That the Books of Scripture are Principles to be ſuppoſed, and needed not to be proved: your Anſwere is,* ‡ *Did I ſay it needed no proofe at all to a naturall man? or to a man newly entring upon the Faith? yea or perhaps to a doubter, or weakling in the Faith?* Can you think me ſo weake? I doe but mention this by the way, as taking notice with what a pretty ſlight you put off your recantation of that ſpeech. But the next paſſage will cleare this more fully. Now this your Compariſon of the *morning light*, let us clearely ſee how weake and improper it is for your purpoſe. For what is the *morning light*, but a *beame*, or *beames* of that *Sun*, which as *children of the* § *Bridegroom, doe uſher him out of his Chamber*, ſignifying his neare approach? Theſe *beames* (I ſay) are of the very ſame nature of that *light*, which is in the *body* of the *Sun*, and do immediately iſſue and ſpring from it, inlightning the Sky, or that part of heaven above the Horizon, which *beames* or *morning light*, as the *Sunne* advanceth nearer to his Riſing † waxeth *clearer and clearer unto the perfect day.* But now the *Authority of the preſent Church*, which you compare to *the morning light*, is no ſuch *beame* * of the *Sun of Righteouſneſſe* ſhining in the *Scripture* (as in his Sphere) as that it is of the *ſame nature* of the light of the *Scripture*. For the *Scripture light* is *Divine and Infallible*: but of *Tradition* you ſay, ‡ *I cannot find that the Tradition of the preſent Church is of Divine and Infallible Authority.* Which if you could by all the light in the Sky at noon day, find, you would be no Churle in hiding it from the world or puting it under a buſhell. But to hold you to the propriety of your Compariſon, which at firſt *bluſh* ſhowes as faire, *as the firſt morning light*: you may know, *That the Sunne makes the beames to ſhine, and not the beames the Sunne*: whereas you ſay, *The Authority of the preſent Church, lights the Candle of Scriptures (which otherwiſe gives no*

‡ *A nimble ſhift or put off.*

§ *Pſal.* 19.5.

† *Prov.* 4.18.

* *Mal.* 4.2.

‡ *Pag.* 90.

2. *light*) *and so makes it to shine.* Againe 2*dly*, *The morning light is an Infallible Index, or immediate foregoing token of the approach of the Sunne rising which it ushereth in:* but you dare not say, yea you *deny*, that the present Churches *Testimony or Authority, is infallible for the inducing of beliefe, that Scripture is the word of God.*

3. Thirdly, the *morning light*, so soon as ever it first peepeth, or dawneth, we say, and that truly, It is *day:* but *an Infiel, or doubting or weake Christian*, upon the first hearing of the *testimony* of the *present Church, That the Scriptures are the word of God*, is not so *infallibly Convinced and perswaded*, as therfore to beleeve it to be true.

4. Fourthly, *The morning light* is alone *a sufficient* and *infallible* signe (as being an immediate effect, an essentiall quality issuing from the Sun) of its neare rising: but you *confesse*, that though your present Church Authority, be the Prime, yet it is not the Sole * *Index or finger*, to point us out the *Scripture* to be the *word of God*; but you joyne with it sundry other helps, as before you tell us. Thus no way can we find your Comparison proper, or pertinent to your purpose, being as a blind Horse, that *halts downright of all foure*. But this by way of application to the right purpose, I conclude out of it: *That as the morning light, which certainly and infallibly tells us of the approching of the Sun rising, and which perswades every man, whose eyes are awake, of the truth therof, is an immediate beame of that Sun, and of the same nature and quality of its native and essentiall light: So, that which is both Prime and Sole in leading us, Certainly and Infallibly to beleeve, that the Scripture is the word, yea and working also, and begetting this Faith in us, is the light or beame of the Scripture it selfe, displayed by the Ministry or Preaching of the Word, which is as the dawning of the day, or the ‡ Day Starr first arising in our hearts* (as *Peter* speakes) *by meanes whereof we come actually not onely to beleeve* (*without any other externall Cause*) *that Scripture is the word of God, but also to know and feele that the Sun of Righteousnesse hath now begun to shine in our hearts by the beame of his Spirit; the immediate forerunner of his rising unto the perfect Day.*

* Gnomon.

‡ 2 Pet. 1. 19.

L. p. 120. *A C. Cannot but perceive by that which I have clearly layd down before, that when I said Scriptures were Principles, to be supposed I did not, I could not intend, they were* prius cognita, *known before Tradition, since I confesse every where, that Tradition introduceth the knowledge of them.*

P. I doe but name these your words (as before) being but an Inculcation and Confirmation of such things, as I have abundantly Confuted before. Onely this I adde. *That if the*

Scripture

Scripture be not before the Tradition or Authority of the preſent Church: whence hath the preſent Church this her Authority? and ſo whence her Teſtimony the Credit, to be of that abſolute neceſſity to bring men to beleeve the Scripture to be the word of God? Muſt you not be forced to come into the ſame Circle, where a little before you found *A C.* as to ſay (which yet you never went about to prove, to prevent the loſſe of your labour) the *Scripture authoriſeth Church-Tradition, and Church-Tradition neceſſarily introduceth beliefe of Scripture to be the word of God?* But if you be in this Circle, there I leave you

The Prelate in a Circle.

L. p. 121. *This Principle then, The Scriptures are the Oracles of God, we cannot ſay is cleare, and fully manifeſt to all men ſimply, and in ſelfe-light, for the reaſons before given.*

P. The *Reaſons we* have weighed and found them *too light.* But to all true *beleevers*, in *Chriſt*; This Principle, *The Scriptures are the Oracles of God, is cleare, and fully manifeſt, and that ſimply, and in ſelfe-light; For the reaſons and proofes before given, and which all true Chriſtians, and Saints of God Conteſſe.*

L ibid *Yet we ſay, After Tradition hath been our Introduction, the Soul that hath but ordinary Grace added to Reaſon, may diſcerne light ſufficient to reſolve our Faith, that the Sun is there.*

P. As this ſo often repeated by you *uſque ad nauſeam*, as *crambe bis cocta*, Coleworts twiſe boyld, and to no other purpoſe it ſeemeth, but to fill the *empty belly of this your volume*, and to make your preſent Church Authority *ſwell* the bigger with its *ventoſity*, is but a repetion of the former: So I ſhall not need to repeat the Refutation. Onely this: Do, or can you diſcerne the Sun in the *Scripture*, by the light of your *divine Candle, your Church Tradition*; And hath it not ſo much *ſhining light*, or is it ſo over-clouded or eccliſpſed with the black letters, as nothing but the Authority of the preſent Church, muſt in the firſt place put to her hand to withdraw the Curtaine? Surely the Sun is ſo glorious in it ſelfe, as be it never ſo much clouded, yet that will ſhew day above our heads if we doe but looke up.

L ibid. *Now men may be apt to thinke out of Reverence that Divinity can have no Science above it But your own Schoole teacheth me, that it hath: namely, The knowledge of God, and of the bleſſed in heaven.*

P And truly, my Lord, how ever you account and *Reverence Divinity*: yet for my part, I do not onely moſt *highly reverence it*, but conceive and beleeve the excellencie of it to be

ſo tranſcendent, as I hold there can be no *Science* above it. For what is *Divinity* in its native and proper Notion? *Divinity* in its proper Prime, and moſt ſublime Notion, is the *Deity, or God-head it* ſelfe: *Theiòtes*, ſignifying the Divinity or Deity, the derivation from *θεὸς*, GOD. This is the Prime Notion of this word *Divinity*. The ſecond Notion of Divinity, is *pan tò gnoſton tou Theou*, all which may be known of *God*, which being in *God* as the *light* in the Sun, comes to be made known unto us, as by ſo many beames *ſhining* partly (though in Compariſon more obſcurely) in his works, and partly (and that moſt clearely) in his *word*, and moſt gloriouſly in *Chriſt* the * *Sun of Righteouſneſſe himſelfe*, ‡ *the brightneſſe of his Glory, and the expreſſe Image of his Perſon*, the very light of the *Scripture*, and ſo of his Church. And of this *Divinity* as *Chriſt* is the full *patterne* and perfect *platforme*: ſo *the Eſſence of the eternall Deity*, and the *ſubſiſtances of the 3 Perſons* in that one *Godhead*, together with all the glorious *Attributes* of *God*: but alſo the whole *Myſtery of Chriſt the Redeemer*, comprehending and expreſſing whatſoever is neceſſary for us to know and beleeve for our *Salvation*. In which reſpect the *Scripture* may be called (and that moſt properly, as by a Title proper to it *quarto modo*) *Gods Divinity-Booke* and *his Churches Divinity-Schoole*. So that in the *Scripture* we have a moſt perfect and Compleat *body of Divinity*, of all *Divinity*, of whatſoever holy *knowledge* of *God*, and of *Chriſt*, and of *our ſelves*, requiſite *to our Salvation*, and the ſetting forth of the *Glory of God*. In which reſpect (unleſſe a man will *preſume above that which is written*) we may truly ſay, *That Divinity being but one and the ſame, and Science therof one, and the Rule of this Science but one, all comprehended in the Scripture, That Divinity hath no Science above it*. Yet your Lordſhip hath learned in *the Ieſuites, or Romes Schoole*, (wherein it ſeems you have been more trained up then in *Chriſts* Schoole) *That Divinity hath a Science above it*. And what is that *ſuper-ſcience*, I pray you? *The knowledge of God* (ſay you) *and of the bleſſed in heaven*. If you meane ſuch *a knowledge of God, and of the bleſſed in heaven*, as is not revealed in the *Scripture*, I ſay, *Quæ ſupra nos, quid ad nos?* And it is preſumption to conceive of *any other knowledge of God* (fit for us to know) then what is *revealed in the Scripture*, wherein is declared the whole *counſell of God, concerning his Glory*, and our *everlaſting good*. And for the *knowledge of the bleſſed in heaven*, If you meane of the *bleſſed Angels*, we may know as much of them as the *Scripture* hath made *known* unto us. But this *knowledge* is not

* *Mal.4.2.*
‡ *Heb.1.3.*

not a *Science* above *Divinity*. And if you meane the *knowledge* of the *blessed Saints* in *heaven*, it is the same with that of the *Saints* on *earth*, onely Differing in Degrees of *perfection*. Or if you had meant the *knowledge* that is in *God*, and in the *blessed* in *heaven*, you should so have expreſt it, *In*, and not, *Of*. But I think you speake of such a *speculation*, as is above the *Spheare of our expression*. Onely something though it be *de non ente*, you must say, that we may take notice what a profound Proficient you are in *Romes Schoole* in teaching us *such a sublime and hyperbolicall Science*, as is inexpressible in *Babylons language*, and therfore the fitter to darken the lustre of that *Divinity*, which so gloriously shineth, and is so exactly set forth in the *Scripture*. But you have plentifully shewed us, what *Reverence* you beare to this *Divinity*.

L. p. 122. (In the margent) *I would fain know, why leaning too much upon Tradition, may not mislead Christians, as well as it did the Iews.*

P. * *And I would fain know why leaning so much upon Tradition you so much to undervalue the Scriptures*, and may not *mislead Christians*, by *teaching* them as base an opinion of the whole *Scripture*, as the Jewes have of *the New Testament*. * *The Prelate of the present Church, as you doe, might not be the Cause, that hath lead selfe condemned.*

L. p. 123. *Even that Scripture of the old Testament was a light, and a shining light too: therfore could not but be sufficient, when Tradition had gone before.*

P. What, told you us but now of misleading the Jewes, by leaning too much upon *Tradition*: and do you goe about the same way to mislead them (blind as they be) and to make them yet more blind, if possible, That you have gone to mislead Christians? Doe you tell the Jewes now, that the old *Testament* is sufficient, when *Tradition* had gone before? So as without *Tradition* preceding, no sufficiency in the Book. I perceive you will not yet have done with your *Tradition* as without which nothing is done.

L. p. 125. *Certaine it is that by humane Autthority, Consent, and proofe, a man may be assured Infallibly, that the Scripture is the word of God, by an acquired habit of Faith*: Cui non subest falsum, *under which no error nor falshood is: but he cannot be assured Infallibly by Divine Faith*, cui subesse non potest falsum, *into which no falshood can come, but a Divine Testimony.* (And a little after,) *If you speake of Assurance onely in Generall, I must then tell you a man may be assured, nay Infallibly assured, by Ecclesiasticall and humane proofe. Men*

that

that never ſaw Rome, may be ſure, and infallibly beleeve, that ſuch a City there is by Hiſtoricall and acquired Faith.

P. Although you uſe here a Schoole Diſtinction, *Cui non ſubeſt falſum, & cui non poteſt ſubeſſe falſum*: Of *Faith Hiſtoricall, and Faith Divine: Aſſurance generall, and Aſſurance particular*; yet in truth in the upſhot it will appeare you ſpeake very Confuſedly, *as in the Babylonish Dialect or Phraſe*. For firſt you attribute *Infallibility to your acquired habit of Faith, wherein is no falshood, which habit of Faith you oppoſe to Divine Faith, wherein no falshood can be*: whereas *Infallibility*, in its genuine, or *Gramaticall ſenſe importeth impoſſibility of Error or falshood*. For *infallible* is that which is not ſubject unto *error*, which cannot be deceived. So as you doe (under correction) very much miſtake in applying your Schoole diſtinctions, *Non ſubeſt, & non poteſt*, to *Infalliblity*. I remember indeed that the Schoole-men apply this Diſtinction to *Faith*. *Cui non ſubeſt, & cui non poteſt ſubeſſ falſum*: but never to *Infalliblity*. for that is alwayes ſuch, *Cui non poteſt ſubeſſe falſum*, which cannot be deceived. Look a little better in your School-men, and I beleeve you will find it ſo, as I ſay. Secondly, while you would ſeem to put a Difference between *your acquired habit of Faith*, which you expreſſe and inſtruct to be *Hiſtoricall* and *Divine Faith*, which you ſay is onely, to *beleeve* the *Scripture* to be the *word of God*: you doe bring both ends together, making *your Acquired Faith*, and *Divine Faith* one and the ſame kind, both *Hiſtoricall*. Onely *Hiſtoricall Faith* may differ reſpectively to the object, Humane or Divine: For it is an *Hiſtoricall Faith* that *beleeves there is ſuch a City as Rome*, in which reſpect it may be called *Hiſtoricall Faith humane*: and it is an *Hiſtoricall Faith* that *beleeves the Scriptures* to be the *word of God*, in which reſpect it may be called *Hiſtoricall Faith Divine*. *Divine* I ſay, reſpectively to the object; but being in kind the ſame *Hiſtoricall Faith* with the other, whoſe object is *humane*. And you tell us before, *that ordinary Grace and a morall perſwaſion, upon the neceſſary previous Authority and Tradition of the preſent Church, works this your Divine Faith*. All which reacheth no further, but to an *Hiſtoricall Faith* call it what you will, *acquired*, or *divine*. And your building this your *Faith* upon the *Riſe of humane Authority*, and *morall perſwaſion* (how ever you uſe the ingredience of ordinary Grace by naming of it) yet you are not able to ſay whether this *Hiſtoricall Faith*, be an *habit infuſed or acquired*, though you never ſo much daube it over with *Divine*. Onely thus you give us occaſion to take notice, what an

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acute School-Divine you are, at least so farre as a *distinction* or two will goe, which rather *confound* then *distinguish*. But admit you could demonstrate, and make it plain unto us, that your *ordinary Grace*, what ever it is, and a *morall perswasion* puts a *speciall difference* between your *Divine Faith, and Historicall:* yet to what purpose, will all this prove? May not both these *Faiths* be found in wicked men, and Reprobates, however distinguished by *divine ordinary Grace*, and the like? The Schooles have a knowne Distinction much more proper and sensible, and agreeable to the truth of *Scripture*, then those you bring, and so apply. For speaking of the Difference between *ordinary common Graces*, and those *peculiar to the Elect*, they call the first, *Gratia gratis data*, Grace freely given, meaning Ministeriall Graces, which *God freely gives*, as well to the *wicked* as to the *godly*; he gave as Royall *Karismata*, or Graces to *Saul*, as to *David*; and Apostolicall Graces as well to *Iudas*, as to *Peter*. And this Grace, Thus *freely given* is grounded on those words of *Christ*, *freely you have received freely give*. But that peculiar Grace, which *God freely gives* too, but onely to *his Elect*, is distinguished from the other, being called *Gratia gratum faciens*, Grace makeing us acceptable unto *God*, according to that of the Apostle * *According as he hath chosen us in him, &c. having predestinated us, &c. To the praise of the Glory of his grace, wherein he hath made us accepted in the Beloved.* Or that, ‡ *Being justified freely by his grace, &c. Now ordinary and Common Grace*, being *freely given of God*, to whom he will *good* or *bad*, depends not upon humane *Authority*, as a necessary *inducing Cause*. Yet you make *your present Church Authority*, which is but *humane*, a necessary previous Cause to *ordinary Grace*, whereby *your Historicall or Divine Faith* (as you call it) is wrought *in beleeving* the *Scripture to be word of God*; and so what ever faire termes you guild this *Faith* withall, it wilbe found no better then either *meerely humane*, or at least *common unto the wicked and Reprobate*, which for all this *your Divine Faith* goe to hell: and then the difference is not so great between your *Historicall and Divine Faith* (which you keep such a puzzell about) but that a man may without any great hazard winck and chuse

* *Ephes.* 1. 2. 5. 6.

‡ *Rom.* 3. 24.

Ob. But you tell us before, *That ordinarily the Scriptures must have Tradition to goe before.* Therfore, *that you place not an absolute necessity in it.* Ordinarily? So you once say indeed. But so, as withall it must be *absolutely necessary*. For you make all other meanes of this *beliefe* to be deficient, without your *Church-Tradition*

Tradition leading the way. As for the *Scriptures, those have not light sufficient for themselves*, and are *as a candle that must first be lighted, before it can give light*, and that is, *by Church Authority.* As *for the holy Holy Ghost* that *works not this Faith* but by an *ordinary Grace*, and this *Ordinary Grace* hath no force at all, unlesse the present *Churches Authority* prepare the way. So as this, *Ordinarily*, of yours, admits of no exception at all, in any case, though never so *extraordinary*. And thus you exclude that your *Divine Faith*, as it is a worke of *ordinary Grace* (as you call it) from being any *Grace of God at all*, except Grace of *Canterbury* can *dubbe* it for a *Grace*. For all *Grace* is one of those two kinds, I named even now: either *that Grace of God, which makes a man freely accepted in Christ, which your Ordinary Grace by your own Confession doth not:* or that *common Grace*, which is said to be *freely* given of *God* to whom he will, without the intervention or prevention of any outward meanes or respect; which your *ordinary Graces* cannot be: for your selfe every where professe, that no *ordinary Grace*, nor any thing else can worke *beliefe*, that the *Scripture* is the *word of God*, unlesse your *present Church Authority*, tanquam Gratia preparans ac præveniens, *as a preparing and preventing Grace, prepare the way.* And thus you see to what a Confusion all your Schoole Distinctions are brought. And in truth your Schoole Distinctions for the most part, being weighed in the just ballance of the Sanctuary, prove too light, and doe corrupt the truth. For even that Distinction which I named, of *Gratia gratis data, & Gratia gratum faciens*, though the termes are good and true: yet as some apply the latter, to wit, *Grace making acceptable*, it is corrupt. As when by that Grace they understand *Faith, Hope, and Charity*, which being infused into the soule, are the matter (say they) of *Iustification, and of our acceptation with God.* Now in this sense this member of the Distinction holds not good, but is Popish. For *Faith* onely is that *Grace*, which makes us *accepted of God*, but this, not as it is a *worke*, or *Grace inherent*, but as an *Instrument* apprehending and *applying Christ*, in whom alone we are *through Faith accepted of GOD*, who

* *Ephes* 1.6. * *makes us accepted in the beloved.* So as he that will find any good and sound Distinction out of the Schoole-men, he must doe as *Virgil* said of his reading of *Ennius*, Margaritas è cæno legere, *gather pearles out of the mudde:* and he must look to have them well *washed*, and *polished*, and tryed by the *Scriptures*, before he use them to illustrate or confirme any Doctrine of sound Divinity. This by the way.

L.p.226. *The time was, before this* A. *miserable rent in the Church of Christ (which* I B *think no Christian can look upon, but with a bleeding heart) that* C *you and we were all of one beliefe.* D *That beliefe was tainted in Tract and Corruption of time, very deeply. A division was made: yet so, as* E *both parties held the Creed, and other Common Principles of beliefe. Of these, this was one of the greatest, That the Scripture is the word of God. For our beliefe of all things contained in it, depends upon it. Since* F *this Division, there hath been nothing done by us, to discredit this Principle. Nay we have given it* G *all honour, and ascribed unto it more sufficiency, even to the containing of all things necessary to Salvation, with* satis superque, * *enough and more then enough, which your selves have not done, doe not.* H *And for begetting and setling a beliefe of this Principle, we goe the same way with you, and a better besides. The same way with you, because we alow the Tradition of the present Church to be the first inducing motive to imbrace this Principle: onely we cannot goe so farre in this way, as you, to make the present Tradition, I alwayes an infallible word, of God unwritten.*

* *Blasphemous lye*

‡ *A subtile insinuation.*

P. Here I Have Alphabetically, as by *A, B, C.* &c. noted sundry particulars. *A* That you call the Protestants seperating from the Church of *Rome*, a *miserable rent*. Why *miserable*, when *Christ* Commands it? As Rev. 18. 4. as is noted before, and shall yet more in a fit place. So as the Protestants had been in a *miserable condition*, if this *seperation*, this *rent* had not been made. B 2*dly*, And must every *Christian heart bleed* to *see it*, because (it seems) yours doth? Surely this hath cost the *heart-blood* of many thousands of *Gods Saints and Martyrs*, *shed and spilt* by that *blood drunken whore*. Yet better so to *perish, by her temporally here, then to perish with her eternally hereafter*; which must have been, had not this *miserable rent* been made. C 3*dly*, *But before this rent* (say you) *they and we were all of one beliefe*. You may speake, for your selfe, if you had lived before the *rent* was made. We doubt not, but both you would have been of the same *Faith* with *Rome*, and would have continued in it, so as for your part there should never have been made such a *miserable rent*. We know well, both your Faith, and your Charitable and Peaceable disposition for that matter. Yea though that *one beliefe was tainted*. That should have broken no square. For you say, D 4*ly*, That *beliefe*, that (very *one beliefe, whereof you and they then were, before the rent*) *was tainted, yea very deeply too*. But I say still, speake for your selfe, and your Confederates onely; usurpe not the name of all Protestants *quorum tu pars minima*,

minima, whereof you were the leaſt part if any at all) that ſeperated from *Rome*, whereof many, (before they came to be called Proteſtants, which was upon their proteſting againſt the Whore of *Babylon*, and for their juſt and neceſſary ſeperating from her) diſſented from, and diſliked, and (ſo farre as the iniquity of the times, and humane frailty, and unavoidable neceſſity permitted) ſeperated themſelves privately at leaſt from many of her moſt notorious and intolerable enormites; and not a few in their ſeverall *ages*, wherein they lived, openly *proteſted* againſt her, both by *writing and preaching*, though it coſt them their *heart-blood* for it. You have at hand a Catalogue of them *in Catalogus, Teſtium veritatis*, and in the Book of *Acts and Monuments*, and other *Authors*, both *forraigne* and *domeſticke*, and that of freſh *bleeding memory* E 5*ly*, You prove your Faith was then one for *holding the Creed*, and *other Cōmon Principles of belief*, of which one of the *Greateſt*, &c. Indeed before that *rent*, *Rome profeſſed* and held the *letter* and *externall form* of the *Creed*, but not the ſenſe, faith, life, and ſubſtance, as elſewhere you confeſſe of the preſent Church of *Rome*. Did you ſo then, ſo now? I doubt 'twill prove ſo, in a great meaſure. For though you tell us, that *your beliefe of all things contained in the Creed, depends upon this principle, That Scripture is the word of God.* (For that is the beſt ſenſe can be made of your words) yet there be many, even *fundamentall Doctrines* in *Scripture* which your beliefe depends not upon, nor your practiſes agree unto, as both before is touched, and occaſion will be given yet more to ſpeake of.

A ſhamefull lye.

F 6*ly*, But *ſince this Diviſion* (ſay you) *nothing hath been done by you, to diſcredit this Principle, That the Scripture is the word of God.* No? Nothing? *Not*, * *when you ſay, The light which is in Scripture it ſelfe, is not bright enough, it cannot beare ſufficient witneſſe to it ſelfe?* Not, when you ſay, ‡ *The Scripture is a light, but as a Candle that yeelds no light, till firſt it be lighted by Tradition of the preſent Church?* Not, when you ſay, ‡ *That Scripture to be the word of God, is not ſo demonſtratively evident à priore, that is, of and by it ſelfe primarily, as to inforce aſſent?* Not, when you ſay, § *Such a full light we doe neither ſay is, nor require to be in Scripture as is in Prime Principles*, which carry a naturall light with them? Is not this point blank againſt this Principle, That *Scripture is the word of God?* Not, when you ſay, * *God doth not require a full Demonſtrative Knowledge in us, that the Scripture is his word, and therfore in his Providence hath kindled in it no light for that?* Not, when you ſay, *That the Scripture cannot beare witneſſe to it ſelfe,*

* Pag. 80.

‡ pag. 83, 84.

‡ pag. 77.

§ pag. 86.

* pag. 87.

nor

nor one part of it to another? And yet in all this, and much more, hath nothing been done by you to discredit this Principle, That *Scripture is the word of God?* Now let the *Lord* of the *Scripture*, whose Word it is, and all the Children of Truth be Judge in this matter against you.

G. *7ly*, Yet you dare say more, *that you have given it all honour, and ascribed unto it more sufficiencie,* (as more then all) *even to the containing of all things necessary unto Salvation, with* satis superque, *enough and more then enough.* How? *enough, and more then enough?* What? *A worke of Superarogation?* or *superarrogancie*, rather. Now fie for shame. Will no bounds of Sober Speech contain your lawlesse spirit, but that you must cast it in *Gods dish*, That you had ascribed to his Word *all honour, and more sufficiencie*, and *more then enough?* Had you yet turned *Lyranus* his word in the margent, *superq́*, Abundantly, it had been both more agreeable to reason, and not lesse disagreeing with Grammer. Certainly it had become you of all other, to have qualified the construction of *Satis superque*, better considering what palpable hand and harsh language you have dasht the Credit of *Gods* most holy Bible withall. Extreames are not good. And your Hypocrisie here is too grosly counterfeited. Just as some Gentlewomans bad face, for want of Art, is daubed so much with laying on of Colours, that it is ridiculous to every beholder. And how say you in the truth of your heart (were there any there) that the *Scripture containeth all things, necessary to Salvation, when it doth not contain tha assertion of yours, That the Scripture is not known to be the word of God, but by the Authority and Tradition of the present Church?* When yet this, *That the Scripture is the word of God*, is by your own expresse Confession, one of the *greatest Principles of beliefe?* H 8*ly*, For your going the same way with the Jesuites, partly your whole Booke, and partly all your practises doe *Satis superque*, superabundantly witnesse. Onely you say, * *you cannot goe so farre in that way with them, to make the present Tradition, Alwaies an Infallible word of God unwritten.* No, not *Alwaies Infallible*, I hope. Onely *somtimes* perhaps *Infallible*, when you say *the word of God*. And *if your present Tradition* be *not alwaies an Infallible word of God* unwritten: I pray you is it at any time *an unwritten word of God?* If it be then at such a time especially (when its Infallibility is in Season) is it not Infallible? For *Gods word* is alwayes Infallible, be it written, or when he speaks it from heaven. But when shall we se the time, when you will prove your *present Tradition* to be a *word of God unwritten*,

Blasphemous Lye.

* *9ly.*
Subtile Insinuation detected of vanity.

unwritten, or to have any Ground at all in *written word of God*, the *Scripture*? But if your *preſent Church Tradition* be not *alwaies infallible*, but that ſomtimes at leaſt it may deceive us, certainly I conceive our ſafeſt courſe wilbe *alwayes* to goe *immediately* and directly the *shorteſt* Cut, to the *Scripture* it ſelfe, which I am ſure, is *alwaies Infallible*, and will never deceive us, and not at any time to depend upon your preſent *Tradition*, which is not *alwaies an Infallible word of God unwritten*. But me thinks I heare you ſay, That you make not the *preſent Tradition*, *An Infallible word of God unwritten*. No not *abſolutely*, not *Alwaies*. We underſtand Engliſh. But if you could prove, This your *preſent Tradition* to be but *ſomtimes an infallible word of God unwritten* (in the uſe at leaſt you put it to) it were no great Maſtery to conclude it to be (in that caſe) *Alwaies an Infallible word of God unwritten*; and ſo you ſhould by this way of the Jeſuites come full home to *Rome*. But I hope you will more clearely and fully expreſſe your ſelfe in this grand point, when (to uſe your own words before) *It shall fit Time and Place*. In the meane time, if this be not the genuine ſenſe, which I have picked, but not ſtollen (for the interpretation is Grammaticall, and ſenſible) out of your words; then I confeſſe, your meaning is more abſtruſe and myſticall, then can be gathered from your manner of expreſſion, your words having a tang of that * confuſion of tongues at the building of that old Tower. But the ſumme of it is, Here is the grand difference, between you and *Rome*: She makes her *Tradition* alwayes a word of *God* unwritten *unfallible*, you, yours not Alwayes: ſomtimes therfore; and ſo it is blaſphemy.

Epiſtle Dedicatory.

* *Gen.* 11.

Difference between Rome and the Prelate about Tradition.

But at length (pag. 127.) the Lady calls you from the point of *Church Tradition*, to heare what you will ſay of the Church of *Rome*, whether you *will Confeſſe it to be the Right Church*. And (ſaith the Jeſuite) *the Bishop granted that it was*. Now if the Lady were not dead (as elſwhere you tell us) I ſhould give her hearty thanks for being an occaſion of delivering us out of this *Purgatory-lake* of your tedious, irkſome, and endleſſe Diſcourſe of your *preſent Tradition*; wherein, otherwiſe, it is to be feared you lye ſo long, till you had been drowned in your own puddle, or burnt up with your own hot *zeale*. But let us heare your Anſwere to the Jeſuites relation of what you granted.

L. p. 128. *There is a great deale of difference between The Church, and A Church: and ſome, between a True Church, and a Right*

Right Church. For the Church may import in our language The onely True Church, and perhaps the root and grounde of the Catholick. And this I never did grant of the Roman Church, nor never meane to doe. But A Church can imply no more, then that it is a member of the whole. And this I never did, nor never will deny, if it fall not absolutely away from Christ. That it is a True Church I granted also; but not a Right as you imposed upon me, So as, No Right, that is No Orthodox Church at Rome. And yet no newes it is, that I granted the Roman Church to be a true Church. For so much very learned Protestants have acknowledged before me, and the Truth cannot deny it. For that Church which receives the Scripture, as the Rule of Faith, though but as a partiall and imperfect Rule; and both the Sacraments as instrumentall Causes, and seales of Grace, though they adde more, and infuse these; yet cannot but be a True Church in Essence. How it is in manners and Doctrine, I would you would locke to it with a single eye.

P. *Not Right then, not Orthodox*, you hold the *Church of Rome* to be, That's somthing yet. Yet *True*, you *ever* have and *will hold her to be, unlesse she absolutely fall away from the Faith*. Well. And yet I wot well, you give *absolutely falling away from the Faith*. So large bounds, as it is to be feared, you will never come to give her for absolutely gone, and fallen away from the Faith, so long as she can have, but one bare *thread* or *ragge* of the *profession* of the *Faith of the Creed*; nay if she can but say over her *Creed*, though (as you Confesse elsewhere) she hath *quite overthrown the sense* of it. And *if the sense* of it be destroyed, surely the Faith of it also. This will more fully appeare as we goe along. We come to your Reasons why you hold *Rome a True Church*.

1. For *very learned Protestants*, which hold with you in this: First, we can set both as *learned*, and double the number of of *Protestants*, who will weigh down the Scale against those, that seem to be of your opinion. Secondly, we could out of those very *Protestant Authors*, whom you mean (though I suppose you seldome read such Authors, and in other things scarce name them *Honoris causa*) collect more against this opinion, *That the Church of Rome is a true Church*, then you can for it. As out of *Iunius* himselfe, for Instance. I mentioned before a late Book, intituled, *Babel no Bethel*, never yet answered by any Jesuite, or other Priest Romish, or English, where the Author hath cleared all, or most of those Protestants, which his Adversaries alledged, and I suppose you meane, from this opinion

of

of yours. And then alſo the Author proves by many concluding Arguments (and in my opinion unanſwerable) that the *Church of Rome is no true viſible Church of Chriſt*, as having loſt the very Eſſence of a true Church. To which Booke I referre your Lordſhip, could your patience but brook the Authors name, or your Conſcience not tremble at the mention of him.

To your Second *Reaſon*: Firſt, I deny that the Church of *Rome* receives the *Scriptures as A Rule of Faith*. For firſt, *The Rule of Faith* muſt be in it ſelfe ſimply *Divine and Infallible*. But ſuch to the Church of *Rome* the *Scripture* is not. For ſhe makes the *Infallibility and Divine Authority* of the *Scripture* to depend upon the Church, as you do upon Church Tradition, which you confeſſe to be not ſimply *Divine* and *Infallible*. Ergo *Rome* receives not the *Scripture* as *A Rule of Faith*. Secondly, *Rome* receives not, holds not *The Rule of Faith*: Ergo *ſhe is not a true Church*; As the late Dr *Carleton* of *Chicheſter* in his Book of the Church hath well and learnedly proved: For not to hold the *Rule of Faith*, is to deny and deſtroy the *Faith*, and to *fall abſolutely away from the Foundation of Faith*, and to ſet up a new and falſe *Faith*, upon a new and falſe *Foundation*. Nor dare, or doe you ſay, that *Rome* receives the *Scripture* as *The Rule of Faith*, but onely as *A Rule of Faith*, to wit, *a partiall Rule*, as *Bellarmine* calls it. But if the *Scripture* be (as it is) *The onely Rule of Faith*, and ever hath been in all *ages* ſo held, till *Rome* in the *Councel of Trent* changed this Rule: then not to hold it ſo, for *The Rule*, that is, *the onely Rule*, but onely as a *partiall Rule*, joyned with other Rules equall to it, as her Traditions, which *Bellarmine* in his Book *de verbo Dei non ſcripto*, calls *the word of God unwritten*: is to reject the onely *Rule*, and ſo to *fall abſolutely away from the Faith*. And you confeſſe, that the Church of *Rome* holds the *Scripture* but as a *partiall* and *imperfect Rule*. And is this nothing with you? What is this, but to evacuate and utterly make voyd the *Rule*, when for a *perfect*, *intire* and *abſolute onely Rule*, it is made but a *partiall*, *imperfect*, and *joynt Rule*? And when *humane Authority* is equalled with *Divine*: *Humane Traditions* with *Divine Scriptures*, as an *equall Rule of Faith*? Nay, and thoſe her *Traditions*, which ſhe calls her *word of God unwritten*, are ſuch as teach things directly contrary to the Doctrines of *Scripture*, as of *Purgatory*, *Invocation of Saints*, and the like. Is not this, *a'kurosai* as *Chriſt* ſaith, *to make voyd and of no Authority the Commandements of God by mens Tradition*? Yet this

Camel

Camel you can eaſily *ſwallow*, you ſlight this over, as a matter of nothing: as if it were all one thing in a manner to hold the *Scripture The Rule of Faith*, and *A Rule of Faith*, namely a *part or piece of the Rule*: *The whole Rule*, and *a partiall Rule*: The *onely perfect Rule*, and *An imperfect Rule*. All this breakes no ſquares with you, but that *Rome* for all this, holds *the Rule of Faith*, and therfore you *hold her for a true Church of Chriſt*. But yet in ſo ſaying, you plainly imply, That if *Rome* held not the *Rule of Faith*, *ſhe is no true Church of Chriſt*, but is *abſolutely fallen away from Chriſt the Foundation*. For you give this for a Reaſon, that *Rome is a true Church becauſe ſhe holds the Rule of Faith*. Ergo *If ſhe hold not the Rule of Faith*, *ſhe is no true Church of Chriſt*, *but is abſolutely fallen away from the Faith*. Whereupon I argue thus:

That Church, *which denyeth the Scripture to be the onely Intire, Abſolute, perfect Rule of Faith, is fallen abſolutely away from Chriſt, and ſo ceaſeth to be a true Church, that is, to have the very Eſſence and beeing of a true Church of Chriſt*: *Major.*

But the Church of Rome *denyeth the Scripture to be the onely, Intire, Abſolute, Perfect Rule of Faith*: *Minor.*

Ergo *the Church of* Rome *is abſoluely fallen away from Chriſt, and ſo ceaſeth to be a true Church, that is, to have the very Eſſence and beeing of a true Church of Chriſt*. *Concluſion.*

The Minor Propoſition is confeſſed by your Lordſhip, For you ſay, *The Church of Rome holds the Scripture, but as A Rule, a Partiall Rule, an Imperfect Rule. Thus ſhe denyeth the Scripture to be the onely, Intire, Abſolute, Perfect Rule of Faith.* And for the Major Propoſition, you doe by neceſſary Conſequence confeſſe it alſo to be true. For you ſet it down as a Reaſon, why you hold the Church of *Rome* to be a true Church, becauſe ſhe holds *the Rule of Faith, the Scripture*: Implying, that to hold the *Scriptures* to be *the Rule of Faith*, is one ſpeciall note of *A true Church*. But now you confeſſe againe that *Rome holds not this Rule*, but as a *partiall and imperfect Rule*. And therefore denying this *Rule of Faith*, ſhe *ceaſeth to be a pure Church of Chriſt*, And (which is the more) this *the Church of Rome doth* ex profeſſo & ſolemni Decreto, *profeſſedly and by ſolemne Decrees, ratified as irrefragable, and that under Anathema to be received of all.* And this is farre more then to doe it by Practiſe onely. And yet in Practiſe to deſtroy, and overthrow, but onely ſome ſpeciall Doctrines of *Scripture*, though otherwiſe the *Scripture* be *profeſſed*, and *confeſſed*, in this or that particular Church, to be the intire and onely *Rule of Faith*: is *de facto* to diſclaime the

whole

whole *Scripture*, and to unmake it the *perfect Rule of Faith*: and ſo thereby, ſuch a Church, poſſeſſing ſuch and ſuch Errors, as are Fundamentall, that is, againſt the Foundation, is *fallen from Chriſt*: as hath been formerly proved. Now if but any one part of *Scripture*, in this or that Doctrine of *Chriſt*, be overthrown, ſo as therein it is not made the *Rule of Faith*; and this overthrowing ſuch Doctrines being once profeſſed and maintained generally, in any one particular Church, makes that Church to ceaſe to be a true Church of *Chriſt*, as not holding the *Scripture intirely*, but *profeſſedly overthrowing it* in ſuch and ſuch particulars: then how much more the Church of *Rome*, profeſſing and maintaining *gumne kephale*, with a whores forehead, that the holy *Scripture* is not the *onely Rule of Faith, intire* and *perfect*, but *partiall and imperfect* (as your Lordſhip confeſſeth) doth thereby proclaime her ſelfe to all the world, to be *fallen away abſolutely from Chriſt*, and ſo ceaſeth to be a true Church of *God*. And denying the *Scriptures* to be the Rule of Faith, ſhe denyeth the Foundation of the Apoſtles and Prophets, *Ieſus Chriſt himſelfe being the chiefe corner ſtone: and ſo is fallen quite from the Foundation.*

Nor onely thus by Addition of another Rule, doth the Church of *Rome* overthrow the onely *Rule of Faith*, the *Scriptures*: but alſo by denying the ſelfe Authority of them; as alſo you doe; and withall, by tying the ſenſe of *Scripture* to the interpretation of the Church, as alſo you doe; at leaſt in difficult places; and by holding and maintaining falſe Doctrines, againſt the *Scriptures*, which overthrow *Chriſt*, and wherein they will not be regulated by the *Scriptures*; as you alſo doe, in your Altars, and forbidding the Doctrines of *Grace* to be Preached, and other things: which if the Church of *England* hold with the Church of *Rome*, and with you, you and both your Churches are fallen abſolutely *from Chriſt*, and ſo ceaſe to be true Churches of *God*. As alſo your very Hierarchy makes you to be no true Church of *Chriſt*, were there nothing elſe; as before is *ſufficiently proved*. And if you deſire any further proofe, that the Church of *Rome* is no true Church of *Chriſt*; I ſtill referre you to the forementioned Book, *Babel no Bethel*. And though you ſuppreſt the Book, yet ten to one, but one of your Hounds will hunt it out for you.

Next, *for the Sacraments*: which is your ſecond Reaſon: you ſay, *The Church of* Rome *holds both the Sacraments as inſtrumentall Cauſes and Seales of Grace, though they adde more, and miſuſe theſe*:

Ergo

Ergo *she cannot but be a true Church in Essence.* For Answere? First, *she holds them not absolutely to be Sacraments*, but dependently upon the *Priests intention*; which you mention elsewhere. And so hath the *Councel of Trent* defined, of the *Sacraments*: so *Vega*: so *Bellarmine*. Secondly, if she be sure the *Priests intention* be not wanting, or going a wool-gathering in his Consecration, then she makes the *Sacraments* to be, not Instrumentall Causes of *Graces*, but *aitia kiria*, Principall and efficient working causes of Grace, *ex opere operato*, as they barbarously speake, by the immediate vertue of the worke wrought. So the *Councel of Trent* also. So as they shut out the *Holy Ghost* from this worke, as the Principall Efficient worker and sealer of Grace. Thirdly, For *Baptisme*, which you make to be an *Infallible Marke* of that Church to be *Christian*, besides their infinite corruptions of the Element of *water*, (which the Apostle calleth *pure water*) with their *spittle, salt, creame, exorcismes*, or *conjurations* of the *Devils insultations*, and the like, they hang the very *beeing*, not onely the *vertue*, of this *Sacrament*, upon the *Priests intention*, which *intention* of the *Priest* is so uncertaine, as *Vega* (one of the prime Sticklers in the *Councel of Trent*, as aforesaid) in his Booke upon the *Councel of Trent*, *especially the sixt Session*, where he treateth of *certainty of Faith, in Iustification*, Confesseth, that there can be *no certainty of Salvation to a man, because he cannot be certain*, whether he hath true *Baptisme* or no; and that in regard of the *Priests intention*, whereof he cannot be certaine: So as by this their own Doctrine, *no one Papist can be sure, that he is a Christian*: and so consequently, neither can all the members of that Church severally, nor conjunctly the whole Body it selfe, be sure whether they, or it be *Christian* or no; and so the Church of *Rome*, upon this very ground, cannot resolve *certainly*, whether she be a Church of *Christ* or no; unlesse your Testimony will help her out at a dead lift. And that not onely in regard of the *Priests intention* in the *Sacrament of Baptisme*, but also in their Additionall Sacrament of Orders, one of these more, which they have added to the two. So as for default of the Popes *intention* in *ordering of Prelates*, or of the *Prelates invention* in *ordering* one another, and in *ordering of Priests*, and of *Priests intention*, in Consecrating their *Sacrament of Baptisme* (as themselves, *Vega* and others, do argue the case) they are all put to the stagger, whether they have in that Church either *Priesthood*, *or Sacraments*. For all hangs upon that weake *pin*, or *haire*, of the *Priests*

 intention.

intention. So as another of their Primipili, a Standard-bearer, of the Dominicans, in the ſame Councell, *Dominicus Soto* (forementioned) in his Book *de natura & gratia*, ſaith, that, *Deus in poteſtate Sacerdotis poſuit Populi ſalutem*, GOD hath put the peoples Salvation in the Prieſts power. Now all this conſidered, and withall, the time, when this was made a Decree, in the *Councel of Trent*, a matter of 100 yeares agoe, and when it was but new, and the Pope and Prelates, and Prieſts could not perhaps, of a good while learne their leſſon perfectly, and ſo get a habit of it, but that in all their Conſecration of Prelates, and Prieſts, ſtill *intention* was to ſeek, and where it breakes off, as in the Pope and Prelates, in their Conſecration of Orders, there followes a meere nullity in ſucceſſion of the whole Generation of Prieſts downwards, and ſo through that whole body no Prieſthood now, no Sacraments: what evidence can the Church of *Rome* now give us, or what aſſurance can ſhe have (beſides the bare name) That ſhe is ſtill a Chriſtian Church? Onely *Vega* helps it, aſwell as he can, *That in reaſon and Charity men are not to thinke, that the Prieſt ſhould be ſo careleſſe at the Conſecration, as not to look to his Intention, upon which the Salvation of all mens ſoules dependeth.*

Fourthly for the *Sacrament* of the *Euchariſt*, or of the *Altar*, as they call it: Firſt this is in the ſame Predicament with *Baptiſme*, for the *Prieſts intention*, which if not preſent, at the Conſecration of the *Hoſt* (as they call it) there is no *Tranſubſtantiation*, no *body of Chriſt*, and ſo they worſhip a *wafer* inſtead of *Chriſt*, and ſo by their owne Confeſſion, in that caſe they commit materiall Idolatry, as a * Jeſuite confeſſed in Diſpute with Dr *Featly*. But Secondly, by the very name of *Sacrament* of the *Altar*, they deſtroy the *Sacrament* that *Chriſt* ordained in his laſt Supper, called therfore ‡ *the Supper of the Lord*. For they have turned it from a Supper, to a *ſacrifice*, yea and that from an *Euchariſticall ſacrifice* (as the Fathers called it) to a *Propitiatory ſacrifice*, for the *ſins of quick and dead*; as is noted before. And ſo this *Sacrament* they have *Non ſacramented*, and made of it a *whole burnt ſacrifice*. Secondly, they have utterly deſtroyed the materialls, or *Element* in this their *Sacrament*, the *bread* and *wine*, that no man ſhould ſo much as dreame, or once take it for *the Lords Supper*. For a Supper cannot be without *bread* and *drinke*: and here is neither. And ſo it is neither *Supper* nor *Sacrament*. And thus they have taken away, not onely the *cup* from the *people*, but the *bread* alſo, altogether. So as there

* Sweet.

‡ 1 Cor. 11. 20.

is

is nothing in their *Sacrament* but a meere lye; meere imaginations, Phantasmes of Accidents without subject; as we said before. And so enough of this.

And lastly, the *Church of Rome* having disanulled the Sacraments of Grace, it hath withall disabled them from being *seales of Grace*. For it is the property of a *seale* to give a sure and certain Impression, and thereby a Confirmation of the *Covenant*. But in Popish *Sacraments* all certainty is taken away, as is shewed: and so having lost the *seales*, consequently the Covenant *of Grace* it selfe is of no force unto them. And thus, in denying the two *Testaments* to be the onely *rule of Faith*, and overthrowing the *two Sacraments* the *seales of Faith*; yea having lost and disclaimed the *true Saving Faith it selfe*: what evidence hath *Rome* left her to shew and prove, that she is now a *true Church of Christ*, or hath the *Essence of a true Church*? Let her shew her *evidence*. As he said, * *Let Baal, if he be a god, plead for himselfe*. Yet all this is of no Force to your Lordship, but that, like *Ixion* imbracing a *cloud for Iuno* (as it is in that Fable) so you imbrace but a *cloud*, or rather the shadow of a *cloud*, instead of the once *faire Virgin Rome*; you must needs have her a *true Church* still. She *onely* (say you) *misuses the two Sacraments*. A small triviall trifle, to speake of. *Misusing then, is nothing* with you. What say you then to those wicked *Princes and Priests of Israel* ‡ *that misused the Lords Prophets*? Was this nothing? *They so misused them, that they stoned them to death*. And so the *Church of Rome* hath *so misused the two Sacraments that they have stoned them them to death, and left not one alive*: But they have made amends for it. For (say you) they have added more, even no lesse then five, which are as the five wounds, wherewith the *Lord* was *crucified* to *death*. For those five have eaten out the other two of *Christs* own ordaining, both expressing his *death*, the one for ‡ ingrafting us into it, the other for growth and strength by it, as our spirituall *food*. And these five *Sacraments* so *humane invention*, they must have their vertue of *conferring Grace ex opere operato*, being all, as they use them, a meere evacuating of *Christs merits*. But time permits not a longer discourse of them. Enough is said for Answer. And for Conclusion; the *Church of Rome* having taken away the *Authority of Scripture*, and added her own *Traditions*: and having taken away and misused the *Lords Sacraments*, and added their own *Sacraments*: what remaines to that Church but that which the Divine *Iohn* Concludeth the whole Bible withall? *I testifie unto*

* *Iudg.* 6. 31.

‡ 2 *Chron.* 36. 16.

‡ *Rom.* 6.

unto every man that heareth the words of the Prophecie of this Book: If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Book: And if any man shall take away from the Book of this Prophecie, God shall take away his part out of the Booke of life, and out of the Holy City, and from the things which are written in this Booke. Out of the Holy City, which is the *Church of Christ.* Here then, in *this holy City,* is no place for the *Church of Rome.*

L. p. 131. 132. *The church of* Rome *both was, and was not, a right, or Orthodox Church, before Luther made a breach from it. For in the Primitive times of it, it was a most right and Orthodox Church: but upon the immediate times before Luther, or some Ages before that,* Rome *was a corrupt and tainted Church, farre from being right. And* **yet both these times before Luther made his breach.*

* *A Privy Nippe.*

P. The Conclusion then of your speech here is this, *That Luther made his breach from the Church of* Rome, *not onely as it was Corrupt and tainted immediately, or in some Ages before, but also as it was right and Orthodox in her Primitive Times.* For you say, *And yet both these times before Luther* (as well those wherein the *Church of Rome,* was most *right* and *Orthodox,* as those wherein after, before *Luther* it was *corrupt* and *tainted*) *made his breach.* And thus you make the rent on the Protestant party, to be not onely from the *corrupt and tainted Church of Rome,* but from the most *Right and Orthodox Church of Christ.* A pestilent speech, bewraying the speaker to be in the very ‡ *gall of bitternesse,* and in the *bond of iniquity,* and worhty to be abhorred and abandoned of all that beare the name of *Protestants.* But this agreeth with that which we noted before, how you exclude all the *Protestant Reformed Churches,* beyond the Seas (where your Prelacie and Hierarchy is not erected, nor my Lord Bishops Chaire allowed) from being any Churches of *Christ,* or members of the true Catholick Church. For here also in *Luthers rent* from the Church of *Rome*) not onely as *corrupt* and *tainted,* but as once *Right and Orthodox*) you include all those *Reformed present Churches,* and to exclude them out of the *true Church of Christ.* But as before we have shewed and proved, and shall yet more upon fit occasion ministred, upon the same cause, for which you exclude all *Reformed Protestant Churches* beyond the Seas from being *Churches of Christ,* because they are seperated from the Church of *Rome,* and from all Prelacy and Hierarchy: we do exclude you, and *Rome,* with your Prelaticall and Hierarchicall Churches, and Government Ecclesiasticall, from being

‡ *Act.* 8. 23.

any

any true Churches of *Iesus Christ*. And whereas you say, *Rome was once Right and Orthodox*; 'tis true that in *Pauls* time the *faith* of those Christian Romans was famous throughout the world; and so it might continue pure for a time after: but when once the Prelacie and Hierarchy of *Rome*, and that but within *Romes* Diocesse, was erected, it became, *Ipso facto*, Antichristian: and after when the Bishop of *Rome* became supream over all Christendome, then it was the Church of Antichrist, from which it is necessary for all true Christians to make a perpetuall *Seperation*.

L. p. 133. *The Roman Church which was once Right, is now become wrong, by imbracing superstition and error.*

P. Such is your stile, to touch that *delicate* Woman tenderly, as saying, She is now wrong by imbracing *superstition* and *error*. But not by defiling her selfe with abominable *Idolatries*. This you never once charge her with in all your Book: as we shall see more at after. And onely *error*, as, *humanum est errare*: but you never tell her of her Heresies, and Apostacie from *Christ*, and her Doctrines of Devils. Beware of that. You have therfore put me to the greater paines in dealing plainly both with her and you.

L. ibid. *'Tis too true indeed, that there is a miserable rent in the Church, and I make no question, but the best men do most bemoane it, nor is he a Christian, that would not have unity, might he have it with Truth.*

P. You are often putting your finger into this *scarre*, or *rent*. An Argument it paines you, because *ubi dolor, ibi digitus*. And I am perswaded, the more you put your finger in it, the wider you will make it. And certainly those that are indeed the best men are so farre from bemoaning such a *rent*, as they rejoyce in it (the cause considered) as in their *glory and safety*. And such Christians as have the greatest *wisdome* tempered with their *goodnesse*, do see such an Impossibility of Reconciliation with *Rome*, that they account it the greatest folly in the world, once to dreame of such an *unity*, as is coupled with a condition of *Truth*, I *mean Truth indeed*, not such a *Truth* as you mean) there, where nothing but *superstition*, and *error*, *Idolatry* and *Infidelity*, *Hypocrisie* and *Iniquity*, *Ambition* and *Avarice*, *Pompe* and *Pleasure*, are the onely supporters of *Peters* Infallible (but counterfeit) Chaire. Unlesse you mean (as you must doe) *those good men*, which are your Confederates in your *Idolatrous Altars*, and other *Superstitions* and *Idolatries*, halting between two *opinions*,

God

God and *Baal*, and have already one foot over *Romes* threshold; accounting themselves with your Church of *England*, one and the same Church with *Rome*, as two branches of the same tree; as two Sisters of the same *venter*, ready to salute each other with the *kisse* of *amity* and *unity*, as * *Ahab* did his Brother *Benhadad*: then much may be; what should hinder your *unity*? And for your *Truth* (as we sayd before) we know very well what it is: *Rome* will not want for that, which you call *Truth*.

* 1 *King.* 20.

L. ibid. *But I never said, nor thought, that the Protestants made this rent.*

P. I pray you do you think, as you speake? But admit it. Why should you think so? Or why are you so *zealous*, in makeing such an *Apology*, which true *Protestants* indeed will never thank you for. But you are such a *Protestant*, as I dare say would not have been the first, that should have made the *rent*; no nor the hindmost neither, so firme you are for *peace*. But I noted before a necessity of Seperation to be made by the Protestants from *Rome*, as *Christ* admonisheth, Rev. 18. 4. *Come out of her my people*, &c.

L. p. 135. *He must leave my words to my selfe, and their sense either to me, or to the genuine construction, which an Ingenious Reader, can make of them.*

P. 'Twere well, If you would observe the same Law your selfe to others, Then you would not so frequently as you doe ‡ *make a poore Minister an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought*; as the Prophet speaks.

‡ *Isa.* 29. 21.

L. ibid. *The Protestants did not get that name, by protesting against the Church of Rome, but by protesting (and that when nothing else would serve) against her errors and superstitions. Do you but remove them from the Church of Rome, and our Protestation is ended, and the Seperation too.*

P. Yes, *by protesting against the very Church of Rome*, got they, and that deservedly the name of *Protestants*. For were not those *errors* and *superstions* you speake of, yea and *Antichristianisme*, and *abominable Idolatries*, and *universall Apostacie*; become the very *body* and *soule* of the *Religion, faith, and practise* of that *Church*? Was not your *Dalilah*, the *Church of Rome*, become that *Harlot*, and *Mother of whoredomes*, and all *abominations*, before the *Seperation* and *rent* was made? Could they then *protest* against her *corruptions*, and not withall *against her selfe*? Were not all her *corruptions* so *incorporated* unto her, as they were

were altogether *inseperable* from her, like the * *Blackamores skin, or the Leoparas spots*, which cannot be changed? And do not you confesse, that they protested against *her Corruptions, when nothing els would serve, when there was no remedy left, when she was grown incorrigible*, So as they might have said, as in the Prophet, ‡ *we would have healed Babylon, but she is not healed; Forsake her and let us goe every one into his own Countrey: for her judgement reacheth unto heaven, and is lifted up even to the Skies.* It applyes it selfe. And my Lord, you speake too late, and in vain to *A.C.* to remove *Romes errors and superstition*: *A.C.* is not of the Faith, to remove such *mountaines*. He cannot wash the *Blackmore white*. You must procure such a *Generall Councel*, as is at least equall to that of *Trent*, to reverse all those Decrees, whereby all *Romes superstitions* and *errors* are so ratified, as *England* will sooner heare of a *Parliament for Reformation*, then *Rome* will indure the thoughts of any more *Generall Councels*, to question or meddle with her *Trent Decrees*. *Rome is now setled upon her lees*, and you shall sooner remove *the City of Rome it selfe from her muddy Tiber*, then the *Church of Rome* from her *superstitions*. Nor is the black skin more conaturall to the *Ethiopian*, nor spots to the *Leopard*, then *Idolatry*, *Superstition*, *Infidelity*, *Apostacie*, *and all error is conaturall to the Beast with seaven heads, and ten hornes*, as making up both the *Complexion and Constitution of that painted Whore*. And therefore you might have saved all this *labour in vain*, in writing such a Volume, out of a *hope to worke an unity with Rome*, when her *superstitions* and *errors* shalbe removed; and that is *ad Græcas Calendas*, when men sheere their Goates: so in this respect you may safely say, That when *Romes errours and Superstitions are removed*, *our Protestations and Seperation is ended*. And so may I.

* *Ier.* 13.23.

‡ *Ier.* 51.9.

L. p. 136. *Protestants doe but protest the sincerity of their Faith against the Doctrinall corruption, which hath invaded the great Sacrament of the Eucharist, and other parts of Religion.*

P. Well were it for you, and your present Church of *England* (as you have lately made it, or would at least make it) if you had such sincerity of Faith to protest against *Romes doctrinall corruptions*, as *true Protestants* have. But why doe you call the *Lords supper*, *The Great Sacrament of the Eucharist*? Is it Great, because you give it a Name, not known in *Scripture*. Or because it is so grandized in the *Church of Rome*, as it is made like the *Great* ‡ *Diana of the Ephesians*, whom all the *Pontifician world worshipeth*? Or is is Great *comparatively to Baptisme*

‡ *Act.* 19.34.

tiſme, becauſe this is celebrated in the *Font at the Church doore*, neere the *Belfrey*, and *That upon your high Altar*, which you have advanced at the *chiefe* (as you eſteem it) *and Eaſt end af your Chancels*, and of your ſtately *Cathedrals*? Or Great, becauſe in your *Devotion you bow towards that place*, whence (it ſeems) you look for your *help*, yea ſo *lowly fall down* and *worship before it*, as before *the Lord your maker*? Or what is it that your *Euchariſt* is become with you ſo *Great a Sacrament*, Becauſe it, or, your ſelfe is Great with Child of a young new *God-Almighty*? But however, For my part, I reverence every Ordinance of *God*, but I dare not make nor eſteem them greater, then *God* hath made them, nor give them other Names and Titles, then *God* hath given them, leaſt I either ſeem to be *wiſer* then my *Maker*, and their *Author*; or ſhould give more *honour* to them then is due: this being (as wofull experience hath taught) the ready way to rob *God* of his *honour*, to transferre it to the *creature*, and ſet it up inſtead of *God*. But loth you are, I know, to call
* 1 *Cor.* 11. 20 the Sacrament * *the Lords Supper*, as the Scripture calls it, leaſt
‡ 1 *Cor.* 10. 21 it might call for the ‡ *Lords Table* (as the Scripture alſo terms it) and ſo *your high Altar should have no more Room in the Church*. But doe the true *Proteſtants* proteſt the ſincerity of their *Faith*, onely againſt the *Doctrinall Faith*, which hath invaded your *Great Sacrament of the Euchariſt*? Yes, you adde, *and other parts of Religion*. What be thoſe? That we may know thoſe ſpeciall *Doctrinall Corruptions*, againſt which you ſay *Proteſtants* do proteſt the ſincerity of their *Faith*. For *Rome* hath many *Doctrinall Corruptions* againſt which true *Proteſtants* proteſt, which you do not ſo much as mention in all your Book, and ſuch too, as do flatly overthrow the *Foundation Chriſt*. As *Iuſtification* by *works* for one, which we have touched before. Yea and *Rome* hath many, and thoſe moſt damnable *corruptions*, which you are ſo farre from accounting *corruptions*, as you make them Eſſentiall parts of *Gods worship*. I name *Altars* for one. Of which alſo before. And theſe things we *Proteſtants proteſt the ſincerity of our Faith* againſt. But you are none of thoſe *Proteſtants*, as not *profeſſing*, much *leſſe proteſting the ſincerity of any ſuch Faith*.

L. p. 138. *A right ſober man may without the leaſt touch of inſolence or madneſſe, diſpute a buſineſſe of Religion with the Roman either Church or Prelate (as all men know Irenæus did with Victor) ſo it be with modeſty, and for the finding out or confirming of truth free from vanity and purpoſed oppoſition againſt even a particular Church.*

P. This

P. This passage I cited before in my Preface to your Lordship, yet I here recite it again, because perhaps all wilbe little enough to put you in mind therof: For as I told you before, the Greatnesse of the Cause hath caused my stile and Spirit to mount upon the wings of *zeale* for my *Christ*, and for his *Church* in a higher degree and strain then ordinary. And that for this you Censure me *of insolence or madnesse* (as I feare it wilbe the best defence you can make for your Cause alwayes excepted the Bill in Starre-Chamber) I have no remedy, but *patience*, committing the Cause to him that judgeth rightly. And as I have done it for the finding out of the *truth*, so this hath caused me a great deale of moyle in digging and removing away a masse of earth and rubbedge, which you had cast, to hide this Treasure from us. So as a *purposed opposition was not it*, that set me upon this *Great taske*, but yet I oppose you, and purpose to detect your *falsities* so fairly guilded over with *hypocrisie*, that you might not impose too much upon your Credulous Reader. You aledge for this purpose the Example of *Irenæus*, arguing a Case with *Victor* Bishop of *Rome*, which you say *all men know*. But my Lord, I suppose all men do not know it. And because it is a matter both worthy, and not unnecessary for all men to know it: I will take occasion here to speake somthing of it, as not impertinent also to our present purpose.

Towards the end of the second Century, there was a difference between the *Asian Church*, and the *Roman*, about the Day of Celebrating the memory of the *Lords Resurrection*. The *contention* grew hot (as commonly men are most eagre in propounding their own *devises* in matter of Religion) so as, because the Asian Churches would not conforme to *Victor* Bishop of *Rome*, he began to fume and to thunder, and threaten them all with Excommunication. *Irenæus*, who lived in *France*, for this reproves *Victor*, telling him, that he ought not to proceed and deale so with Asian Churches for such differences, as were of things at that time accounted Indifferent. *Some*, saith he, *fast one day before Easter; some, two; some, more; some,* * 40. *houres together* (whereupon by the way it seems, that those 40. *houres* were afterwards turned into *forty dayes*, for your Lent Fast) *kai oudèn élatton pàntes o utoi eirteneusàn tè, kai eirenetiomen pròs allulous*: yet nevertheless (saith he) all these lived peaceably together, and we also are at peace one with another. *Kai he diaphonìn tes nesteías tèn homònoian tes písteos sunistesi*: And this difference about Fasting commendeth (saith he) the

* Tesparà konta hóras.

unity of Faith. And he relates unto him also the examples of sundry of his Predecessors in the Sea of *Rome*, *who neither kept it themselves, nor command of it to others*; and *yet nevertheless they that observed it not, were at peace with those that came to them from the neighbour Churches or Congregations, wherein it was observed.* Nor were any at any time cast out of the Church about the Manner or Custome. *But those Presbyters* (saith he) *who before you observed it not,* * *sent Commendations or kind salutations and greetings, as tokens of Charity, to those of other neighbouring Churches, who did observe it. And blessed* Polycarpus *sojourning at* Rome *in the time of* Anicetus, *and they being at some small oddes between them, yet preserved peace, and did not fall out about this matter. For neither could* Anicetus *perswade* Polycarpus *not to observe it, nor did* Polycarpus *perswade* Anicetus *to observe it; but each left other to their own Customes. And thus they communicated together; and in the Church or Congregation* Anicetus *gave the Eucharist to* Polycarpus *out of a reverent respect, and so they dismissed each other in peace, and in all Churches, but those that observed it, and those that observed it not, had peace one with another.* And thus *Irenæus pherònumos tìs*, according to his Name, became a Peace-maker to all the Churches. So ‡ *Eusebius.*

* Hoi prosou Presbuteros. Epempon Eukaristian.

‡ *Eccl. Hist. l.* 5. c. 26. *Et Socr. lib.* 5. *Eccl. Hist. c.* 22.

Now as these things I here relate by Occasion: so the Consideration that sundry particulars therein may be not unusefull. As 1. *That things Indifferent, and of humane Ordinance in matters of Religion, ought not to be imposed upon mens Consciences as necessary to be observed, but in such things Christian Congregations or Churches ought to be left free.* Secondly, *in variety or difference in opinions, or manners and customes in things Indifferent, Christians may and should keep fast the unity of the spirit in the bond of peace, and testifie the unanamity of Faith in the diversity of Fact ons, nothing being done against Gods word.* ‡ *One man* (saith the Apostle) *esteemeth one day above another: another esteemeth every day alike. Let every man be perswaded in his own mind.* And v. 13. *Let us not judge one another in these things, but judge this rather, that no man put a stumbling blocke, or an occasion to fall, in his brothers way.* And v. 19. *Let us follow after the things that make for peace, and things wherewith one may edifie another.* So, *All meates are in their own nature cleane: but if any think this or that uncleane, to him it is uncleane.* And that whole Chapter is of things *indifferent* (such at least, as those Primitive times in the more tender infancie of the Church admitted and esteemed *indifferent*) as of Dayes and Meates, wherein mens Consciences were not to be forced. And as concerning

‡ *Rom.* 14. 5.

cerning our *Christian liberty, we must take heed* (saith the Apostle) *least by any meanes it become a stumbling block to them that are weak.* Thus we see what the Christians in the primitive Ages did. Thus did the Bishops of *Rome* themselves before *Victor*, whom *Irenæus* calls *Presbuterous*, Presbiters. Thirdly, *Victor is reproved by Irenæus for breaking this peace among the Christian Churches, and seeking to bring their Christian liberty into bondage, by forcing them to conforme to his assumed new Altar, wherein his Antichristian pride and Tyranny began to shew it selfe in attempting what his Predecessors had not don in this kind.* Fourthly, *Victor being thus reproved, desisted from his violent course, and yeelded to Irenæus his Allegations, and so gave way for Churches to injoy their liberty with peace.*

Now, my Lord, to apply these things: Hereby you may see, how things in their own nature *indifferent*, ought to be left free, and not to be made burthens and bonds to mens Consciences; that so *Christian Liberty and Peace*, may be preserved inviolate. You see, how those ancient Bishops or Presbyters of *Rome*, bound not this *liberty*, brake not this *peace*. You see, how *Victor* presuming to violate both, yet upon the reproofe of *Irenæus* (though inferiour to him in place) he yeelded to *reason*, suffered not *pride* or *passion* to predominate, but left to the Churches both their *Liberty and Peace*. But now for you my Lord, you are not contented onely to impose with rigour upon mens Consciences those Ceremonies which you otherwise call Indifferent, yet enforce them as necessary as being also by mans Laws Commanded, and such, as in point of *Indifferencie* might justly be questioned, were they not *superstitious*: but also in erecting and imposing, both *besides Mans Law*, and *against Gods Law*, other both *idolatrous* and *superstitious* devises (as your stone or woodden *Altars*, with their Equipage, and service in *adorations*, and the like) and those borrowed from the Church of *Rome* her selfe, none (since *Victor*) infinitely corrupted, and deeply deceived, yea drowned in all *Idolatries and Superstitions*; which have been of late so violently and universally pressed upon all Churches within your Reach, that what confusions or combustions it may further cause, the *Lord knows*: But this we are sure of, that as the *liberty* of Mens Consciences is hereby generally brought into bondage, and both the outward and inward peace of the Churches violated, and broken to pieces, while you cry for *peace*, and cease not to presse your *Vniversall Conformity*, as if it were the way of *quenching the flame, to poure out the Oyle* of a meere nominall Peace: so the

Faith of *Christ*, and the ſalvation of Chriſtian mens ſoules is hereby utterly ſubverted, as formerly is ſhewed. And of theſe things you have been ſufficiently admoniſhed, and convinced by ſome Miniſters of *Chriſt*. But you ſay, *It was too roughly done, not as Irenæus reproved Victor* Is that all? But conſider how truly; *And how diſeaſes the more deſperate, require the sharper medicines*. Yea as the Poet ſaid, *Immedicabile vulnus Enſe recidendum eſt, ne pars ſincera trahatur*. I leave you to Engliſh it. But that the reproofe were true, though ſharpe, did you as *Victor* did, who ſuffered himſelfe to be *victus*, overcome by *Irenæus* his reproofe and Allegation? Nay you, though both *victus & convictus*, vanquiſhed and convinced in your Conſcience and knowledge of the *truth* of all thoſe enormities which you were charged withall, yet you muſt be *Victor*, not reſting till you had ſent away your Reprover with a Cenſure more bitter, and ſharper then the ſharp reproofe could be; and yet not deſiſting from your violent courſe to enforce an Univerſall Conformity, whereby the whole Land is infected with terrible combuſtions, and thoſe no leſſe further dangerous, then already full of dammage. Such a Peace-maker is your Conformity. Is this the way think you to make you *Victor*? Soft and faire. For though perhaps you glory in your tyrannicall conqueſt over the poore Body of your Reprover, yet while your ſpirit doth (to uſe the Apoſtles word to the ſame purpoſe) *hupernikan*, become more then *Victor* (as before is noted) and ſo his Cauſe, not foyled but confirmed and crowned in his ſuffering for it: never think your ſelfe a *Victor*. No no, my Lord, never think to be *victor*, by fighting againſt *Chriſt*; Lay down your *violence* in preſſing your *Conformity*: fight not againſt the common *peace*, by diſturbing the *peace* of mens Conſciences: Lay not ſiege to *Chriſtian liberty* in inforcing even things *indifferent*, and how much leſſe ſuch as are both in their nature and uſe *Idolatrous Superſtitious*, and directly againſt the expreſſe *word of God*. But that you will, that you muſt needs ſet up your Romiſh *Altars*, with your other devices ſutable, yet inforce them upon *Gods* Miniſters and People by your terrible commands and threats armed with High-Commiſſion Power, or Princes Edicts. Convince men as much as you can by the ſtrength of your powerfulleſt perſwaſive *reaſons*, and draw them by your gentleſt *motives*, but doe not hale and dragge them with the violence of your Archiepiſcopall power, and Romiſh *zeale*. Throw not Godly Miniſters out of their Miniſtry and Means, and

and that by Hundreds, with their Wives and Children exposed to all *miseries* of *poverty*, and all becauſe they will not, dare not yeeld to your lawleſſe Prelaticall Impoſitions, Innovations, Uſurpations. But if you will needs proceed on in that your violent courſe againſt *Chriſt* and Chriſtian *liberty*, and *peace* of mens Conſciences, aſſure your ſelfe you ſhall not *proſper*, you ſhall not be *victor*, *Chriſt* will confound you with all your Power and Pollicie. And He ſhalbe both *Irenæus* and *Victor* for his Church, both to Conquer his Enemies, and to reſtore Peace to his People. And thus much of your example of *Irenæus* and *Victor*.

L. p. 141. *Well, thus the whole Militant Church is holy, and ſo we beleeve. And if ſhe erre in the Foundation, that is, in ſome one, or more Fundamentall points of Faith,* * *then ſhe may be a Church of Chriſt ſtill, but not Holy, but becomes Hereticall; And moſt certaine it is, that no Aſſembly (be it never ſo Generall) of ſuch Heretickes, is can be holy.*

* *A moſt falſe concluſion of an erronious faith.*

P. Doe you beleeve the *whole Militant Church to be holy?* And ſo doe I. But your *whole Militant Church* is not the ſame with *that*, which I beleeve is *holy*. For your *whole Militant Church* whereof you profeſſe to be a *member*, is, in plain terms, the *Antichriſtian* Church, and the Church *Malignant*, which is a *perſecuter* of the *true Militant Church of Chriſt*; as both hath been, and yet will be made more manifeſt. So as your *Militant* Church is properly ſo called, for no other reaſon, but becauſe it makes Warre againſt *Chriſt and his Saints*, Rev. 12.7. and 13.7. and 16.14. and 17.14. but the *true Militant* Church of *Chriſt*, is ſo called, becauſe ſhe fights *ſpiritually* under *Chriſts* banner againſt Sinne, the World, the Fleſh, the Devil, and cruell Perſecuters, whom ‡ *ſhe overcomes by the blood of the Lambe, and by the word of her Teſtimony, not loving her life unto the death.* So as your *Militant* Church is a name which you have *uſurped, abuſed*, and *perverted*; whereas it is to be named according to its *nature*, *The Church Malignant*. For further proofe hereof, you ſay, *if ſhe erre in ſome one, or more Fundamentall points*, &c. Which implyes your *Militant Church may erre in points Fundamentall*. Which cannot poſſibly be underſtood of the *onely true, holy, Catholicke Militant Church of Ieſus Chriſt*. For this *whole Militant Church of the Elect cannot, either in whole, or in part, or in the leaſt member of it, erre in any Fundamentall point, ſo as thereby to become unholy* For this were elſe to fall *from Chriſt*, and from the *Communion of Saints*, by being ſeduced by *Antichriſts* and ‡ *falſe Prophets*,

‡ *Rev.* 13.12.

‡ *Mat.* 24.24.

phets, who shall deceive, if it were possible (but it is not possible) the very Elect. This *erring in the Foundation* belongs, and extends to all the *Reprobates* of the world, who are by *Antichrist* seduced unto their *perdition*; who * *because they receive not the love of the Truth, that they might be saved, God shall send them strong Delusions, to beleeve a lye*, yea to *beleeve* that for *truth*, which their own *seared Conscience* tells them is a *lye*. For *not to receive the love of the truth*, implyes, that they had received the *truth* unto acknowledgement and conviction, but *the love of this truth* they imbraced not. But the *whole Militant Church of Christ* (I say) *cannot* be so *seduced* unto *perdition*, or to *fall from Christ*. What is it to *fall from Christ*? To *fall from Christ* is to *fall from* that *Faith and love of Christ*, which once they *professed*; that is, *from the Faith of the Doctrine of Christ*, and from that *love*, which they *professed* towards it. And this *falling from* the *Faith of Christ*, is when any one Fundamentall point of *faith is denyed*, and *persisted* in, as we have formerly proved; as in the ‡ *Resurrection*, and § *Circumcision*, and sundry others. I might adde here many other Instances; as the Deniall of all the Doctrines of Grace in *Gods* Free *Election*, *Redemption*, &c. which Grace and Merit of *Christ* is peculiar to the *Elect onely*. I will onely adde one more here which I but touched before. *He that denyes the Lords day, to be the Sabbath day of Christians, commanded no lesse to Christians in the* 4th *Commandement, then the seventh, or last day of the week was to the Iewes: he erres in the Foundation*, becomes *unholy*, and *falls away from the Faith of Christ*. This I demonstrate thus. First, The 4*th Commandement* is *Morall*, and so *eternall*, and *unchangeable*. And as the *eternall sabbatisme* is in *heaven*, belonging to the Church *Tryumphant*, so there is a *sabbatisme temporall*, pertaining to the Church *Militant* in this world. This *sabbatisme* (as the other) is the *rest of God*. † *His Rest*, saith *David*. This *Sabbatisme* in the Church *Militant* is by *God* himselfe appointed to be solemnly observed of the *whole Congregation* on that *seventh day of the week*, wheron himselfe *rested*. This *Sabbath* or *rest* of *God* was on the *seventh* or last day of the week, upon the finishing of the worke of *creation*. And therfore, for that very cause, *God* commanded his People in the Old *Testament* to sanctifie that *Sabbath day* weekly. This is given as the Reason of its sanctification by the People: *The seventh day is the Sabbath of the Lord thy God: For in six dayes he made heaven and earth, and rested the seventh: Therfore*, &c. *Remember to sanctifie the Sabbath day, the Lords Sabbath day*. And note, he saith not, *Remember to sanctifie the seventh*

* 2 *Thes.* 2. 10. 11.

‡ 1 *Cor.* 15. 14

§ *Gal.* 5. 2. 4.

Of the Lords Sabbath-Day.

† *Psal.* 95.

or laſt day of the week: but *Remember to ſanctifie the Sabbath day*. Theſe words are the *Morall ſubſtance of the Commandement*. The reſt is an expoſition and application of it, the expoſition to keep *holy that Day* for *Sabbath*, which is the *Lords* own *Sabbath day*, wherein himſelfe hath *reſted*. *Note this well*; for I will ſpeak much here in few words. Weigh them therfore, number them not. The particular application of the *ſeventh* or *laſt day* of the *week*, as wherein *God reſted from his works of Creation*, is commended and commanded to *Gods people* under the Old *Teſtament*. So as if there had not come in afterwards, a more glorious *Sabbath*, or *reſt* of *Gods*, as from a more *glorious worke* of a more *glorious Creation*: we Chriſtians alſo ſhould have kept that *ſeventh day* that the Jewes kept. But that this more *glorious day* of a more *glorious reſt* of *God* from a more *glorious worke*, being come: then the ſame *4th Commandement* commands us Chriſtians to keep this *new Day of Reſt*, of the *Lord* our *God*. So as though the Day be changed, yet the *Commandement* is the ſame. It binds *us ſtill to ſanctifie the Sabbath of the Lord our God*.

Secondly, for the application of the *4th Commandement* to us Chriſtians. *Remember to keep the Sabbath day holy*. What *Sabbath day*? Or what day for *Sabbath*? The *Sabbath day of the Lord thy God, wherein himſelfe reſted*. What day is that? The *firſt day of the weeke*. This is another *ſeventh day*, reckoning the weeke backward. Now on this firſt day of the week *the Lord our God Ieſus Chriſt*, after that he had finiſhed the *worke of Redemption* (being a *new Creation*, and much more glorious then the former, in many reſpects) roſe againe from the dead, and ſo entred into his Reſt that morning and moment of his Riſing again. He entred then I ſay into the ſtate of Reſt, though not into the place of Reſt, till his *Aſcenſion*. This is ſufficient. But the work of *Redemption* was finiſhed on the Croſſe. Not altogether. on the Croſſe, *Chriſt* indured and finiſhed his ſuffering of the pangs and paines of *death*, when he ſaid *Conſummatum eſt*, It is finiſhed: but there remained the bonds of *death* to be indured, and that was in the grave 3 dayes, to *redeem* us, aſwell our *bodies* from the *grave*, as our *ſoules* from *hell* on the Croſſe. Now all this being finiſhed, to wit, the whole *worke of Redemtion*: *Chriſt* riſing the 3*d* day, therein *reſted from his worke*. And this being the *Sabbath* or *Reſt of the Lord our God*, ſurpaſſing the former *Reſt* in *glory*, and into which *reſt* or *ſabbatiſme* all beleeving Chriſtians do enter, and have an Intereſt (as Heb. 4. 3.) it follows

follows neceſſarily, that as by *Chriſts* example of Reſting on that day, as by his *Commandement* to keep the Sabbath day of the *Lord* our *God*, wherein himſelfe hath *reſted*, that we Chriſtians do ſanctifie the *Lards day*, the firſt day of the week, for our Chriſtian Sabbath day, according to the *4th Commandement*. Which if we doe not, as not holding our ſelves bound by the *4th Commandement*: Then all theſe errors in the *fundamentalls* of *faith* follow upon it:

As firſt, by not ſanctifying the *Lords day* for our Chriſtian Sabbath day, we utterly deny, overthrow and deſtroy the *Morality* of the *4th Commandement*, which to the *Militant* Church on earth ſtands in this, *To ſanctifie the Sabbath day of the Lord our God*. It commands us this, or nothing; and if nothing, it loſeth both the Nature and Name of a *Commandement*. And if you doe acknowledge and beleeve it to be (as it is) one of *Gods ten Morall Commandements*: then of neceſſity you muſt either ſanctifie the *firſt day* of the *week* for Sabbath, whereon *Chriſt* aroſe and *reſted*: or elſe, you muſt ſanctifie that *ſeventh day* of the Old *Teſtament*, which *God reſted* on from his *worke of Creation*, which the Jewes obſerved. And if you keep the Jewes Sabbath, you muſt turn Jew, and deny *Chriſt* to be come in the fleſh. For in * *Deuteronomy God* commands them to keep the Sabbath day, in memory of their Redemption from *Ægipt*; and ſo their Sabbath day was turned into a type of another Sabbath or Reſt, that was to be brought in upon the accompliſhment of our ſpirituall Redemption. Which being now finiſhed, that typicall Sabbath is vaniſhed, being the laſt Type which was fulfilled by *Chriſt*, reſting in his Grave on that day, and ſo utterly aboliſhed in that more glorious Reſt of his Reſurrection. If then you keep the Jewes Sabbath, you do with them deny *Chriſt* to be come. And if you ſanctifie not the *firſt day of the weeke*, inſtead of, and ſucceding in place of the old Sabbath day: then as you utterly deny and deſtroy the *4th Commandement*, ſo you deny the worke of *Redemption* finiſhed on the Croſſe and in the Grave: you deny his *Reſurrection*, wherein he reſted from that worke: and you deny the very *reſt* of *heaven*: and you deny the *Communion of Saints*, both in the Church *Militant* and *Triumphant*. Firſt you deny the Accompliſhment of the worke of *Redemption* on the Croſſe, and in the *Redemption* it ſelfe, in denying the Reſt of *Chriſt* in the day of his *Reſurrection*. For if he then reſted not, the *worke of Redemption* was not finiſhed. And you deny he *reſted*, in denying

* *Deut.* 5. 12. 13. 14. 15.

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ing his *rest* to be the *rest* of the *Lord our God*, which the 4th *Commandement* commands us Christians to keepe weekly on that day; which if we keep not, *Christ* hath not *rested*, and so he hath not *redeemed* us. Secondly, in denying *Christs rest*, you deny his *Resurrection*. For if he *rested* not, he *arose* not. For the very first moment of his *Resurrection* began his *rest*. If then you sanctifie not the Day of his *rest* for the Christian Sabbath day, you deny as *Christs rest*, so his *Resurrection*, and the whole vertue of it, by which we arise from Sinne *spiritually*, and from the Grave *corporally*. And *cursed is he, that hath not his part in the first Resurrection: for on him the second death, that is, eternall death shall have power*: because * *Blessed and holy is he that hath his part in the first Resurrection: for on him the second death shall have no power*. Thirdly, in thus denying *Christs rest* in his *Resurrection*. while you deny that day to be the holy *rest*, or Sabbath day of Christians, you deny, as *Christs eternall rest* in *heaven*, so that *rest*, or *sabbatisme*, which remaines for the *people of God*. As the ‡ Apostle saith, There remaineth therfore *Sabbatismòs*, a *sabbatisme*, or Sabbaticall holy *rest* for the *people of God*. Therfore? Wherupon is this inferred? Upon the ‡ former verse, where he speaks of this very Sabbath, or Rest day of Christians, which is as the first fruits of the *eternall sabbatisme*. For saith he, *If Iesus (Iosua) had given them rest, then would he not afterwards have spoken of another day*. Another day? What other day, but that *rest* day, which our *Iesus* rested on, and which is our *rest* day? For when *Christ* in his *Resurrection* entred into his *rest*, he made that day the day of our *rest*, which gives us an Interest in, and brings us to his *eternall rest*. For Certainly if we doe not *rest* with *Christ* in the Day of his *Rest* weekly here, according to the *Commandement*, we shall never *rest* with him *eternally* in *heaven*. He that keeps not this § *Other Day*, which succeeded that under the Law, hath no *sabbatisme* remaining for him in *heaven*. Lastly, in denying this Rest-day of *Christ* to be our Christian Sabbath, to be sanctified according to the *Commandment*, you deny the *Communion of Saints* in the Church *Militant*, and consequently in the Church *Triumphant*. For except there be a *Communion of Saints* in the Church *Militant*, which is the seed of the Church *Triumphant*, what *Communion of Saints* can be in *heaven*. For none are *Saints* there, which were not first *Saints* here. And what *Communion of Saints* can be here, but especially in the holy and solemne Assemblies, where they are to Communicate together in Prayer and Thanks-giving, and

* *Reve.* 20. 5.

‡ *Heb.* 4. 9.

‡ *vers.* 8.

§ *Heb.* 4. 8, 9.

hearing of the Word, and receiving of the Sacrament. And how can this be, if there be not a set day for it? And who shall appoint this day, but *God* himselfe? And what Day so fit, as his own Day of Rest, which he hath Commanded to be sanctified weekly of us, if we be his people, and he the *Lord* our *God*, who hath *redeemed* us in his holy and eternall Law, and in which day we *resting*, do partake and communicate of his *holy* and *eternall rest*, begun here by *Christ*, and consummate in *heaven* in that *panegirei*, solemne *Generall Assembly* and *Congregation of the first borne written in heaven*, Heb. 12.23. And (to conclude) if the *ten Commandements* belong to us Christians under the Covenant of Grace, then certainly the 4*th Commandement*, which commands to keep the Sabbath of the *Lord* our *God*, which is the *Lords day*.

Now by this which hath been spoken, you may examine how farre you and your Church of *England* have erred in the *foundation*, that is, in this, and other fundamentall points of *Faith*: at least if those Acts, Edicts, and Books, that have been published against the aforesaid Doctrines, shalbe avowed for the Doctrines of the Church of *England*, as they are pressed. And if with *Rome* you be thus *fallen*, *holy* you are not by your own confession; nor onely so, but *Heretical*: yea more then that, *Infidel*. For in the same page you say, *If the Church can erre quite from the Foundation, then she is nor Holy, nor Church, but becomes an Infidell*. Now we have proved, that to erre in one, or more, though not in all *fundamentall* points of *Faith*, is to fall quite off from the *foundation*. But if you thus *cease to be holy*, how are you the *Church of Christ still*, as you say? For *holinesse* is *essentiall* unto, and so is of the *Difinition of the true Church of Christ*: *I beleeve the Holy Catholicke Church*. And so of every particular Church, if it be a true member of the *true Catholicke*, it is *holy* For *Eadem est ratio totius & partium*: If *the whole be holy, so every member and part*. But *the whole true Church is holy*; For 'tis *Christs body mysticall*, whereof he the Head: *he the root, and we the Branches*: and * *if the root be holy, so are the branches*, as the ‡ Apostle saith. And he saith againe, ‡ *The Temple of God is holy, which Temple ye are*. And (I say) *christ being the Head*, and *the Church his body*, the *spirit of holinesse and sanctification flows down from the Head to all the members*, as *the Oyle powred on Aarons head went down to the skirts of his clothing*: which was a type of the *holy anoynting oyle of Christs spirit powred on him*, which he communicates to all the *members of his misticall body*; even as a mans

Pag. 141.

* Rom. 11.16.

‡ 1 Cor. 3. 17.

head

head communicates of *Animal ſpirits of motion to all the parts of his body*, as we touched before. Except with *Bellarmine* you will have a *dead member* to be a *true member*. Indeed *a dead member of a dead body*, is *a true member of that body*. And certainly, *if a Church ceaſe to be holy, it ceaſeth to be a Church of Chriſt any more*. But I pray you, what ſhould move you to ſay thus: *Though the Church ceaſeth to be Holy, yet ceaſeth not to be a Church of Chriſt*. You have it not from the *Schoole of Divinity*; not ſcarce can you rake it out of the *puddle of the Ieſuites themſelves*. But haply you might ſuſpect, that the Church of *Rome* might be proved to be *fallen quite from the Foundation* (as hath been already proved before) and therfore your Charity would provide one refuge for it, that though thus *she ceaſeth to be holy*, yet not to be a true *Church ſtill*. But you may doe well to ſtudy this point a little better, how to make it good, *How a Church may ceaſe to be Holy, becoming Hereticall, and yet be a Church of Chriſt ſtill*.

L. p. 141. 142. *Thoſe Errors that are dyed in Graine, cannot conſiſt with holineſſe, of which Faith in Chriſt is the very Foundation. And therfore if we will keep up our Creed, the whole Militant Church muſt ſtill be holy.*

P. This confirmes, what before I concluded of *the Church of Rome*, as no *Church of Chriſt*, becauſe by your own verdict, *not holy*. *For her Errors*, and that in the *fundamentall points of Faith*, are *all dyed in graine*, ſo as they will never change *colour*, nor looke of another hue. For both they are of no ſmall *antiquity*, and ſince their firſt hatching, they have been by ſundry Counſels confirmed, and at laſt moſt irrefragably in the *Councel of Trent*, as hath been ſhewed. For as thoſe things which you elſwhere inſtance: *Worship of Images firſt erected in the 2d Councel of Nice, the ſeventh Generall: Tranſubſtantiation, firſt Decreed in the Councel of Laterian under Innocent the third and the taking away of the Cup in the Sacrament, firſt decreed in the Councel of Conſtance*: ſo *the Title of Antichriſt, of Vniverſall Biſhop and Head of the Church, obtained firſt by Boniface 3. above a thouſand yeares agoe*: with many or moſt, or all the Reſt of Popery, have been ever ſince their ſeverall erections upon all occaſions more and more ratified (never any corrected) and by generall practice upheld, and againſt all *oppoſition* and *conviction ſtiffly maintained*. Are they not *dyed in graine* then? And if ſo, you confeſſe *they conſiſt not of holineſſe*. But (ſay you) *if we will keep up our Creed, the whole Melitant Church muſt ſtill be Holy*. Here you enterfere againe. For notwithſtanding all that is ſaid, or (I ſuppoſe) can

be ſaid, you will have the *Church of Rome* to be *holy* ſtill, as being a *member* of the *Church Militant*, in deſpight of the Pope. But let her be a *member* of your Church *Militant*, is ſhe therfore *holy*? Say not you, your Church *Militant may fall into errors, ſo as to ceaſe to be holy*? And if the Church of *Rome* hath *thus fallen*, hath ſhe *not for her part, ceaſed to be holy*? But not, *if ſhe keep up the Creed*. What call you that? *To hold the letter of the Creed, and to deny the Faith of it*? ſo we have proved before. She hath *loſt the Faith of Chriſt, the foundation of Holineſſe*: Ergo *ſhe hath loſt Holineſſe*. Ergo *loſt the Eſſence of a Church*: Ergo *ſhe is not in the compaſſe of your Creed, I beleeve the Holy Catholicke Church.*

A peremptory ſpeech.

L. p. 142. *I ſay it, and moſt true it is, That it was ill done if thoſe, who ere they were, that made the ſeperation.*

P. It ſhould be *moſt true*, if *you doe but ſay it*. Yet we find not all to be *moſt true*, you ſay. How *true* this is I know not yet. Let us here. I remember a little before, you performed a *thankleſſe office* for the *Proteſtants*, in making an Apology for them, as not the firſt in the fault of *this ſeperation*. Which I anſwered. And here you put the fault on thoſe, that made the *ſeperation* who ere they were, which might be aſwell the Proteſtants, as the Papiſts. But ſpeake out.

Plain dealing.

L. p. 145. *For my part, I am of the ſame opinion for the continuing of the Schiſme, that I was for the making of it. That is, That it is ill, very ill done of thoſe, who ever they be, Papiſts or Proteſtants, that give juſt cauſe to continue a ſeperation.*

P. Here you ſpeake plain: *Papiſts or Proteſtants*: and why not then *Proteſtants as well as Papiſts, that did very ill in making the ſeperation, as they doe ill in continuing of it*? But yet your meaning here may poſſibly be, that as *it was ill done of the Roman party to give the firſt cauſe of the ſeparation: ſo it were no leſſe ill done to continue the ſame cauſe to the continuing of the Schiſme*. You may doe well to *perſwade Rome to lay down all her Corruptions, which the Proteſtants have and doe proteſt againſt her*, that ſo, if the *Schiſme be any longer continued, it may then appeare to be long of the Proteſtants*. But if *Rome* be obſtinate and incorrigible in her *errors*, you have no reaſon to ſay, it is ill done on the *Proteſtant party to continue the Schiſme*. But it may be perhaps *ill done* of the *Proteſtant Church of England* notwithſtanding, to *continue the Schiſme*, ſo as it may be well done of you to ſowder it againe. And therfore while the caſe is thus in agitation and *Rome* maks no more haſt to meet you, the multitude of her *impedimenta*, bagge,

bagge, and baggage, and all kind of Trumpery retaining her peace, and which in no sort she will part withall, and so will not stirre a foot over *Tiber*: what's wanting on her part, you will supply, with all expedition dressing up *her sister* the *Church of England* in *Romes* fashion, unto such a conformity and symphony, as promiseth a making up of the match with all faults on both sides, sooner perhaps then *Rome* could hope for.

L. ibid. *The Kings and the Church of England had no reason to admit of a publick Dispute with the English Romish Clergy, till they should be able to shew it under the Seale, or Powers of Rome, That that Church will submit to a third, who may be an Indifferent Iudge between us and them; or to such a Generall Councel, as is after mentioned.*

P. First, the *English Romish Clergie* are by the Laws of *England* Traitors, and therfore to be *disputed withall* at *Tiburne*. So as if you put them to shew their warrant to *dispute* with you under *Romes seale*: they will require of you perhaps to shew them under *Englands seale* an abrogation of the Laws against them. And you tell us before, *that the Church of England knows well, that a Parliament cannot be called at all times.* Nor will the Powers of *Rome* permit their Religion to be disputed on. And whom will you chuse to *dispute* with them? some peaceable men, that will not be apt to fall out with the Jesuites, your Lordship being *Moderator*. But you know *Rome* denyes the *Rule of Faith*, the *Scripture*. And *Contra negantem Principia non est disputandum.* Who shall else be the Umpier? Who the Third? Who the *Indifferent Iudge*? Could both the *Churches* joyntly chuse a more *Indifferent Iudge*, then your selfe? Sure *Rome* her selfe would nominate you before *Bellarmine* himselfe if he were living. A *Generall Councel* indeed of *Romish, English*, and other *Prelates*, might do much: so you should be sure to exclude all the *Protestant Reformed Churches* for *wranglers*; as *Franciscus à S. Clara* well adviseth. And then if a *Generall Councel* should reconcile and compose all differences, though never so erroniously, yet *the Error must stand, till another Generall Councel shall reverse it*, as you tell us at after. But you adde.

L. p. ibid. and 146. *And this is an honest, and I think a full Answer. And without this, all Disputation must end in a clamour; and therfore the more publick the worse, because as the Clamour is the greater, so perhaps wilbe the Schisme too.*

P. Nay;

P. Nay, my Lord, if you ſtand upon termes of honeſty indeed, you ſhould have nominated the *Scripture* for the onely *ſufficient* and *upright Iudge* between you. This had been *honeſt* in one that profeſſeth but the name onely of a *Proteſtant*. But for that you told us enough before, whereby we underſtand, that this point of *honeſty* is no part of your meaning. But if your Anſwere were not in this reſpect *honeſt*, I muſt tell you, neither was it *full*, but an empty and frivolous Anſwere. To *diſpute* of *Divinity* or *Religion*, where *Scripture* is not the onely *Iudge*, is as to judge of gold by the colour, without the *touch-ſtone*. And ſo he that could ſhew the *beſt colour* for his *matter* by a *falſe light*, ſhould carry it away. And I may ſay truely, without the *Scripture be Iudge*, your *diſputation* muſt needs end in a *clamour*, where the *voyce of God* is of no *authority*. But then alſo if *Scripture* ſhould be the *Iudge*, you might well ſay, *The more publicke the worſe*. For it is ſuch a *light*, as would diſcover all your *fallacies*; and ſo rayſing a *clamour* of the publicke Audience, when they ſhould obſerve ſuch colluſion between the *English Clergie, and the English Romiſts*, it might breed ſuch a deteſtation againſt all Reconciliation with *Rome*, as would make the *rent the wider*, and ſo all your *labour* ſhould be *in vaine*. And then you might uſe the Proverbe, *As good never a whit, as never the better*.

L. p. 148. *That there are errorr in Doctrine, and ſome of them ſuch, as moſt manifeſtly indanger ſalvation in the Church of Rome, is evident to them that will not ſhut their eyes.*

P. To *indanger Salvation*, is much; and for you to ſay ſo much, is much too; and you ſaying ſo much, we need not make much doubt of the truth of that you ſay in this Caſe. And yet in ſaying ſo much, you ſpeake not all *truth*. The *truth* is (as we have proved, and ſhall yet further) *That Romes Errors in Doctrine are damnable, and cannot conſiſt with ſalvation; as is evident to thoſe, whoſe eyes are truly opened.*

L. ibid. *A. C. himſelfe confeſſes, that error in Doctrine of the Faith, is a juſt cauſe of ſeperation, ſo juſt, as that no cauſe is juſt but that. Now had I leaſure to deſcend into particulars, or will to make the rent in the Church wider: 'tis no hard matter to prove, that the Church of Rome hath erred in the Doctrine of Faith, and dangerouſly too: And I doubt I ſhall afterwards deſcend to particulars, A. C. his importunity forcing me to it.*

The tender-hearted Prelate loth to make the rent wider.

P. By *A. C.* his *confeſſion* then, the *Proteſtants* are able to juſtifie their *ſeperation* abundantly. As for your Lordſhip, you

are

are ſo *charitably* and *peaceably affected*, that you are loth upon any termes (though it concerne the *ſalvation of mens ſoules* in ſuch a caſe to ſpeake the *truth* home) to *make the rent wider*, till by your *Adverſaries importunity* (I would ſay *A. C.*) *you be forced to it*. You have too tender a heart to be a Surgion, when for *feare*, leaſt the opening of the *wound make it wider*, you ſuffer it to *feſter inwardly*. It were well if you were halfe ſo tender hearted to the poore *Sheep* and *Lambs* of *Gods fold*; there you *feare* not moſt ſtoutly to make *wide wounds*, and make no *bones of it*. But true *Proteſtants* doe hold, that the *wider the rent is made* between them and *Rome*, the better it is. I know this is to you as the widening of a ghaſtly wound. But it is the *truth*. Yet you put us in ſome hope to heare what you will ſay, when *you are forced to it*. As Cowards will fight moſt terribly, when they are *forced to it*. Though I hope you will not *indanger Rome* more, then her *errors indanger* her own *ſalvation*.

L. p. 149. *Nor can you ſay, that Iſrael, from the time of the ſeparation, was not a Church; for there were true Prophets in it, Elias, Elizeus, and others, and thouſands, that had not bowed knees to Baal.*

P. But I can ſay (and that upon good evidence) that *Iſrael*, the *ten Tribes*, from the time of their ſetting up and following the Calves, were no *true viſible Church of God*. For they had no viſible ſignes or markes of a *viſible Church*. Their whole *Religion* conſiſted in the worſhip of the two Calves: neither had they any *Leviticall Prieſthood*, or *Prieſts of Aarons order*: nor went they up *three times in the yeare to worship at Ieruſalem, according the Law* (1 King. 12. 28, 29, 30, 31, 32, 33.) Here was not one footſtep of a *viſible true Church of God*, but of the *Devil* indeed, whom they *worshiped* in the Calves. But (ſay you, *there were true Prophets in it*. True. But that was upon ſome extraordinary occaſion, when they were ſent, and prophecied. But for all their Prophecyings, did the *King and People* abandon their Calves? Yea when *Elias* had cauſed *Baals* Prophets to be ſlain: or when ‡ *Iehu* ſlew all the remainder of them, and their *worshipers*: both he and the People followed the Calves ſtill. And beſides, they had no true *Prieſts*, but thoſe of *Ieroboams Order*. And if they had no *true Prieſts*, will you allow them (for all their *Prophets*) to be a *true Church of God*? Doe you not exclude all the *Reformed Churches* beyond the Seas from being *true Churches of God*, becauſe (notwithſtanding all their Prophets, to wit Preachers and Miniſters of *God*) they have no

* 2 *Chro.* 11. 15.

‡ 2 *King.* 10.

Prieſts,

Priests, no Prelates, no Priesthood? Would you account or call *Rome* a *true Church*, if she had not her *Priesthood*? Although her *Priesthood* is of no other *Order*, then that of *Ieroboam*, of *humane Ordinance*, not of *Divine Institution*: *sacrificing Priests*, as those were. Now as *Ierome* saith (as you cite at *after*) *Vbi non est Sacerdos, non est Ecclesia*: Where there is no Priest, there is no Church. *Israel* had no true *Priest*, and so no *true worship of God*. Nor doth *Ierome* (and so the antient *Fathers*, when they used the word *Sacerdos*) thereby meane any such *sacrificing Priests*; as are at this day in *the Church of Rome*. For the *Fathers* held no *Transubstantiation*, ergo *no sacrificing Priests*. Whereas your *Romish Priests*, have no *other Order*, but *of sacrificing Priests* expressly in their *Ordination*, in these words, *Take thou a power to sacrifice the body of Iesus Christ upon the Altar*; or to the like effect. And this by the way proveth *Rome* to be no better a *Church of God*, then that of the *ten Tribes* was, when they had their *Calves* and *Priests suitable*. And as for those *Prophets* you speake of, *Elias*, and *Elizeus*, were their *Prophecies* regarded? Nay were they not *persecuted*, by *Ahab* and *Iezebel*, and their Son *Iehoram*? Yea and 100 *Prophets* of the *Lord* more, whom *good Obadiah hid in a Cave, and fed with bread and water*, and so preserved them from *Iezebels fury*? Yea and all the *Prophets*, whom the *Lord* sent, were they not *persecuted* by the *State*, and *Court of Israel*? Was not * *Amos* forbid by *Amasiah King Ieroboams Court Priest*, to preach at *Bethel*, saying *Prophecy no more at Bethel: for it is the Kings Chappell and it is the Kings Court*? And did not this *Court-Priest* complaine of the *Prophet* to *King Ieroboam*, saying, *Amos hath conspired against thee in the midst of the house of Israel: the Land is not able to beare all his words*? And it were well if there were no such *Priests in Christian Kings Courts*, that doe such offices against the *Lords Prophets* and *Preachers*, complaining of them to the King, that they are a sort of *factious Conspirators* against him (such as those whom you have called shallower waters, as before) and the Land cannot beare all their words, although they speake nothing but *truth*, which *Gods word* teacheth, and gives them good warrant for. But this by the way. To return to *Israel*. Is a *people* presently a *Church*, upon the coming of a *Prophet*, or *Minister of God* to preach unto them: untill they doe imbrace *Gods word*, and set up his *pure worship* amongst them? But those *ten-Tribes*, still minced and contemned *Gods word*, and *persecuted Gods Prophets* that were sent unto them, and with a high hand maintained their *Calfe-worship*, the

* *Amos* 7.10, 11, 12, 13.

the *Devils ſervice* (though they pretend it was *Gods ſervice*, as Exod. 32. *Theſe are thy Gods ô Iſrael, that brought thee out of Ægypt*) *untill there was no remedy, that the Lord gave them up to* perpetuall *Captivity.*

Againe, I cannot but a little wonder, that your Lordſhip ſhould ſo groſly forget your ſelfe, as becauſe of a *Prophet*, or two to give ſuch a ſtate the ſtile of a *true Church of God.* For do you any where allow a *true Church*, which hath no *Prieſts*? And it is cleare, that *Iſrael* then had no *true Prieſts*, but counterfeit, ſuch as *Rome* now hath. So in this reſpect rather I ſuppoſe you mean that was then a *true Church*, becauſe of their *Prieſts*, ſuch as they were, *Baalish*, ſuch as your *Babylonish Prieſts*, as good an Argument to prove *Rome a true Church.*

But you alledge, there were thouſands among them, that had not bowed knees to *Baal.* 'Tis true, *God* told *Elias*, when he complained he *was left alone*, that he had *reſerved to himſelfe 7000. that had not bowed the knee to Baal, nor kiſſed his mouth.* But they were all ſo hid, that (you ſee) the *Prophet* himſelfe knew no ſuch thing, till the *Lord* told him. They made no open profeſſion of the *true Religion.* And if they had any private meetings to pray together, and to read and expound the Law, will your Lordſhip call that a Church, Though thoſe Aſſemblies were indeed the *true Churches of God.* But would not you, if you had been in *Amaziah* the Prieſts ſtead, have called thoſe private meetings *Conventicles*, and would have hunted them out with your *Purſuivants*? And therefore thoſe *ſeven thouſand* not being of the *Kings Religion*, nor *Communion Eccleſiaſticall* with the other many *thouſands of Iſrael*, and lying hid in Corners here and there, they would not denominate the whole ſtate of the *ten Tribes a true viſible Church of God*, themſelves living as it were *inviſible*, at leaſt ſo *inviſible*, as though others took notice of their Perſons, where they converſed, yet they ſaw not their *Religion*, for themſelves durſt not openly profeſſe it. So as thoſe *ſeven thouſand* I cannot more fitly compare, then to thoſe, whom you call a ſort of Puritanicall Separatiſts, whom you by your *Altar ſervices* and other ſuperſtitions drive from your *Communion*, who will not *bow the knee* to your *Baal*, to your *God-Altar*, nor at your Name *Ieſus*, and therfore you Ferret them out of their *holes*, becauſe they will not do as their Neighbours do, goe with them like loving Neighbours, and good Fellows to *Bethel* and *Dan*, and there make merry, *eat, drinke before their God, and riſe up to play*, as you give

your people leave to doe on their Holy dayes, and on the *Lords dayes* too. Onely here is the difference, it seemeth that in those dayes of old of the *ten Tribes*, *there were no Pursuivants* to hunt out those poore Snakes, that lurked in holes, and would not *bow* the *knee*. For then sure *Elias* should have heard of them, and they should have been served with the same sawce, that the *Lords Prophets* tasted of. And again, there was in *Israel* one good *Obadiah*, that hid an hundred of the *Lords Prophets* in a Cave from wicked *Iezebel*, as there was in *Iudah* a good * *Ebedmelech* that spake to the King for the Prophet *Ieremiah* whom the Princes had put into the muddy Dungion: but where there is an *Arch-Prelate*, or *Arch-Priest*, that takes upon him *to rule the rost*, there is not found one *Obadiah*, or one *Ebedmeleck*, that dare so much as speake one *good word* to the King for the *Prophets* of the *Lord*, who are most *unjustly* and most *cruelly* confined, and that to *perpetuall imprisonment* and *banishment*, for no other cause, but faithfully executing their *Prophetical office*; as before.

* Ier. 38.

But a little after you adde, *That Israel is called the People of the Lord*: 2 King. 9. 6. *therfore a Church still*. I answere: They might be so called, because they were *Abrahams seed* according *to the flesh*, ‡ which the Apostle distinguisheth from *Abrahams seed* according to the *promise*: *For all they are not Israel, which are of Israel, neither because they are the seed of Abraham, are they all Children*. Yet they were *called the Children of Abraham*, and so *the people of God*. Or secondly, they might still be called *Gods people*, in regard of the *Covenant* made with them in *Abrahams* loynes, the externall badge wherof they wore in *Circumcision*, and a type of the *Promise* wherof they injoyed in the *Promised Land of Canaan*, which now they possessed; so as they might retain the name of *Gods people* in that respect, till they were quite cast out of that profession. Or Thirdly, as *Antichrist* is said to *sit in the Temple of God*; that is, in that place, and over those, where was once the *Church of God*, or over mens *Consciences*, which of right are the *Temple of God*; so as *Antichrist* usurping *Gods right*, and puting him as it were out of possession, is truly said to sit in the *Temple of God*, though now turned into the *Temple of Antichrist*: so the *ten Tribes*, have been once, with the rest of their brethren, the *true Church of God*, and now fallen from it, yet they might retain that name still, to be called the *Lords people*, untill there was no remedy, that they were utterly cast out, and cast off by a Bill of perpetuall Divorce. Even as the

‡ Rom. 9 6. 17.

the *Church of Rome*, untill the *Councel of Trent*, notwithstanding her many fold *corruptions*, and *abominable Idolatries*, yet was generally taken for, and called a *true visible Church of Christ*, though in truth in the Generall it was not, but a false *Antichristian Hierarchy*, and Tyranny over mens Soules and Consciences: yet when (after all *admonitions* and *convictions* of her Errors by many of *Gods* Prophets, who * *would have cured Babylon, but she was not cured*; nay she was so farre off from *cure*, and so past all remedy, or hope of remedy, as in her *Councel of Trent* she hath for ever *in perpetuam memoriam* ratified and confirmed all her damnable *errors*, and detestable Apostacie, so as all within her Verge must under *Anathema* be of the same Apostacy with her) she remaines wilfully obdurate and obstinate: notwithstanding we must give you leave to call *Rome* still, *A true Church of God*. * Ier. 51. 9.

L. p. 153. 154. *The Councel of Malens, in which S. Augustine was present, condemned the whole Course of Heresie of Pelagius, that great and bewitching Heresy, in the yeare 416. The second Councel at Aurana, a Provinciall too, handled the great Controversies of Grace, and Free-will, and set the Church right in them, in the yeare 444.*

P. Call you the Heresie of *Pelagius, That great and bewitching Heresie*? So I have heard many say of Tobacco, complaining how they are bewitched with it, when they would faine leave it, but have not the power. Is it in this respect, that your Lordship calls that Heresie of *Pelagius, That great and bewitching Heresie*? Then it is in this respect, that I never heard of any willingnesse and desire you have to leave it; yea the contrary whereof you have manifested, and doe dayly, by suppressing the *Doctrines of Grace*, which are directly contrary to that *great bewitching Heresie*. And surely as all Heresie is of a bewitching nature (‡ *Who hath bewitched you*, saith the Apostle? &c.) so this of *Pelagius* more especially, as advancing *Mans Nature above Gods Grace*. But had you indeed read the many ‡ excellent *Polemicall Tracts* of the *Malleus Pelagianorum, Augustine*, it might have been of force (were there but one sparke of *true Grace*) to have conjured and unwitched this *Pelagian spirit*. There you might read in *Terminis*, all those Controversies about Grace discussed, and the *Pelagian* and *Semipelagian Heresie* in all of them by cleare evidence, and abundant pregnant Testimony from *Scripture*, confuted: as, *That Election and Predestination of some to Salvation and Glory, and Reprobation of others is by an immutable Decree*: That, *The Grace of Effectuall Redemption by Christ* ‡ *Gal. 3. 1.*

‡ *As, De Prædestinatione & Gratia. De Gratia & libero Arbitrio. De perseverantia Sanctorum, cum multis aliis.*

pertaines to the Elect onely, which he calls the world of the Elect, distinguishing it from the world of the Reprobate. As also *Ambrose*, who saith, that *in mundo Electorum censetur specialis universitas*: In the world of the Elect is reckoned a spirituall universality, as where it is said, *Christ redeemed the whole world*: that is, saith *Augustine the whole world of the Elect.* As also, *that the* * *Calling* of Gods Elect *is according to Gods Purpose, and so differing from the common Calling, of which, many are called, but few chosen.* And that *the Elect are Called by an Omnipotent power of Grace working in them*: and that they *certainly persevere in Grace unto Glory, and never fall away*; and, *that those who doe fall away, had never any true sanctifying Grace, nor ever were the true Children of God, though we called them such, while they professed the Truth.* And all these points (I say) he proveth by such pregnant Testimonies of *Scripture*, that both Councels and Popes afterwards, that had to doe against the Pelagians, did set down whole large passages *verbatim* out of *Augustins* works, as you may read in *Binius* his Councels. And therfore (I say) had you indeed perused well those Tracts, and yet had persisted such a *tanter of that Heresie*, which *Arminius* of late hath raked out of hell, which *Augustine* and the Orthodox Fathers and Councels had remaunded to hell: you for your part (and so others too) might truly call it *That Great Bewitching Heresie.*

* *Rom.* 8.28.

And that the Councel of *Aurang*, as you say, *did set the Church right* in those *Doctrines of Grace and Free-will, wherein they followed Augustins judgement before them*: how have you set the Now Church of *England right*, of being one Instrument at least (if not the greatest, if not sole) of seting forth such an Edict (no Decree of a Councel, so much as Provinciall) wherein those *Articles of Religion* concerning the foresaid Points, and *Doctrines of Grace* (which were set so Right, before you unset them, as the whole Church of *England* maintained the Orthodox truth of them according to the Scriptures, and so *Augustine* and the Fathers, and that unanimously, and universally) are made like *Ianus with two faces*, the one, looking (but frowningly) upon the Orthodox party (who are forbid to preach the Orthodox Doctrines) the other, looking upon your Arminian Favorites, and that with an Amiable aspect, as who may find their opinions in your Articles, and so not onely impunity for preaching them, but Dignities in your Church for but affecting and holding those Opinions, so *Great a bewitching Heresie is it.* O blind Guides of the Church of *England!* and thou *qui Primas tenes,*

tenes, the *Pilot that ſteers the ſtern, if you be capable of any ſhame*, and have not drunk of that *Circæan Cup*: bluſh at theſe things. And doſt thou (after all thy notorious practiſes in ſuppreſſing the Preaching of the *Doctrines of Grace*, and the Printing of Books written in defence of *Gods* ſaving Truth, in the Church of *England* too intollerable to be borne, and which the earth groaneth under, and for which the wrath of heaven is already kindled) now come, thinking to blanch all by telling us a tale of this and that Councel, and of St. *Auguſtine*, and of that *Great bewitching Pelagian Hereſy*? Doſt thou think the world is ſuch a Baby grown, or the Old Mother Church of *England* come to that Dotage, as to beleeve, becauſe her Arch-Prelate tells her, *ſuch a Provinciall Councel wherein S. Auguſtine was condemned the whole courſe of the Great bewitching Hereſy of Pelagius, and another Provinciall ſet the Church right in thoſe great Controverſies of Grace and Free-will*; therfore her Arminian Pilot is no Pelagian? Thinkeſt thou (I ſay) to bewitch the world with theſe thy inchantments, which thou workeſt by the *golden cup* of thine *hypocriſie*? Surely heavens patience cannot long brooke theſe darings, and deep diſſemblings, which yet are ſo groſſe, as they are not of a thread fine enough for Hypocriſie to make a veyle of.

L. p. 155. *To theſe two* (to wit, *Our Princes, and the Clergy*) *Principally the power and direction for Reformation belongs.*

P. You told us *before, *how the King and the Prieſt, more then any other, are bound to looke to the Integrity of the Church in Doctrine and Manners, and that in the firſt place*: Here you tell us of *Princes and Clergy*. This is ſome inlargement. For Clergy is not one Prieſt: except one Prieſt be ſo great, as that of *Rome*, or *Canterbury*, that he is equivalent to the whole Clergy, or is in himſelfe the Clergy Collective. And yet ſuppoſe your whole Clergy of Prieſts were aſſembled in Convocation, what relation have you to the Princes? you doe not meane (I dare ſay) the Princes aſſembled in Parliament. Beware of that. No you are content but to obtaine a *Congè* or Licenſe from the King to have your Convocation, and then let you *alone* for Reformation. The Princes ſhall not need to trouble themſelves further. That's your ſole worke. But yet this agrees not with your two Patterns, which you ſet in the Margent (touched before) to wit of King *Ezechiah*, 2 Chro 29. and King *Ioſia*, 4. Reg. 23. (though you might as well have cited 2 King. 23. according to our Engliſh; but you love the old latine vulgar better

* *Epiſtle Dedicatory.*

better) Now as we noted before, *the Kings of Israel in their Reformations of Religion did not* mate themselves with the Clergy, but together with all the Princes, and chiefe Fathers in *Israel* (like a Parliament for all the world) *commanded the Priests to execute their office* according *to the expresse Law of God, and they also looked strictly to have it done.* And this you confesse elsewhere, * *That those Kings reformed no otherwise, but according to the prescript Rule of Gods Law.* Ergo, *The Priest reformed not,* but was himselfe to be *reformed by the King,* and all according to *Gods prescript Law.* But now if the *Prince and Clergy,* or rather (as I said) the Clergy by the Princes leave (which you can no where shew *Gods* prescript Law for) should be the Principall, or rather sole for Reformation: I pray you what Reformation should we have, or could we expect? The Church of *England* once thought her selfe to be under Reformation (as you ‡ tell us before) although at the best it was but as one calls it (in his Sermon preached in Queen *Elizabeths* dayes at *Pauls* Crosse, and published in Print by Authority) *a halfe Reformation,* because (as the Author of the Hunting of the Fox saith) *the great Fox, the Pope had but his eares cropt, but his whole body remained still in England in the Prelacy; yet this was called a Reformation,* in which the Church of *England* thought her selfe well separated from *Rome,* yet this is not that *Reformation,* that gives you content. And much lesse that *Reformation* beyond the Seas. Well, what *Reformation* is it then which you mean here? Surely the same, which you meant before by *sincerity* and *integrity* in *Doctrine* and *Manners* in the Church, to which I referre the Reader, where he shall find this *Reformation* clearly expounded. And in summe your Reformation here will differ from the former Reformation of the Church of *England* in this: that as that was but *a halfe-Reformation,* because it retained the Prelacy, with some of *Romes Ceremonies*: so this your Reformation shall make that up, in reducing the Church of *England* to the *Integrity and sincerity of the Church of Rome in Doctrine and Manners full and whole.* A thing indeed, which can no otherwise but be expected, so long as the Hierarchy stands in its full ruffe, as it doth now in *England.* For like will to like, as you know who used the Proverbe to the Colyer. Or as the Philosopher saith, *Every thing aspires after its perfection.* And the Perfection of the Hierarchy is at *Rome,* and thence All Hierarchy and Prelacy now adayes hath and had its first Rise and Originall. And therfore no mervaile if Prelates naturally affect their native Countrey

* Pag. 205.

‡ *Epistle Dedicatory.*

Englands halfe Reformation now made a whole Deformation.

trey *Rome*. As the Romane * Poet ſaid in his baniſhment, * *Ovid.*

Neſcio qua natale ſolum dulcedine cunctos
Ducit, & immemores non ſinit eſſe ſui.

Some ſecret ſweetneſſe in mans native home
Draws him to mind it ſtill, where ere become.

L. Ibid. *In a corrupt Time, or Place, 'tis as neceſſary in Religion to deny falshood, as to aſſert and vindicate truth. Indeed this latter can hardly be well and ſufficiently done, but by the former: an affirmative verity being ever included in the negative to a falshood.*

P. Then I hope *in a corrupt Time and Place, is* it not *neceſſary in Religion to deny* your *falshoods*, and to *aſſert and vindicate the Truth*, by you ſo undermined and oppugned? And your own Words here are ſufficient to leave your Deeds without excuſe.

L. p. 157. *If it be a Cauſe common to both parties, a third muſt judge, and that is the Scripture, or if there be jealouſie or doubt of the ſenſe of the Scripture, they muſt either both repaire to the expoſition of the Primitive Church, and ſubmit to that, or both call and ſubmit to a Generall Councel.* *Thus ſtill not the Scripture muſt be Iudge.*

P. The Scripture? That's honeſt as I noted before. Yea, and ſubmit to, and reſt in that, which you ſay not. But of the Scripture the onely Judge of all Controverſies, we have ſpoken ſufficiently before, and ſo for matters of jealouſie or doubt; and not either to your Primitive Church, or to a Generall Councel. For further Anſwere we ſhall have further occaſion.

L. p. 171. *Pope* Urban 2 *at the Councel held at Bari in Apulia, accounted my Worthy Predeceſſor S. Auguſtine, as his own compeere, and ſaid, He was as the Apoſtolicke, and Patriarch of the other world: ſo he then turned this Iland.*

P. As *worthy* as your *predeceſſor Anſelme* was, and though now one of *Romes* Saints, yet he was againſt your Prieſts Marriage. But perhaps therfore the more *worthy*. And he was ſo holy, it ſeems, that he ſaid he never repented him of any thing in all his life, but about the eating of ſome Fiſh one time. But if the Pope gave your Worthy Predeceſſor the Title of *Apoſtolicke, and Patriarch of the other world, of England*: why ſhould not the ſame Title deſcend to his *ſucceſſors*.

And

And it ſeems you are not a little affected with it. For you ſay, *A Primate is greater then a Metropolitan; and a Patriarch then a Primate.* And none were above *Patriarch* but *Pope.* If then you ſucceed *Anſelme* in his *Patriarchate* of the other world: you are in the next degree to ſucceed him, that is *Papa totius Orbis.* But how ever you glory in theſe titles: I aſſure you, for my part, I ſhall ever preferre a good honeſt Cobler, that feares *God* above them all. For he hath an *honeſt calling*: you none. And you all are *perſecuters* of them that truly feare *God*, and ſo enemies of *Chriſt.* And though you would be called *Apoſtolicke*: yet to be *Metropolitan, Primate, Patriarch, Pope,* are all ſwelling Titles of pride, which the Apoſtles never knew, and which *Chriſt* expreſly forbids; as hath been noted, and will be more. As followeth.

L. p. 175. *The calling and Authority of Bishops over the Inferiour Clergy, that was a thing of known uſe, and benefit, for preſervation of unity and peace in the Church.*

P. For this you cite *Hierome.* But you omit his other words, where he ſaith, *That your Dioceſan Bishops* (for of ſuch onely the Queſtion is) *were brought in,* but, *humana præſumptione, non Inſtitutione Divina,* by humane Preſumption, not by Divine Inſtitution, or *Gods* Ordinance: and this (as men preſumed) in *Schiſmata remedia*, for a remedy of Schiſme. But it proved to be *Schiſma magnum,* the Great Schiſme, that made up the body of Antichriſt, the Great Rent from *Chriſt*, filling up the *Myſtery of Iniquity,* as hath been ſhewed. And out of *Ieromes Sacerdos,* Prieſt, where he ſaith, No Prieſt, no Church, you conclude in the * Margent, ſo even with him, *No Bishop, no Church.* As if to be a Prieſt, muſt needs be a Biſhop.

Pag. 176.

And *idid.* you ſay, *This was to ſettle in the minds of men from the very Infancy of the Chriſtian Church, as that it had not been to that time contradicted by any.* In the very *Infancy of the Church?* But your Prelacy was but an *Infant* then, and *Innocent* in compariſon to the *Giants* now. We ſhewed ‡ before how this Myſtery wrought even in the Apoſtles times, which they knockt down: yet ſtill Satan kept it afoot. The uſe of it hath great Antiquity, but the Apoſtles condemned it as a meere *abuſe,* and *Chriſt*, as Heatheniſh. And you talke here of *uſe*, but you are not able to ſhew us any Authority from *Scripture*, either from Apoſtolik Ordinance and Example. The Apoſtles indeed before *Chriſts* Reſurrection were blindly ambitious of being chief in *Chriſts* Kingdome: and *Chriſt* told his two kinſ-

* *Epiſtle Dedicatory.*

men

men *Iames* and *Iohn*, *They asked they knew not what*: and yet *Mark* tells us, that *Christ* asking them, *what they reasoned of by the way*, they were ashamed to tell him, as being selfe-guilty of pride and ambition: and still when he had but newly told them of his Passion to be at *Ierusalem*, they not understanding what it meant, were still at it afresh, who should be the chiefe: but after that *Christ* was risen again, and his holy Spirit was breathed into them, then they were of another mind, they never after contended who should be *chiefest*, but rather who should be *humblest*, and *holyest*, and most *painfull* and *faithfull* in the spirituall Kingdome of *Christ*, in the execution of their Apostolicall Charge. Which argues plainly, that the Prelacy is a meere carnall thing, a temporall Kingdome (contrary to *Christs* Kingdome) which carnall men, voyd of *Christs* Spirit and Grace are blindly ambitious of, calling their *Prelacy* an *Hierarchy*, or *holy Government*, or *Kingdome*, but know not what *holinesse*, or *Christs Kingdome* meaneth. And doe we see any men in the world of any ranke whatsoever more Lordly, more *proud*, more *ambitious*, more *covetous*, more *profane*, more *corrupt*, then those of the Hierarchy? Take the best of them now in *England*, the most learned of them: have they any *zeale* or *courage* for the *truth*, now, when they see Religion and the Faith of *Christ* turned topsieturvie? Doe they not *all seeke their own, not that which is Iesus Christs*? And when your Chapleins gueld their Works, have they any *virility* left in them, to maintain the *truth* of that which they have written? If their Metropolitan doe but speake the word, is it not with them, as in the Comedy of the Parasite, *Ait quis? Aio. Negat? Nego.* But what say I of those *Prelates*, that are fallen upon the very Lees and Dregges of the worst, and last times? Alas, in the first Generall Councell of *Nece* under *Constantine*, in the Infancy of the Church, as you call it: what hot contentions among the *Prelates* one against another? What bundels and fardels of complaints brought they into the Councel before *Constantine*? Enough to set all in a combustion, had not the Emperour the more wisely put all their Bills and mutuall complaints in a combustion, by burning them in a faire fire before him in the view of all the Councel. And the maine point of their Contentions was about *Precedency*, which Bishoprick should be before another. Oh *devout* and *humble Prelates*! O *holy successors* of the Apostles! Are these men like to remedy Schisme in the Church, that are the Authors of them themselvs? How came the great Schisme

* *Athanasius.* of *Arius*, but by the *Prelates*, when but * one chiefly stood up against him? How got *Antichrist* to be *Caput Vniversale*, Universall Head, or Bishop, but *by the dessent of the Bishops, which causing their Appeales to Rome, brought the Roman Bishop to that height*? so as the Prelates being worse divided among themselves, then the Presbyters had been before them, for remedy of whose Schisme they were by mans prescription erected: gave occasion to the two Bishops of the two *Imperiall Cities, Rome and Constantinople* to stickle for one Headship over all, to reconcile all. And so the Popedome it selfe, the Throne of the Beast was erected *in Schismatis remedium*: for the onely Remedy of all Schisme. And it is to be noted how these two Prelates strove for this *supremacy*, and both under the veile of *humility*. *Iohn* of *Constantinople* becomes a great Faster; whereupon he was styled *Iohannes Iejunator*, *Iohn* the Faster. *Gregory*, then of *Rome*, though he thundred against *Iohns* Ambition calling him that had, or affected that Title, the forerunner of *Antichrist*, yet seeing *Iohn* like to prevaile with pretence of *holinesse* and *humility*: *Gregory* stiles himselfe *servus servorum Dei*. He thought he would not come behind for *humility*, but indeed therein bewraying his *pride*, when his *humility* was but in emulation. And we see in *Gregories* Registrum, in sundry of his Epistles, how low he descends in most base flattery to that *Parricide Phocas*, and his Empres, to visit the thresholds of *Peter* and *Paul*, &c. But what will not Episcopall *zeale* doe for the Hierarchy? But thus he kept *Iohn* off: and so made way for his own Prophecy which was, *Filius superbiæ prope est*. The son of *pride* (that is *Antichrist*) is neere at hand. And neerer surely, then he was aware. For *Gregory* deceasing, and *Sabianus* succeeding, and siting but one yeare: *Boniface* 3. the next successor obtaind this Title of *Phocas*: and so each confirmed other, the Emperour the Pope in the Throne of *Antichrist*, which is a Tyranny over mens Soules: and the Pope the Emperours Cruelty in a Tyranny over mens Bodyes. And thus came that Prophecy of the Angel (Revel. 17. 18) to be fulfilled, *The Woman which thou sawest is that great City, which reigned over the Kings of the Earth*. As *Rome* then did in S. *Iohns* time. So as according to *Gods word*, not *Constantinople* (which was not the *Imperiall City*, till *Constantine* so made it) but *Rome* must be the *seat of the Beast*, and of the Whore thus described. Thus from Bishops *emulation, ambition, contention*, one against another, for *honour, precedency*, and *greatnesse* in the world, came *Antichrist* to

mount

mount upon that Beast which *had 7 heads and ten hornes.* And your selfe * confesseth, The difficulty was, to accommodate the Places and Precedencies of Bishops among themselves. And for this you say, *The most equall and impartiall way was, that the ‡ Honours of the Church, should follow the Honours of the State.* So that *the greater City, the greater Bishop.* And thus *Romes* Primacy in Order, brought him to his supremacy in Authority.

* *Pag.176.*

‡ *How comes then Canterbury to have the Primacy from London. Or why not Yorke rather then Canterb. For there Constantine was borne. And the the old Prophecy is, Yorke shalbe.*

Againe, you say, *The Calling of Bishops,* Whence this *Calling?* Not from *God.* And of *Aarons Priesthood* it was said, *No man takes this honour upon him, but he that is called of God, as was Aaron:* Heb.5.4. So all the Apostles had a speciall Calling and Commission from *Christ* to preach, &c. *Paul Called to be an ‡ Apostle of Iesus Christ.* He stood upon his Calling, he had a lawfull Calling, wheron his Apostolicke Authority was founded Now you would be accounted Apostolick, and the Apostles successors: but where's your Calling? We find no such Calling, as of Lord-bishops in the *Scripture.* Therfore you have *no Authority over the inferiour Clergy,* not *over Gods Ministers,* I meane. Either therfore prove your *Calling* from *God,* or give us leave to deny your *Authority,* as being an usurped *Tyranny.* If you aledge those *Bishops* so called, Act.20.28. Phil.1.1. 1 Tim.3.1. Tit.1.7. &c. Prove they were *Diocesan Bishops.* We prove them by the plain Text to be but Presbyters over the severall Congregations, over which the Holy Ghost made them *Episkopous,* Bishops, or Overseers, as more fully after. If you aledge *Timothy* and *Titus* for Bishops, that's soon answered; they were onely *Euangelists, no Bishops.* Those Epigraphees in the end of that to 2 Tim. and Tit. they are no part of the Text, but were added long after, at the least 400. years. It behoves you therfore to prove your *Calling* better, before you so presse and oppresse us with your *Authority.* But you adde:

‡ Rom.1.1. 1 Cor.1.1. 2 Cor.1.1. &c.

L.p.177. *Among these* (to wit, *Patriarchs, Metropolitans, Bishops*) *there was effectuall subjection respectively grounded upon Canon, and positive Law in their severall quarters.*

P. Here you confesse, that all *subjection* of *Metropolitans* to the *Patriarchs,* and of *Bishops* to the *Metropolitans,* was but grounded upon *Canon,* and *Positive Law: Ergo,* not upon the *Canon of Scripture,* nor the *Law of God.* As you confessed openly in High Commission, that no *one Apostle had Authority or Iurisdiction over the Rest, or any of their fellows.* so as though you call

your *calling Apostolicke*, yet your Arch-Bishoprick is not *Apostolicke*, in *exercising Authority* and *Iurisdiction* over all the *Bishops in your Province*. This you have not from the *Scripture*: I know not from what *Papall Canon*. For as for Positive, if you meane the Politick Laws of Princes, you will not take your Authority from them. And the Judges have declared their judgement in the Kings Edict, that your exercising your Authority, and keeping Courts in your own Names, is now no more a trenching upon the Kings Prerogative, then formerly it hath been. Where the Judges are to be *commended* for their Discretion. But it is very well. Thus you are loose off from the Positive Law of the Prince: and we deny you any title either of *Authority or Calling* over the *Ministry*: and so you may prove to *sit between two stooles*; or as he that hath not *one string to his bow*. But whereas you confesse before, that Bishops have no Jurisdiction one over another, because the Apostles had not: hence it is evident, that those who are true Bishops, to wit, *Presbyters*, have no jurisdiction over one another; and so there is no such Order, or Calling of Lord Bishops, whereby they have Authority over the true Bishops and Pastors of the flocks of *Christ*. These things are noted sufficiently before: but as *Augustine* writing against the Pelagians, saith, *By these things so often repeated, though the importunity of the Adversary will not be represſed, yet the Truth shalbe the more confirmed, and the Faith of Beleevers the more firmly established.*

L. p. 183. *The Patriarch of Rome had* potentiorem Principalitatem, *a more powerfull Principality, then other Churches had. And that the Protestants grant too: and that not onely because the Roman Prelate was* Ordine primus, *First in Order and Degree, which some one must be, to avoyd confusion: but,* &c.

P. What the Protestants grant to have been *de facto*, is one thing, that such a thing is, or was so and so: but what they grant to have been *de Iure*, by what Right is another. And this the Reformed Protestants never granted to the Pope, or any Prelate. But *there must be some one* (say you) *to avoyd Confusion*: and this according to the honour of *the state and Place*. And that must needs be the Pope of *Rome*. But for the purpose, or end, you are farre wide. For instead of avoyding Confusion, this strowed the way to build up *Babylon*, Confusion it selfe. And your selfe saith as much: * *This was the very fountaine of Papall Greatnesse, the Pope having his Residence in the Great Imperiall City*. So as Primacy joynd with Power, and Authority too,

* Pag. 176.

as that of the *Pope in Rome, and yours in England*, the Pope residing in the *Imperiall City*, and you in the *Royall Court*, What confusion the one hath brought to the *Empire* it selfe, the world knows, and what the other may bring to the State *Royall*, the *Lord* knows, and he in mercy prevent: and if such confusion to States, then what to the true *Religion*, and the *Churches of Christ*.

But hath the Pope then (that pretended successor of the poore Fisherman) such a *Principality*? This is more then *Primacy*. Unlesse *Primacy* be, by your interpretation, *Principality*. Nay it must needs be so: because, *if the Popes Principality be more potent, then other Churches*: then surely your Primacy is at least a *Principality* too, though lesse potent. And who doubts of that. For at your High Commission Board at Dr BASTWICKS Censure, you did prove most bravely from *Scripture* it selfe, that you were *Princes*. What *Scripture*? You aledged Psal. 45. 16. *Instead of thy Fathers shalbe thy Children, whom thou mayst make Princes in all the Earth.* What conclude you hence? *Ergo, Prelates are Princes.* We deny your *inference*, and *consequence*. How prove you it? I know you will straight appeale to a *Generall Councel*, if we doubt of it. Stay awhile. A *Generall Councel* is an *Assembly of Prelates*. And then, *They shalbe their own Iudges*. That's not faire play. And *Bellarmine* would have a great stroke there, for he also aledges this place for you, and himselfe too, to prove that the Pope is a *Prince*, and so all Prelates under him. But by your leave we appeale to the *Scriptures* themselves for Interpretation, as best knowing their own meaning, and ablest to expresse themselves. Now comparing this with other *Scriptures*, we find, that those *Princes* there spoken of in all Lands, are understood of all *Gods* Children, true Beleevers, throughout the whole earth now under the Gospell. For of these the Spirit saith, *He (Christ) hath made us Kings, and Priests to God his Father.* Now if all true Beleevers be *Kings*, then also *Princes*. And in * *Peter*, we are called *a royall Priesthood*. So Rev. 5. 9, 10. *Thou hast redeemed us to God by thy blood, and hast made us unto our God Kings and Priests*, &c. And Jam. 2. 5. *Hearken, my beloved brethren, hath not God chosen the poore of this world, to be rich in Faith, and heires of the Kingdome, which God hath promised to them that love him?* How if *heires of the Kingdome*, then *Princes*. And Rom. 8. 16, 17. *The Spirit it selfe beareth witnesse with our spirit, that we are the Children of God.* And *if Children, then heires, heires of God, and joynt heires with Christ, if so be we*

Psal. 45. 16.

Rev. 1. 6.

* 1 *Pet.* 2. 9.

Rev. 5. 9, 10.

Iam. 2. 5.

Rom. 8. 16, 17.

suffer

Suffer with him, that we may be also glorified together. And many other places to this purpose. We *are the* * *brethren of Christ, the congregation of the first borne.* Therfore *Princes.* And yet poore in this world. But if Prelates be Princes, they are such as *Salomon* describes, by another Title, being compared to the true Princes, *Gods Children. There is* (saith he) *an evil, which I have seen under the Sun* (*and he saw it by the eye of Prophecy*) *as an error, which proceedeth from the Ruler. What is the evil? What that error of Rulers?* Namely, *Folly is set in great Dignity, and the Rich set in low place: I have seen Servants on Horses, and Princes walking as Servants upon the earth.* Now *who are these rich, that sit in a low place? The rich in Faith* saith *Iames.* And who are these *Princes, that walke as Servants upon the earth?* Namely *Gods Children,* who are *true Princes, heires of the Kingdome,* that are *afflicted* and *oppressed* in the world. And what *folly* is that, which *is set in great dignity?* Who more properly then Prelates, which are as those of whom *Iames* speakes, in *rich and gorgeous apparell,* who are set in a *goodly place,* while *Gods* poore Children sit below on the *footstoole.* And who those *Servants on Horses? Prelates on their footcloth,* riding in pompe, while *Gods people* trudge *a foot on the earth.* If you say, you are not here meant: because you are no *fooles,* nor *servants.* Indeed you are no small *fooles.* For there are no greater *fooles* in the world, then such as seem *wisest in their own conceit,* as *Prelates* doe. As *Salomon* saith, ‡ *Seest thou a man wise in his owne conceit? there is more hope of a foole then of him.* Now doe not you make your selves the *wisest men* in the *world,* as the onely *Guides and Oracles of the Church,* and that even as you are *Prelates?* And againe, are there any such *fooles,* as those, who preferre the *riches* and *honours* in the *world,* before *heaven?* Or that warre and fight against *Christ,* and his *Kingdome?* And doe not you *Prelates* so? Your own vain *profession,* and *practises* proclaime you to be *folly* it *selfe,* set in great *dignity?* And are you not *servants, servants of sinne, servants of your own lusts,* and *other mens,* ‡ *having them in admiration, for advantage?* And under colour of *humility,* as if you were *servi servorum, servant of servantes* (as the proud Pope styles himself, which was § *Chams* curse) doe you not exalt your selves as *Domini dominantium,* mounted on your *rich and prancing* Palphrys, while you † *ride over the heads* of the true heaven-bred Princes, that goe *afoot on the ground?* And how came you to be so mounted, but through the *error of Rulers of the earth.* How mounted the Pope, but by the *Emperours holding of his stirrup.* And when the Pope was ter-

* *Rom.* 8.29. *Heb.* 2.11.

‡ Pro. 26.12.

‡ *Iude.* 16.

§ *Gen.* 9.

† *Psal.* 66.12.

rible

ſible angry with the * Emperour, for holding the wrong *ſtir-rup*, did not the Emperour trow you then begin to ſee his *error*? But it was now too late. Having given ‡ *their Kingdome to the Beaſt*, 'tis juſt with *God*, they ſhould become his Vaſalls, till the time appointed. * *Fredericke.* ‡ *Revel.* 17.

But to conclude this your *Ordine primus*, which you apply to the Pope, I cannot more properly and truly parallell or compare it, then to *Iudas*, the Standard-bearer of that troope, that came to apprehend *Chriſt*; for *Iudas* came to *Chriſt* with Hale Maſter, *and kiſſed him*, and with this kiſſe, as by the ſignall given, betrayed him. And is not your *Ordine primus* by this very Character known to be *Antichriſt*, while pretending to be Apoſtolick, and a Succeſſor of the Apoſtles, he doth the more eaſily betray *Chriſt* in his Word and Members into the hands and bands of men?

Obiect. But *Peter* was *Ordine primus*. What, ſuch as to avoyd *confuſion*? As a *head* uniting all the *members*, and governing all the *body*, as your *Ordine primus* to avoyd *confuſion*, neceſſarily imports? Did *Peter* at any time convent the *Apoſtles*? Was he that *Ordine primus*, that ſtruck the ſtroke, and gave the Diſſinitive ſentences in that firſt Generall and *Apoſtolicall Councel*, *Act.* 15. Did not *Iames* determine, and the whole Chucrh aſſented? And Gal. 2. 9 *Is not Iames ſet before* Peter? And was not *Peter* and *Iohn* ſent by the reſt of the Apoſtles to *Samaria*? When was this *neceſſity then of an Ordine primus, to avoyd confuſion*? And what *confuſion* is avoyded this day in the *Church of England* by your being *Ordine primus*, nay *prim-as*, both *in honour and Authority and Iuriſdiction*? Have you not by that your *Ordine primus* brought a *confuſion* upon *Religion*? Upon the *Doctrinall Articles*? Upon the *Conſciences and Faith of men*, not *knowing what to beleeve*, or *what to doe*, or *how to live in any peace, inward or outward*? But you thinke to ſhift well enough for one, ſo long as you put an other *Ordine primus* before (as before is noted) upon whoſe back you may lay all your burthens. So as if any thing be amiſſe, or ſucceed not well, you are not then the *Ordine primus*. *Act.* 15. *Gal.* 2. 9. ‡ *Act.* 8. 14.

Laſtly, one thing I obſerve more from your *Ordine primus*, and that is, the neceſſity of it, which ſay you, *ſome one muſt be*. What one ſoever this is, whether the Patriarch of the greater world, or he of the leſſer, or other World, but *Rome* rather muſt be ſhe, there's a neceſſity for this, that one be *Ordine primus*. What's this? By the neceſſity of this *Ordine primus*, is

brought

brought in a neceſſity of your new Catholicke *Militant Church*, conſiſting of the Prelacy, or Hierarchy, which is ſo one, as one muſt be *Ordine primus*, as generall of the whole Army, as the *Dragon and his Angels to warre againſt Michael and his Angels*. So as here is an indiſſoluble and inſeparable combination and confederacy of Prelates throughout the world, making up that one *Militant* or *Malignant Church*, whereof one muſt be the *chiefe*, to order the *battel*, that there be no diſorder, but that every one keep his ranke, and fight in his ſtation againſt the *true Militant Church of Chriſt*, as was before noted.

L. p. 182. *Let Rome reduce it ſelfe to the obſervation of Tradition Apoſtolicke, to which it held in Irenæus his time, and I will ſay as he did, That it will be then neceſſary for every Church, and for the faithfull every where to agree with it.*

P. *Let Rome reduce it ſelfe to the rule of the Scripture in all things, which the faithfull there held in Pauls time, when he was priſoner, yet Preacher in Rome, and then I will ſay (and wilbe the firſt that will doe it) I wilbe one of the faithfull, that will agree with it.* But for *Tradition Apoſtolicke*, I know not what you meane, and therfore I dare not ſay as you doe. But ſtill you hold with *Ordine primus*, I am ſure of it. You hold faſt together for your Hierarchy, wherein you place the Pope your *Ordine primus*. Which while you doe, Whatſoever *Tradition Apoſtolicke Rome* ſhall reduce it ſelfe to, it wilbe moſt perillous and pernicious too for any of the *faithfull* to agree with it. And I am ſure the Hierarchy, and our *Ordine primus* in that, was no *Tradition Apoſtolicke*. So for that, ther's no talke of reducing, either for *Romes* or *Canterbury*. And could you perſwade the world to agree with with the *Ordine primus* at *Rome*, then that ſpeech of yours (*pag.* 182.) would eaſily take place in theſe our times, as well as *Irenæus* his time. * *Very great reaſon was there in Irenæus his time, that upon any difference ariſing in the Faith*, Omnes undique fideles, *all the faithfull, or, if you will, all the Churches round about, ſhould have recourſe, that is, reſort to Rome, being the Imperiall City, and ſo a Church of more powerfull Principality, then any other at that time, in thoſe parts of the world. But the meaning of A.C. is, we muſt ſo have recourſe to Rome, as to ſubmit our faith to hers. And ſhould I grant them their own ſenſe, that all the faithfull every where muſt agree with Rome (which I may give, but can never grant) yet were not this ſaying any whit prejudiciall to us now. For firſt, here's a powerfull Principality aſcribed to the Church of Rome.* ſo you. Here are many words conningly woven, and packt up together, that to diſ-

* pag. 182.

cover

cover your full meaning, you had need to unfold your whole pack. Now *all round about Rome*, is a large compasse; for the whole world *lyes round about Rome*, it being also (at least there) the *Imperiall City*, and so a Church of more *powerfull Principality*, then any other, which might therfore challenge resort of all unto it, as to the onely *Oracle* for resolving all your *faithfull* every where in doubts *of Faith*. *Yea and if you should grant too, that all must submit their faith to Rome, you say, it were no whit prejudiciall to us now.* And should you *not grant it*, how *should it agree with your necessity of having one Ordine primus.* For to what purpose should there be one *Ordine primus* to *avoyd confusion*, if to his Call, Summons and Judgement all your *faithfull* resorting, they should not rest this *their faith in his Determination.* Otherwise, how should *Confusion be avoyded.* For then to what one *Ordine primus* should they goe? But do you yeeld it, or no? You say, you *may give it*, but *can never grant it.* I pray you, whether shall your *affirmative giving*, or your *negative granting* be of more force? Or if you *give it*, how do you not *grant it too*? Yea *giving* is more then *granting.* If therfore you *give it*, you doe more then *grant it.* But suppose you restrain it onely to *Irenæus his time.* Had *Rome* then *an Infallible Oracle* in the Popes brest? Or was his *Iudgement* the more *infallible*, because his Chaire was in the *Imperiall City*? Or his sentence of the more *credit*, because his *Church had the more powerfull Principality*? Then why in all *doubtfull cases of Faith should not all the faithfull in England resort to the Chaire of Canterbury*, as which hath the most *powerfull Principality, of all the Prelates in England*? Why should not the thresholds of your Palace be as much worne with the footsteps of those that come to your Oracle for resolution in matters of *faith*: as the Shrine of your Predecessor S. *Thomas of Canterbury*, with the keyes of his blind *votaries*? And so much the more in these dayes; as wherein you have put all *England* to a stand and stagger what to *believe* in point of *Faith*, considering that the *Articles of Religion*, like Meteors hang in suspense in the ayre, no man knowing what to make of them, whether they be *white* or *blacke*, or what such Comets portend, untill to that Edict of the Court (that binds up the sense of the Articles fast asleep, or in a slumber between Hawke and Buzzard, or as a speaking in a dreame) you shall superadde the Definitive Decree of the Chaire of *Canterbury*, to interpret unto us what they have dreamed all this while. But I suppose, the Board calling you so much away from your Chaire, you are the more

willing, and that in such a case of *necessity* to send all the *faithfull* to you *Ordine primus* at *Rome*, and to *Peters* Chaire there (if any such thing be there) which may like *Junoes* three footed stoole, resolve all their doubts. And so (as you * say to *A. C.*) *Rome may thanke you for it.* But alwayes provided, that *Rome* first reduce her selfe (as you say) to the *Observation of Tradition Apostolicke*, and then you will say *Latinè*, plainly, *That it wilbe then necessary for every Church, and for the faithfull every where to agree with it, to have recourse to Rome, and to rest their Faith there, where is the most Powerfull Principality.* And thus (as well as I could) I have pickt up your meaning, wherein if I have come short, you must pardon me, and blame your selfe, for your being no more perspicuous in matters of such moment, as about consulting of Oracles, considering, that that of *Apollo* and *Delphos* was long agoe put to silence. But to proceed.

* Ibid.

L. p. 199. *The Bishop of Rome hath no power from Christ, over the whole Church to be Iudge in Controversies : nay out of all doubt, 'tis not the least reason, why* de facto *he hath so little successe, because* de Jure *he hath no power given.*

P. *Not over the whole Church.* This seems to imply, that the *Bishop of Rome hath a power from Christ to be Iudge in Controversies over all the Churches at least within his own more powerfull Principality.* And consequently, that the *Primate of Canterbury* hath the like power from *Christ* to be Judge in *Controversies over the whole Church of England.* If you have, yet it wilbe some ease to the English, that they have an Oracle so neare home to resolve them in all *doubts*, so as they need not (as formerly) go trudge to *Rome* for the matter. But neither to the *Pope in his Powerfull Principality*, nor to you in your *Primacy* hath *Christ given any power at all* to be Judge in *Controversies of Faith.* And because you have no *Calling, nor Commission from Christ*, therfore 'tis true you say in this, that the Pope hath no *better successe.* And I pray you ‡ what successe have you had, since you took upon you to sway the Crosier staffe of *Canterbury*, and to be Judge in *Controversies of Faith*, making and raysing *controversies* there, where there was none before, as namely in the *Articles of Religion*? 'Tis true, you have put many a good *Minister* to Silence, thrust many a one out of his Cure, and Countrey, levied your way for an universall Conformity to *Rome*, prevailed much in your Designes that way : but yet have you any great cause to boast of your successe, all things Considered? I say no more. *Verbum sapienti* : you understand me well enough. And certainly when you

‡ Selfe-condemned.

you caſt up your reckoning, you will find your ſelfe to be as much behind hand for ſucceſſe, as you do the Pope. And your Reaſon is true: becauſe you have no *power*, no *Authority*, no *Calling*, no *Commiſſion from Chriſt*, either to *poſſeſſe* ſuch a *place*, or to *execute* ſuch an *Office*. For as the *Lord* ſaith in * *Ieremie* (ſpeaking of *falſe Prophets*) *I ſent them not, neither commanded them: therfore they ſhall not profit this people at all, ſaith the Lord.* So, neither have you reaſon to *thinke*, that becauſe you may do what you liſt in turning things *upſide down*, in ſeting up your *Altars*, in *ſuppreſſing Gods word*, in *oppreſſing Gods Miniſters*, in *advancing your Arminian and Popish faction*, and you hitherto proſper therein, while there is never a man left, that dare ſo much as mutter a word againſt theſe your practiſes, ſo *great* is your Power, and ſo *terrible* your Cruelty, and *Miniſters* ſo Cowardly, ſo as by this meanes your Cauſe and Courſe ſeems to proſper, while you can cruſh any that ſhall interpoſe himſelfe, or lawfully in his place oppoſe your *violent courſes*: therfore *Chriſt* hath given you this power thus to tyranniſe, wherein you doe ſo proſper. True it is, that *Chriſt* hath given way to Satan to rage in theſe *times*, becauſe he *knows* he hath *but a ſhort time*: and hereby *Chriſt* will *try and humble his people*, that he may *doe them good*, *and be glorified* in their *deliverance*, and in the *deſtruction* of all ſuch Papall and *Antichriſtian Tyranny*.

* *Ier.* 23.32.

L. p. 200. *The Church being as large as the world, Chriſt thought it fitter to governe it Ariſtocratically, by Divers, rather then by One Viceroy. And I beleeve that this is true. For all the time of the firſt* 300. *yeares, and ſomwhat better, it was governed Ariſtocratically, to wit, by the Biſhops*, &c.

Blaſphemy againſt Chriſt as being Author of the Antichriſtian Hierarchy.

P. Here you give us occaſion further to launch into the Deep of this *Myſtery*, that we may ſound the *bottome* of it, and ſo diſcerne what ground it floats upon (*mudde*, or *ſand*, or both) although we have in part diſcovered it before. Here you ſay, and you ſay you *beleeve it too* (it is an *Article* of your *Creed*) that *Chriſt* thought it fitter to govern the Church *Ariſtocratically* by *diverſe*, rather then by *one Viceroy*. And you give the Reaſon, *The Church being as large as the world*. We will firſt take an Aſſay of your words, and then of your Reaſon. For to a vulgar Reader ſome of your words are ſomwhat obſcure; and ſome alſo very finely couched, that every eye cannot at the firſt diſcerne the Myſtery of them.

And firſt, for *Ariſtocratically*: *Ariſtotle*, the famous *Philoſopher*, and no meane ſtateſman, in his *Politicks* layes down 3 kinds of

Civil *Government*, taken in the better part: The first is *Monarchia*, which is a *government* by *One*: the second is, *Aristocratia, which is a Government of the Best Men*: the third is *Democratia, which is a Government Popular, or of the People*. Opposite to these *three*, he sets *three* sorts of bad *Government*: the first is *Tyranny*, which is opposed to *Monarchy*; *Tyranny ruling* either *without*, or *contrary* to the *good Laws established*: but a *Monarchy governing* according to the *established good Laws* of the *State, Kingdome*, or *Common-weale*. The second is, *Oligarchia*, which signifies the *Government of a few*; and this standing in *opposition* to *Aristocratia* (*the Government of the best men*) it signifieth the *Government of a few of the worst men*. The third is, *Anarchia*, that is, *no Government at all*, when without Law, or Ruler, every one doth that, which seems good in his own eyes (as Jude 17 6. and 21. 25.) and this is opposed to *Democratia*, a *Government of the people by good Laws*. These things thus plainly layd down, we shall the more clearly proceed in our Point.

Secondly, I note here your word *Vice-Roy*; which every man knows doth signifie a *Vice-King*, or one *Deputed* by the *King* to governe a *Kingdome* in his personall ablence, whereof there is usually but one in a Kingdome; as the *Vice-Roy of the Kingdome of Naples* under the *King of Spaine*; or the *Lord Duputy of Ireland* under the *King* thereof. But yet every one doth not perhaps understand, that among diverse *Prelates*, you make your selfe a *Vice-roy*. But looking more narrowly into your words, we shall find that sense easily resulting from them. For you say, *That Christ thought it fitter to governe his Church by Diverse, then by One Vice-Roy*: that is, *by Diverse Vice-Roys, rather then by One*. All comes to one reckoning. And besides you expresse the word *Diverse*, and the word *One*, with a Capitall, to note, that both have reference to *Vice-Roy*. So as it runs Currant both wayes, whether you say, *By Diverse, rather then by One Vice-Roy*: or, *By Diverse Vice-Roys, rather then by One*. Thus 'tis plaine enough.

Lastly, a third word here is of some difficulty: that you say, *Christ thought it fitter*. Now I never took you to be one of *Christs* Privy Councel, so as to be made Privy to *Christs thoughts*, and that in these things, which he hath no where expressed in his *word*. But this is familiar with you (as before) to tell us *Gods thoughts*. But shew us where *Christ* hath *expressed* any such *thought* of his in his *expresse word*, the *Scripture*. If you cannot (as you cannot) how presume you to say, *Christ thought*

so.

ſo. Certainly *my Lord Ieſus Chriſt, that* * *onely Potentate, and* ‡ *onely wiſe King, uſeth not to entertaine ſuch as you are to be of his Privy Councel, or Cabinet*, that dare diſcover his *ſecrets*, nay dare *report* that of him, which never came into his *thought*. And if ye be ſo *bold* with *Chriſt*, others may be warned hereby how farre to *truſt* you with their *ſecrets*, and others againe, how farre to *beleeve* your *reports* of *Princes Pleaſures*, or *Purpoſes*, when perhaps 'tis neither ſo nor ſo. But my Lord, your Places, and Grace, attended with all the Princely Pompe, ſuits not with *Chriſts* Privy-Councel-Board. He admitted none thither, but a company of *poore ſimple* Fiſhermen. Thoſe were his † Friends, to whom he did *communicate* and *impart* his *councels* and *ſecrets*. As § *Abraham* being the † *Friend of God*, God *ſaid he would hide nothing from him*. No, *nor from any of his true-bred ſeed*. ‡‡ *The ſecret of the Lord is with them that feare him; and he will ſhew them his Covenent*. They are either *ſtrangers* in the *world*, as * *Daniel* in *Babylon*: or *exiles* from the *world*, as ‡ *Iohn in the Ile of Pathmos*; or ſuch as live *ſub Dio*, in the *wilderneſſe*, as *Iohn Baptiſt*: or dwell in a poore thatcht Cottage, or ſo, to whom the *Lord Ieſus Chriſt* reveales his *thoughts*; and not lightly to thoſe that live deliciouſly, and are in Kings Cours, and goe in *ſoft clothing*, their ‡ Traine borne up after them, wherewith *they draw the third part of the ſtarres of heaven*. As a Cardinall at the Election of a Pope, when there was a ſoleman Maſſe ſung to call down the Holy Ghoſt, to ſet the diſſenting Factions of the Cardinalls at one, and it would not be, ſaid, *Let us uncover the Roofe, for the Holy Ghoſt cannot find a way to paſſe through ſo many tyles*. And my Lord, if you tell us this as a *revelation*, what *Chriſt thought*: we have no more, but your bare *word* (as in many other things of like nature) ſo as unleſſe (in a matter of ſuch moment as this is) you can ſhew us the *truth* hereof by ſome Miracle for *confirmation*, as the § Romiſh Prieſts doe for their *Tranſubſtantiation*, and *Purgatory*, and ſuch like *ſecrets*: you muſt pardon us, if we doe not give *credit* to what you ſo *boldly* ſay of *Chriſts thought* here.

* 1 Tim 6.15.
‡ Rom. 16.27.
‡ Ioh. 15.14, 15.
§ Gen. 18.17.
† Iam. 2.23.
‡‡ Pſal. 25.14.
* Dan.
‡ Rev. 1.
‡ Rev. 12.4.
§ 2 Theſſ. 2.

But from your *words* come we to the *matter*, which they *import*, and which I ſay we ſtill require proofe of, which will trouble you worſe to find, then all the writing of your Book hath done. And ſeeing you compare your *Epiſcopall Government* with the *Ariſtocraticall*, which is the *Government Optimatum, of the Beſt men*: prove unto us (to make your *compariſon* good, and that in the prime notion of it) *that Prelates are the Beſt*

men

men in the Church. You are *Megistoi* indeed, the *greatest*: but are you *Aristoi*, the *Best*. Riches and Honours (saith *Cicero*) *Cicer. Offic.* make a man to be *Majorem, greater*: *Meliorem verò quomodo?* but how, *better*? I could never *beleeve*, that the Papall Miter, could infuse *holinesse*, or an *Archiepiscopall Pall*, *Grace*. Nor could I see any Reason why *Prelates* should take place in precedency one of another, according to the greatnesse of their Principality respectively, as if the Pope were ever the more *learned, vertuous, religious, holy*, because he is Bishop of *Rome*, or your Lordship because you are Titled His Grace of *Canterbury*. Whereas *precedency* of *persons* should goe by their *personall worth*, and *age*, and *inward indowments*, and not by any *Prelaticall outward Prerogatives*. But this by the way.

But for your *Aristocratie*: *That Prelates are the best men to governe the Church of Christ*; will ye be tryed by the *thoughts* of *Christ* expressed by the Apostle, which he had heard in the * *Third heaven*, in *Christs* Privy Chamber? There you shall see plainly, what both your, and our *faith* may infallibly build upon; namely who, or what manner of *persons* they be, whom *Christ thought fit to Govern his Church*. You say, *Bishops*. So say we too. But whether our Bishops be the same with your Bishops (and that not onely for their Function, yours being Diocesan, and ours (such as the Apostle speaks of) Pastors respectively over their particular Congregations: but for their *qualities* and *conditions*, such as are required in true Bishops indeed) let us heare the Apostles words. ‡ *Pistòs ho lógos. Eí tis Episkopes o'régetai, kalou e'rgou e'pithumei: This is a faithfull saying: If any man desire the Office of a Bishop he desireth a worthy worke, Orégetay*, signifieth *an earnest desire*, quasi porrectis manibus prehendere & arripere; the Office of a Bishop perhaps you would translate *e'piskopè*, a Bishoprick: but our English hath turned it right, *The office of a Bishop*; for 'tis called here, *a worthy worke*. And therfore it is not one of your *Prelaticall Bishopricks*, which indeed you doe with both hands both *o'rexasthai, & epithumesai, reach after with all earnest desire*: for you *reach* after the *Lordship*, after the *Honour*, after the *Revenues*, after the *Pleasures*, after the *Ease*, and after the *goodly Palaces* and *Demeanes* of your *Bishopricke*: in all which you cannot shew *kalòn 'érgon*, a *worthy worke*. And so indeed these words of the Apostle (and elswhere) concerning a Bishop do nothing concerne you: but onely to *convince* you, that you are none of those Bishops, whom the *Scripture* so styleth. Well, what be

* 2 Cor.

‡ 1 Tim. 3. 1, &c.

those

those *speciall qualities*, which the Apostle requireth in a *true Bishop*, set over the *Congregation of the Lord*? It shall suffice to mention for the present purpose but some of them. As first: *He must be Anégkletos, unreprovable, such as cannot be justly accused of any crime.* Now none of you come thus *cleane* to your Bishopricks: for you are, or may be justly accused of having been *Pluralists* (which is against your Old Canons) *Non-Residents*, *Idle Droanes*, seldome Preaching in their own Cures, but by a poore Stipendary Curate, flattering Court-Preachers, and the like. Nay who is capable, or heire apparent of a *Bishopricke*, or *Prelacie*, that hath not two or three fat livings, with a Prebend or two, and a Deanery, that being thus qualified, having his Purse well lyned (I say not, that he may purchase his *Bishopricke*) he may be able at least at his In-coming to defray five or six hundred Pounds, or a thousand Markes for Fees, and Feasts, and Gloves at his Consecration? Well, secondly, *He must not be Authádas, selfe-willed* (so our last *Translation* renders the word.) And beleeve me this may come neere the proudest of your Coats, when you come with your *Volumus & Iubemus*, We will and command, and that without either Law, or Canon? And you must have your *will*, ther's no remedy for that, else ye will take the pet, or pepper in the nose, and cry out of *contempt of Authority*. And the *word* signifieth also *one that is arrogant*, and *proud*, a *selfe-pleaser*. You may take all these *senses*, if you will. Thirdly, *He must not be, Plékges, a striker*, whether *with his own, or others hands*, as *delivering over to the secular Power*, or *Sword, whereby he so strikes, as he sheds the blood of the Innocents*. He must be none of that society. Fourthly, he must not be *Orgílos, soon Angry, testy*, or *touchy*, such as *Natal*, that one might not speake to him, he was so snappish, and curst. Fiftly, he must not be *Aiskrokerdès, given to filthy lucre*, as in exacting Fees (he or his Officers) of poore *Ministers*, either *extraordinary* at their Admissions, or *ordinary* at Visitations, and a thousand wayes besides *Viis & modis sine modo* in your Bishops Courts. Sixtly, He must be *Philágados*, a *lover of good men*, not a *hater* and *persecuter* of them. Seventhly, he must be *Díkaios, just*, not *oppressing Innocents* by a *faction* and *confederacy* of *voyces* forepacked in your Courts, before the Cause come to be heard. Eightly, He must be *Osios, holy*, not one that is an *enemy* to all *true holinesse*, and *persecutes* the very *name* of it, and *suppresse* the *practise* and *meanes* of it, as by crying *down the sanctification* of the *Lords day*, and the *sincere Preaching of the word of God*, and *commending*

mending and *dispensing* with *profane sports* on that *day*. Ninthly, He must be *Didáktikos*, *apt to teach*: not onely *sufficient* and *able*, for his Scholarship, or one that can make a Sermon, if he will, but he must be *diligent* in *preaching* in *season and out of season*. *He must hold fast the faithfull Word, that he may be able by sound Doctrine both to exhort, and to convince the Gainsayers*. So farre must he be from *abbetting* and *countenancing false Teachers*, and *unsound Doctrine*, and *old damned Heresies*, and *forbidding* to *preach sound Doctrine*, and *punishing* those that doe. I might reckon up sundry more *qualities*, which *Christ* requireth in those, whom onely he *allowes* and *appoints as fittest to govern and feed his People, as becometh good Pastors to doe their flocks*; as 1 Tim. 3. and Tit. 1. and elsewhere. But because Lord Prelates, or Diocesan Bishops (as I said before) are none of those Bishops here which the Apostle requires to be thus *qualified*; therfore I have said enough to *convince* you, that you are none of *Christs* Bishops, if you do but look your selves in this Glasse. And if you mark it well, these are those, that immediately succeded the *Apostles* and *Euangelists*, in the Ministeriall function. As we read, Eph. 4. 11. where the *Pastors* and *Teachers* are those, who are elsiwhere called *Presbyters* and *Bishops*, such as *Paul* and *Barnabas* did * *Ketrotonesi*, *elect*, *ordaine*, or *appoint* by *imposition of hands Kat' e'kklesían*, in *every Church*, or *particular Congregation*. A place very remarkable. And these *Presbyters*, *Bishops*, *Pastors*, *Teachers*, *Preachers*, *Ministers* (for all is one and the same Office) as they succeded the *Apostles*, but with a *particular limitation* every one to their *peculiar charges* and *Congregations respectively*: so while the *Apostles* lived, they were still next unto them, as we see Act. 15. 2. 4. 6. 22, 23. And these are those *Elders that rule well*, which especially doe *Kopian*, *labour hard in the Ministry of the Word and Doctrine*. These are those *Aristoi*, those Optimates, *the best men*, by whose *Aristocraticall Government*, according both to the *thought* (we may boldly and truly say) and to the expresse *word* of *Christ*, the severall *Churches*, and particular *Congregations* and *flocks* of *Christ*, are governed; and that, not by any their own devised Canons, but by the onely *Canon of Scripture*, wherein are expressed all those Laws, and Rules, by which all true *Ministers* of *Christ* doe regulate themselves, and govern their severall *Congregations*. For although *Christs faithfull* and *true Ministers* are the *best men*, and therfore are but *few in comparison* (and ‡ *who is fit, or sufficient for these things?* saith the *Apostle*) yet *Christ* left them not to governe his *Churches* or *flocks*, as they

* *Act.* 14. 23.

‡ 2 *Cor.* 2. 16.

should

ſhould *thinke beſt*, but according to his *own Laws*: as *Deputies* are to govern the *people* according to *the Kings Lawes*, and no otherwiſe. For ſuch is the *Government of Ariſtocratie*, it is eſtabliſhed upon good Laws of the *Common-weale*; otherwiſe it ſhould degenerate into the corrupt and *bad Government* of *Oligarchia*. So as here is no roome for your Dioceſan Lord Biſhops; for you are none of thoſe *Ariſtoi*, Optimates, *the beſt men*, whom *Chriſt thought fit for the Ariſtocraticall Government of his Church, ſith ye are neither qualified for it*, as he requires in his *true Biſhops*, nor will you confine your Prelaticall Government to the Laws of *Chriſt* expreſſed in his *word*, but will govern by your own *Canons* and *luſts*, as uſurpers uſe to doe. And therfore (by the way) no mervaile if you ſpeake ſo contemptibly and baſely of the *holy Scripture*, ſeeing in them you can find no ground, either of Precept, or Apoſtolick Precedent for your *Antichriſtian Hierarchy*.

All which conſidered, doth in the ſecond place give us juſt cauſe to *doubt* at leaſt, or rather to be well *aſſured* indeed, that *Dioceſan Prelates*, or *Biſhops* (as you uſurpe the Title) are no *Vice-Roys* under the Great *King Ieſus Chriſt*: becauſe your *Government* is nothing according to our Great Kings Laws, but according to your own deviſed Canons, and in *nothing*, in *Nothing* (I ſay) agreeable to the Laws of *Chriſt* in the *Scripture*, for the *right Government* of his *Church*. Nay that *Government* which *Chriſt* hath *preſcribed* in his *word*, and which is *practiſed* in the *beſt Reformed Churches* beyond the Seas, you doe utterly and openly *condemn*, and the Churches themſelves, that doe practiſe the Diſcipline of *Chriſt* and his *Apoſtles*, while you deny them to be any Churches of *Chriſt* at all.

Againe, Every Kingdome, as it hath but one King over it, ſo it is capapable of no more, then onely one Vice-Roy. ſo as by that Title, he that is your *Ordine Primus*, and hath a more Potent Principality, the Pope, had he but a good Title, would carry that *honour* from you all, if you value the worth and Dignity of that Vice-Royſhip after the value of your Biſhopricks, and not after *vertue*. Either then you muſt acknowledge the *Pope* to be the ſole *Vice-Roy*, which you are loth to doe. (For why ſhould not the Patriarch of the *other world* be as capable of that *honour*, as he) or you muſt give us leave to find out the onely *true Vice-Roy of Chriſt in his Church*, and that is, *The Holy Ghoſt*. For when our Great King went into his Celeſtiall *Kingdome*, to his *Church Tryumphant*, leaving his *Militant*

here on Earth under the *Kingdome of Grace*, as touching his *bodily presence*: he sent the *Holy Ghost* to be his *Vice-Roy*, or *Vice-Gerent*, to be perpetually resident in his *Kingdome of Grace* here, for the *Governing* of his *Church Militant*, and that according to the *Law of Christ* in his *written word*, leading the *People of Christ* into all *truth*, by revealing unto them all the Mysteryes of *Christs will* contained in the *Scripture*. As *Christ* saith, * *He shall glorifie Me; for he shall receive of mine, and shew it unto you.* And v. 13. *When the Spirit of Truth is come, whom* (v. 7.) *I will send unto you, he will guide you into all Truth; for he shall not speake of himself, but whatsoever he shall heare, that shall he speake.* Loe here then a *faithfull Vice-Roy* indeed. And will, or dare you deny *this Spirit of God* to be an *Allsufficient Vice-Roy*, who doth execute *Christs Kingly Office* in his *Church*, in all things just so, as *Christ* himselfe *willeth*. And therfore except you can prove, that *Christ* hath many *Kingdomes of Grace* here on earth, or any more *Churches Militant*, then *one* onely, here is no *Rome* for any such *Vice-Roys*, as you pretend to be. For here we see it plain, that of *Christs one*, and onely *Kingdome of Grace* here on earth, the *Holy Ghost* is the onely *Vice-Roy*. And who is fit to be *Christs Vice-Roy* in his *spirituall Kingdome*, but the *Spirit of God, and of Christ*? Ye are therfore no *Vice-Roys*, becaus you are altogether *carnall*, and your *Kingdome is of this world*.

* Ioh. 16. 14.

And therfore Thirdly, how can you *Prelates* pretend to be *Vice-Roys* over *Christs Church*, whenas (as is noted before) ye are not so much as any members at all of *Christs Kingdome*. For you are the Members of *Antichrists Kingdome*, and so you are, or may be *Antichrists Vice-Roys* over his severall *Provinces*. 'Tis true you style your selves *spirituall*, *Lords spirituall*, and your *Courts spirituall*, and you are an *Hierarchy*, as much to say, as a *Holy Kingdome*, or *Government*: but it is not *spirituall* of *Christs spirit*, but of that *spirit* that ‡ *ruleth in the ayre*, that gave you all that *Authority*. So as you do with *Bellarmine* turne those words of *Christ* to *Peter*, *Pasce oves meas*, Feed my Sheep, to *Regio more Impera*, Rule as a King. And what similitude is there between *Christ* and you, that you should be his *Vice-Roys* in his *Church-Militant*? When he was here in *person*, he was among his own as a *servant*, and *Minister*. He had no stately and *Princely Palaces*, he kept no such *Pontificiall house*, nor *Court*: he governed not his *Church* by *Chancellors*, *Arch Deacons*, *Deanes*, *Chapters*, *Commissaries*, *Officialls*, *Pursuivants*, *Apparitors*, and all that Rabble. *Christ* had no such face of a *Kingly Government*. So as you have altogether

‡ Eph. 2. 2.

altogether perverted the *Kingdome of Christ*, which is altogether *spirituall*, and *holy*, into a meere *temporall* and *carnall Kingdome*, wherein therfore you are none of *Christ Vice-Roys*, but *Vicious Roys*, and *Tyrannicall Lords*. O *Antichristian Generation!* O *notorious Hypocrites!* O *proud* and *blind Guides!* How shall you *escape the vengeance to come*, that dare thus impiously abuse the *Name of our Lord Iesus Christ*, and so impose upon the world by your bold *usurpations*? *Vsurpations* indeed. You call your selvs *Vice-Roys*, *Apostolicke*, *Bishops*, *Spirituall*, *Church*, *Grace*, *Holinesse*: meere *Nominalls*, which you have *usurped*, and patched together, to become a *veile* to cover your deep *hypocrisie*, and to seem glorious in the eyes of the *world*, and all to hold up your earthly Kingdome, which consists altogether of earthly things, *honours*, *riches*, *pleasures*. But *blind world*, that suffereſt thy selfe to be thus guld and befoold with such glittering stuffe, and to be made a slave to such Lords, and to be cheated of thy *salvation* by these *Antichristian Mountebanks*. And yet they *pretend* and *profesſe*, that this their *carnall*, *pompous*, and *Pontificiall Kingdome* is *Christs spirituall Kingdome* here, in the state of *Grace*. Let them then cleare themselves herein from that damned Heresy of that old Heretick *Cerinthus*, who lived in S. *Iohns* time. His Heresy was, *That Christs Kingdome*, *after his Resurrection was earthly*, *and that now the flesh conversing in Ierusalem was to serve lusts and pleasures*. [See *Euseb. Eccl. Hist. lib. 3. cap. 22.*] Now is not the *Prelates Kingdome* just that in *practise*, with *Cerinthus* his Heresy? If so: As S. *Iohn* forsook the Bath, wherein *Cerinthus* was, what cause have Christians to fly from that roofe, where such an *Antichristian Hierarchy* domineereth?

Metà tèn anástasin epigouson einai tò basilouson tou Cristou· kaì pálin epithumíais kaì edonais e'n Hierosalèm tèn sárka politeuomenen douléuein,

But in the next place, let's consider of your *Reason*. How stands it good, that because *Christs Church is as large as the world*, *therfore he thought it fitter to governe it by Diverse*, *then by One Vice-Roy*? Now we have proved your *Hierarchy* not to be an *Aristocrasie*, a *Government of the Best men*, and that by *good Laws*: seeing therfore you must needs be some *Government*, then it must be an *Olegarchie*, that is, *the Government of a few of the worst men*, such as rule by their *lusts*, and not by any *good Laws*, either of *God*, *or Man*. But now tell me, my Lord, if you argue upon this *ground*, that because the *Militant Church is as large as the world*, therfore 'tis fitter it be governed by many *Vice-Roys*, then by *one*: why may not aswell one *Prelate*, as the Pope, be sole *Vice-Roy* over the *whole world*, as my Lord of *Canterbury* be a *Vice-Roy* over *all England*. For doth not the Pope and you

Governe your *Churches* by *ſubſtitutes*? Why then may not the Pope Governe the whole by his Curates, as you doe all *England* by your Curates? For all the *Miniſters* in *England* are but your Curates. And ſuppoſe you were one of the *Popes Bishops*, and ſo his Creature: what difference would there be between your Governing of your *Province* under the *Pope*, as it were his *Deputy*, and Governing according to *Romes* Canons and Cuſtomes, and as you do now in your own Name? And the Pope challenging the whole world for his Dioceſſe, and you the Province of *Canterbury* for yours: all the difference is, that he needeth the more Curates, which he may have with a wet finger, and you the fewer. Onely perhaps his *Holineſſe* would now and then fleece your *Graces Clergy*, as he was wont of old to doe. But in the mean time both the Pope and your Lordſhip do much miſtake the matter, in judgeing, or eſtimating, and meaſuring the latitude and extent of *Chriſts Church*. For you both meaſure it according to the *extent* of your large and *Potent Principalities, Patriarchall Countries, Archiepiſcopall Provinces, Epiſcopall Dioceſſe*. But you are farre wide in caſting your line. For though *Chriſts Church* is ſaid to be *diſperſed over the whole earth*, being confined to no place: yet of all this *wide world* he hath the *leaſt number*, and *feweſt of all*, where commonly your *Hierarchy* is moſt *predominant*. For thoſe that belong to *Chriſt*, are a ſort of poore Snakes *deſpiſed* in the *world*, and alwayes *perſecuted* and *oppreſſed* by your *Hierarchy*, ſo as they can hardly find ſo much as a little *corner* any where in the *world*, much leſſe in all the Circuit of your Dioceſſe, or Provinces, where they may hide their *heads*, or live in any *peace*. So as of all your *full Vintages*, and *fruitfull Fields*, *Chriſt* is glad of the *refuſe* of a few *gleanings*. And ſo *Chriſts flock* (alas!) is ſo *ſmall*, and ſo *poore*, and his Kingdome on *earth* ſo *deſpiſed*, as to ſet up ſuch *Lordly Vice-Roys*, as the *Prelates* over it, the very Fees of your Courts would eat them out. And therfore becauſe *Chriſts sheep* are here and there *ſcattered* in the *world*, and many times as *sheep* without a *shepheard*, being driven by your Dogges from their own *paſture*: *Chriſt* thought it fitter to place over his *ſmall* and *ſcattered flocks*, *poore shepheards*, that ſhould feed their ſeverall *flocks* reſpectively with the *wholeſome food* of the *word of God*: and therfore appointed to every particular *Congregation* a peculiar *Paſtor* of their own, that ſhould alwayes be perſonally *reſident* with his *flocks*, keeping his *watch* over them night and day; and ſo much the more, in regard of ſo many Wolves and

Foxes,

Foxes, and wild Beasts, which without continuall *watching*, would make a prey of them. Neither would *Christ* permit his *shepheards* to commit their *Flocks* to *Hirelings*, or Stipendary *Curates*, while themselvs should take their *pleasure* and *ease*: for * the *Hireling* when he seeth the *theef*, or *wolfe* coming, *fleeth, because he is an Hireling, neither careth he for the Sheep*. Therfore *Christ wisely* and *providently* hath appointed to every particular *Congregation* or *flocke* of his, a *shepheard* of their own, and that ‡ *after his own heart, to feed them with knowledge and understanding*. And as the *shepheard* governes and guides his own *flocke*: so every faithfull *Minister* or *Pastor* is appointed by *Christ* to be the ‡ Governour of his own *Congregation*, according to the Rule of *Christ*. So as in this respect, *Christ thought it fitter to appoint* many *Governours* in his Church, namely to each *Congregation* their own *Shepheard*: rather then a *few*, such as you speake of, as *one* over a whole *Countrey* or *Province*. Neither let your Lordship thinke, that every such *Congregation*, having a *faithfull Pastor* over it, hath yet need of any your *Episcopall Inspection*, or *Triennial Visitations*, or your *Archdeacons, Annuall Visitation*, wherein you inquire onely whether your owne Canons be observed, and if so *Omnia bene*, All is well, onely the poore *Ministers* paying their *Procuration*; the Visitor never inquiring, if the *Minister* be diligent in *preaching* to his *flocke*: but whether he hath kept the *Order for not preaching in the After-noons on the Lords day, and the Order for not Preaching such and such Doctrines*, and such like: so as commonly your *visitation* is like that of the Plague, saving that this is from *God immediately*, and yours, from another *sourse*. And *Ministers* and *People* too could think themselves *happy*, to be freed from your *awfull* and *terrible visits*, wherein your maine ayme is to *root out* all *good Ministers*, for which the *omission* of one of your Ceremonies is sufficient. So as *Christs Congregation* (I say) needs not any such Inspection of the Bishops eye over them, which is as *l' æil de beuf*, or the *weather gall*, called the Ox-eye, which portends a storme to follow. For *Christ* hath *promised* his *perpetuall Presence* and *residence* with his *people*, and his eye § *watcheth over them night and day, least any hurt them*. As he saith, † *When two or three are gathered together in my Name, there am I in the midst of them*. Loe here an intire, and compleat *body* of a *Church*, having *Christ* as *head over* them, and his Spirit *in* them, and his Word *before* them, and their own *shepheard* appointed by *Christ* to feed them. so as here is no place left for your Prelaticall *Vice-Roys*.

* *Ioh.* 10.10, 12.

‡ *Ier.* 3.15.

‡ 1 *Pet.* 5.2.

L' *æil de beuf.*

§ *Esa.* 27.3.

† *Mat.* 18.20.

Object

Object. But you say, *No Bishop, no Church:* so say I too, but the *Apostles* Bishop he must be, not your Dioceſan Lord Bishop. *What order then* (say you) *wilbe in the Church?* A good and *decent order* in every *Congregation*, where *Christs order*, and *ordinance* takes place, and where mans presumption breaks not this *order*. And consider here the excellent *wisdome*, and *order* of *Occonomy*, that *Christ* hath appointed every *Congregation* to be governed by. For as that is the most *perfect*, and *compleat form* of Civil *Government*, which is mixed of all the 3 states, as the *Monarchiall*, *Aristocraticall*, and *Democraticall*, when the King governeth by his *good Laws*, using the *best men*, as the *noble*, and most *vertuous* in the higher places of the Kingdome, and the *best* and *discreetest* of the *common people* in the bearing of *inferiour offices*, such as every one is most fit for; a representation whereof we have in the 3 states in *Parliament*, the King, the Nobles, and the Commons: so the *Lord Iesus Christ* hath established this most *compleat form* of *Government* in his *Church*: First, himselfe *rules* as King over all, Governing by his Spirit: Secondly, he hath set over every particular *Congregation* such as are *Aristoi*, the *optimates*, the *best and ablest* to be *Pastors* and *Teachers*, each of his own *flock*: And thirdly, he hath added also the *Denocraty*, or *government* of the *people*, appointed to be chosen out of every *Congregation* the *gravest*, *wisest*, *sobriest* and *discreetest*, some as * *Elders*, some, as, ‡ *Deacons*, to be helpers to the *Minister* in matter of Discipline, of Sacramenta ll Provision, of reliefe of the *poore*, of visiting the *sicke*, and of other Church affaires for that Congregation. And these are called by the Apostle, *Antilépseis*, *kubernéseis*, which our English renders, *helps in Governments*. And all this according to the expresse Law of *Christ* our King, recorded in the *Scripture*, as being the most *perfect pattern* of the Government of his Church for every particular *Congregation* to be *regulated* and *ordered* by. So as in *truth* those *Congregations*, that are thus *governed*, are the onely *true Churches of Christ*, as wherein *himselfe*, his *spirit*, his *word* doe govern both *Minister* and *people*: whereas on the other side, all *Prelaticall Churches* are *false*, and *Antichristian*, as wherein not *Christ*, and his *spirit*, and his *word* do beare *rule*, but *Antichristian men* by the pride of their spirit, and by their Canons doe altogether beare sway, thrusting *Christ* out of his Throne, despising his *word*, and puting a yoake of bondage over the necks both of *Ministers* and *people*.

* 1 *Tim.* 5. 17.
‡ 1 *Tim.* 3. *Tit.* 1.

To conclude this point: because you are of such a *beliefe*, and

and ſo confidently tell us, and peremptorily avouch, that *Chriſt thought it fitter to govern his Church by Diverſe, then by One Vice-Roy*: beſides what is already ſayd, I will a little more preſſe, and preſent before you *Chriſts* own *words* at full; which I doe, to put you out of all ſuch *beliefe*, or ſo much as any ſuch conceit, that *Chriſt* had ever any ſuch *thought*. Math. 20. upon occaſion of thoſe two (at that time) *ambitious bretheren*, ſent to *Chriſt* by their Mother, to be *chiefe* about him in his Kingdome: *Chriſt* firſt tells them, *Ye know not what ye aske*. Then calling his Diſciples to him, he ſaith thus unto them: *Ye know that the Princes of the Gentiles exerciſe Dominion over them, and they that are great, exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever wilbe great among you, let him be your Miniſter*, &c. Which the Euangeliſt *Luke* expreſſeth thus: * *The Kings of the Gentiles exerciſe Lordship over them, and they that exerciſe Authority upon them, are called* Euergétai, *Benefactors. But ye ſhall not be ſo.* Ye? Who? Not the *Apoſtles* of *Chriſt*, not the *Miniſters of Chriſt* in ſucceding ages. Not ſo? How? *Ye ſhall not exerciſe Dominion, Lordship, Authority one over another*; you ſhall not be called *Benefactors, Patrons, Lords, Gratious Lords, Honourable, your Grace, your Honour*, &c. Why ſo? For ſuch are the Kings of the Gentiles, who *exerciſe Dominion over them*, and are *called Benefactors*. You ſhall not be as they, in exerciſing any Authority or Juriſdiction one over another. Nor ſhall ye be called *Euergétai, My Good lord, My Benefactor, My Patron, My lords Grace*, or *My Gratious lord*, and the like. Thus under thoſe words *Chriſt* chargeth his Apoſtles not to affect, not to be *ambitious* of, not to exerciſe Superiority or *Prelacy*, *Iuriſdiction* and *Authority one over another*, or over *Chriſts* Kingdome, his Church and *people*; as *Peter* ſaith, ‡ *Not as Lords over Gods heritage*: where the Apoſtle uſeth the ſame word that *Chriſt* his Maſter uſed, *Mè hoes katakuriéuontes ton klíuron*, not *exerciſing Dominion or lordship over Gods Inheritance*: or if you will, over his Clergy, though they be not his onely *Inheritance*, but his *people* are no leſſe deare unto him, and are *kleros, Gods lot*. But now for *Chriſts words*: do you not think that *Chriſt* ſpake, as he *thought*, and *thought* as he ſpake? Or can you *beleeve* any other? And do not his words to his Apoſtles, in them reach to all his *Miniſters* that ſhould ſucceed them in future ages? If you ſay, you are the Apoſtles onely ſucceſſors: why are you then *lords over Gods heritage*, why do you *exerciſe Authority and Dominion over his Miniſters and people*, as Heathen Kings doe over their *people*, ſuch as *Chriſt* expreſly

Math. 20.

* Luke 22.25.

‡ 1 Pet. 5.

expreſly forbid, to his Apoſtles, and to all their Succeſſors? But you ſhew your ſelves to be none of *Chriſts* Diſciples, and ſo none of his Apoſtles ſucceſſors: for you obey not *Chriſts word*, as the Apoſtles did.

What do you anſwere then to *Chriſts words*? Or what *interpretation* can you deviſe to avoyd them? You will anſwere perhaps with *Bellarmine*, that *Chriſt* forbad his Apoſtles to be like the Heathen Princes, in exerciſing a *temporall Government*, or *Authority* one over another. This is indeed all the evaſion *Bellarmine* hath. But how vain! Let's bring it to the Touch. How ſhall it be tryed? What ſaith *Chriſt*? *Humeis dè ouk outos*: you ſhall not be ſo. Now if you be not ſo, all is well: you may prove Apoſtolicall men. But if you prove to be like the Heathen Princes in exerciſing Lordſhip over the *people*, under your *Government*, and in exerciſing *Authority* over them: what can you ſay for your ſelves why you ſhould not be proclaimed for proud Contemners of *Chriſts word*, and for uſurping Tyrants over his *people*; and ſo for a rebellious Faction and Confederacy againſt *Chriſts Kingdome*? Let's therfore draw our Parallell. Thoſe Heathen Powers were called *Princes*: ſo you call your ſelves: they were Kings, and ſo were *Gods Vice-gerents*: you call your ſelves *Vice-Roys* of *Chriſt*: they were called *Benefactors*, though they never did *good*: ſo you are ſtyled, *My lords Grace*, and when in your Court, you condemn *poore innocents*, yet they muſt confeſſe the juſtice and favour of your Court: They were called *Fathers of their Countrey*, ſo you, *Right Reverend Fatheres, Moſt Reverend Father, your Grace*, &c. They were *lords*: ſo you, yea you are *temporall lords*, and ſo ſit in *Parliament*, though ſtyled *ſpirituall*: they exerciſed *lordship, dominion, Authority* over the *people*, and that with *tyranny*, and without Law: ſo do you: And in a word, Is not your *Pompe and ſtate*, your *Power and Greatneſſe*, your *Palaces and Courts*, your *Traine and Attendants*, your *Faſces and Lictors*, to wit, your *Purſuivants* and *Apparitors*, your *Kinglike Attire* in *Purple and Scarlet* and *fine lynen, ſoft rayment* of *ſilkes and ſattens*, your *Tables* overflowing with *delicacies* of *viands* and *wines* in all abundance and variety, and what not, like that of Kings! Thus doe you not beare the *Image of the Beaſt*, the *Dragon*, the Heathen Emperour, who gave *power* to that other Beaſt, the Pope, who in himſelfe erected the Image of the firſt Beaſt from top to toe, namely the Imperiall ſtate and magnificence being fully expreſſed and limmed out in the Papall, though but in ſomwhat a lower degree

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in your Episcopall Pontificiall state. As Pope *Boniface* 8. in the first day of his Jubilee came forth pompously arayed in all his Pontificalibus, and the next day in the Imperiall Kopes, with two Swords caried before him. And a lively Image of this is my Lord Bishop, a mixt Creature, partly *temporall*, and partly *spirituall* *spirituall* in name onely, and *temporall* in his whole outward state, as the Kings and Princes of the Gentiles were, as the Creature called Amphibius, that lives now in the water, and now on the Land, and yet is neither good Fish, nor Flesh.

Now tell us, my Lord, whose *Image you beare*: *Christs*, or *Cæsars*? yea in all things you resemble *Cæsar*, but not in any one thing the *Lord Iesus Christ*. I say, not in *one thing*. Shew any *one thing*, wherein you *imitate* either *Christ*, or his *Apostles* after his Resurrection. Indeed you *imitate* the *Apostles* in their *Philoneikia*, *emulation* and *contention*, which should be the greatest, which *Christ condemneth*, and utterly *forbiddeth* in them. But this was in them onely before they knew the Mystery of *Christs* Kingdome aright They dreamed of a Temporall Kingdome: but after *Christs* Resurrection, when they had received the *Holy Ghost*, they were of another mind, no such *emulation* then who should be the *chiefest* there, but who should shew greatest *love* and *fidelity* to *Christ* in preaching the Gospell, and building up spirituall Temples to *God*. But you (I say) imitate them in their *carnall estate*, wherein that which they blindly *imagined*, you have erected an Image of, namely a Temporall Kingdome, like that of Heathen Kings and Princes, and other Temporall Lords. Which shews, that you are none of *Christs* Disciples (I say) or the Apostles successors, and that you have no *Christs* Spirit, but are altogether *carnall* and *sensuall*, as the * Apostle saith. For had you *Christs* Spirit, you would be truly * *Iude* 19. *spirituall*, as the Apostles were. But you *are* ‡ *sensuall, having not* ‡ *Iude* 19. *the Spirit. And if any man have not the Spirit of Christ, the same is none of his.* And in that you veile your *hypocrisie* and all your *sensuality*, and *carnall state*, which you call your *Hierarchy*, under the specious termes and Titles of *spirituall Holy, Grace, Church, Bishops, Christs Vicars*, or *Vice-Roys, Apostolicke, successors* of the *Apostles*, wherewith you gull the blind *world*: this is that very *Mystery of Iniquity* the Apostle speaks of, which began to work even in his dayes (as we noted before) you being those *false Prophets that come in Christs Name, in sheeps clothing, but are inwardly ravening Wolves*. You may think my language sharpe, but it cannot be too sharpe against such a cursed proud Generation, as you *Prelates* are, usurping Tyrants, Rebells against *Mat.* 24. & 7. 15.

Christ, Perverters of all *truth* and *faith*, corrupters of all true *honesty*, *holinesse*, *Religion*, and the *worship of God*, who are *made to be destroyed* with that * *Beast of Rome*, whose Image you beare, and with whom the false Prophets, such as you are, and all those that in you do worship the *Image of the Beast*, *and receive his marks*, *shall goe into the bottomlesse pit*, *and burning lake*.

* Rev. 19. 19, 20.

L. p. 204. *Now it* (*the Church of Rome*) *must be a Tryumphant Church here*, *Militant no longer*.

P. I hope then, if *Rome* be here (as she is) a *Church Triumphant*, and no more *Militant*, but in warring against *Christ* and his Saints (for ‡ she saith in her heart, *I sit a Queen*, *and am no Widow*, *and shall see no sorrow*: And in her Decretalls, she hath made a firme ‡ *Decree* for her perpetuall *tranquility* and *felicity* here, in all *pleasures*, and *prosperity*, free from all *incursions* and *invasions*; which is an estate *Tryumphant*) there also you, and your Hierarchicall Lady Church of *England* will not be farre behind your Sister Queen at *Rome*. For you are both *one* and the *same Church*, and *one* in that especially, which makes you a *Church Tryumphant*, and that is your *Kingly Hierarchy*, *and Lordly Prelacy*: and therfore if that Queen be *tryumphant* at *Rome*, your Lordship and your Churches Ladyship must be *tryumphant* in *England*, as indeed you are, in all your Ruffe, and Gallantry. And as *Rome* hath now a long time *tryumphed* over the poore § Saints of *God*, and Martyrs of *Iesus*, martyring and massacring them, and garrowsing full cups of their blood even unto *drunkennesse*, and *surfet*: so your Tryumphant Chariot marcheth after her apace, trampling the Saints under your feet, and *tryumphing* over them in shedding their *innocent blood*, and so glorying in your Bestiall and Diabolicall *cruelty* in *oppressing* and *tyrannizing* over *Gods people*, and that so fiercely, as if you would outstrippe your Elder Sister in all her *bloody barbarisme*, and therein exalt your *tryumph* above hers. For wherein else should the Glory and magnificence of your Prelaticall Princes, and Heroicall Vice-Roys shine forth, but in being mounted on Horsebacke, while the true Princes lacky it by them on the earth? And thus you ride in tryumph, as the Heathen Kings were wont to doe. Oh how you *tryumphed*, when you looked through one of your Court-windowes, when you passed your tryumphall Censure, to behold those THREE looking through your *Pillory* windowes, whose *blood* you had before (how justly your own Conscience can tell you) *condemned* there to be shed? But the *wonder* was, that they even there, as in their *tryumphall Chariot*, *tryumphed* over your Barbarous *cruelty*. But thus you are a Tryumphant Church too, and in nothing Militant, but

‡ Rev. 18. 7.

‡ *Vt sedeat*, *sedendo quiescat in Tabernaculis pacis*, &c. As *Rev.* 18. 7. *Sedeo Regina*.

§ Rev. 17.

(as

(as is noted before) in your warring against, and *persecuting* the poore Saints of *God*. But your *tryumph* shall end in * your *shame* and *confusion*, verifying that which shall be fulfilled in your Sister, or Mother *Rome*, ‡ *Reward her, even as she rewarded you, and double unto her double, according to her works: in the Cup which she hath filled, fill to her double. How much she hath glorified her selfe, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a Queen, and am no widow, and shall see no sorrow. Therfore shall her plagues come in one day,&c.*

* *Phil.* 3. 19.

‡ *Rev.* 18. 6, 7,8,&c.

L. p. 205. *The Kings under the Law, but still according to it, did proceed to necessary Reformations in Church-businesses; and therin commanded the very Priests themselves, as appeares in the Acts of Hesechiah, and Iosiah,* 2 Chro. 29. 4. and 4 King. 23. 2.

P. All this is true you here affirme; so as it confirmes what we said before of Christian Kings in matters of Religion, that they ought to doe nothing, *but still according to the Law of God*, All, Allways, in All things, not varying in the least Circumstance or Ceremony. All this is well. But what makes this for your Priest? What saith your practise? This: *Ergo* the King giving way to the Priest, or Prelate of *Canterbury*, he may of his own head appoint and impose what Ceremonies his Romish Devotion thinks fit in the *worship of God*. This is your usuall Logicke. This your usuall perverting and abusing of *Scripture*. Well: What more? A little before ‡ (*ibid.*) you tell us, *Omnis anima, Every soule, All spirituall men even* to the *highest Bishop and in spirituall Causes, so the foundations of Faith and good Manners be not shaken, must be subject to the Higher Powers. And where they are shaken, there ought to be Prayer and Patience, there ought not to be opposition by force.* Now for your *highest Bishop* and all *spirituall men*, we have done withall, *That all Obedience is due from all men to Kings and Princes in all things where the foundations of Faith and Good Manners be not shaken, we all acknowledge with you:* and where *they are shaken, there ought to be Prayer and Patience of every particular and private Christian, without his opposition by force, when he is pressed to doe that which is against Gods word, and his own Conscience.* Now here by the way, I pray you resolve me, as in a *Case of Conscience*, § *Whether the High-Priest Azariah did transgresse or no, when King Vzziah in the Temple burnt Incense on the Altar, he with fourescore Priests of the Lord, that were valient men, went in after the King, and withstood him, saying, It perteaineth not unto thee, Vzziah, to burn Incense unto the Lord, but to the Priests,&c.* Loe, here was a withstanding the King. But I will not presse you for your Judgement: for I find in the next verse *Gods* own Judgement of the Case: for *Vzziah* with the

‡ *Pag.* 205.

§ 2 *Chro.* 26. 16,17,18.

Censer in his hand being incensed, *even while he was wroth with the Priests the leprosie even rose up in his forehead before the Priests in the house of the Lord, from beside the Incense-Altar; And Azariah the Chiefe Priest, and all the Priests looked upon him, and behold he was leprous in his forehead, and they thrust him out from thence; yea he himselfe hasted also to goe out, because the Lord had smitten him. And Vzziah the King was a Leper unto the day of his death, and dwelt in a severall house, being a Leper, for he was cut off from the house of the Lord, and Iotham the Kings son was over the Kings house judging the people of the Land.* Now to apply this to the present purpose: You make your self as the *High-Priest* of the *Church of England.* Now suppose the King of *England* should doe that, whereby the *foundations* of *Faith* and *good Manners* were shaken: what would your Lordship doe? I aske not what you would doe, in case you should be the Chiefe *Agent and Instrument*, a *Counceller*, a *Promoter*, and a *Contriver* of such a thing. For then it were a vaine Question. But suppose you had no hand nor head in it at all, and were a man *zealous* of *Gods glory*, and truly *pious*, and found in the *faith*, and one that knew well what the *foundations of Faith and good Manners* are, *and when they are shaken*, and one that respected more the *Kings good* and *Honour*, then your own private ends, and more *Christs Kingdome*, then any *Hierarchy*, or *spirituall-Temporall Principality* on Earth, and one that *loved more to speake the Truth to Kings*, though you were sure of *displeasure*, then to *flatter and speake pleasing things to the ruine of the State and Kingdome*, though for the present it pleased: suppose (I say) all this (for even *impossibilities* may be supposed) then tell me what your selfe (a man of such high Place and Grace in Court, and of so great Power to *perswade* and *disswade*) would doe, when you should see the *Foundations of Faith and good Manners* to be *shaken* by the *King*, or *supreme Magistrate*. For the very *Name of shaking the Foundations of Faith and good Manners*, is enough to *shake* a Mans *heart*, and cause him to abhorre the very thought of it, if he were not either altogether senseless, and ignorant what the *Foundations of Faith and Good Manners* do meane: or knowing them, were not either an open or secret enemy unto them. For what is such a *shaking, but a making way for the sodaine precipitation of the state of all things into inevitable Destruction, a dissepating of all humane society, a mingling of heaven and earth together in one Chaos of all Confusion?* And therfore, now that we are upon a point of such Moment, as it were the Center, wheron the worlds Globe is pitched, or as the *two* + *Pillars in Solomons Temple, Iachin and Boas, stability and strength, Faith and good Manners* being the *stability and strength of all true Religion, of humane*

+ 1 *King.* 7. 21.

society,

ſociety, and *Civil Politie* : it wilbe worth our Inquiry a little, what it is to *ſhake* theſe *Foundations*, or when theſe *Foundations* are *ſhaken*. And it is poſſible, that theſe *Foundations* may at this very time be *ſhaken in the Church and ſtate of England*, and ſo *threaten*, if not *haſten* Ruine; in ſomuch as a ſpeedy remedy for prevention, upon the diſcovery, may be required. You will ſay, *God forbid*. What? *God forbid*, that in ſuch a Caſe a ſpeedy remedy ſhould be uſed? No, not ſo, by your leave. Well, what ſay you then to your *Articles of Religion*, *wherein the Doctrines of Faith of the Church of England*, and thoſe of them that are according to the *expreſſe Scriptures*, as *Gods Grace in Election*, *Predeſtination, Salvation*, &c. *are ſhaken*? Are they not *ſhaken*, and that terribly too by an Edict, or Declaration, ſo as they doe at the leaſt *nutare*, *et huc illuc fluctuare*, ſo reele too and fro, like a drunken man, as no ſober man knows to which ſide they will fall? And are not thoſe *Doctrines of Gods free and ſaving Grace* in *Chriſt*, the *foundations* of *Faith*, which are contained in thoſe *Articles*? Can you deny this? Again, what ſay you to the *Two Tables*, wherein are contained the *Ten Commandements* of *Gods Morall Law*? Are they not alſo *Foundations*? Yea and *Foundations* both of *Faith, and Good Manners*? For the Foure *Commandements* of the *Firſt Table* concern *Faith and Religion* : the Six of the Second, *Good Manners*. So much all confeſſe, and your ſelfe two. And you ſay, * *Emperours and Kings are* Cuſtodes utriuſque Tabulæ : *They to whom the Cuſtody and preſervation of both Tables of the Law, for worship to God, and duty to man, are committed*. And *That a Booke of the Law was by Gods own command in Moſes his time, to be given to the King*, Deut. 17.18. So you. Is it ſo then? What ſay you then to thoſe two *Great Commandements*, the Laſt of the *Firſt Table*, and the *Firſt of the Second*? Do they not ſtand cloſſe together, as thoſe two formentioned *Pillars* in *Solomons* Temple, *Iachin, and Boaz*? Is not *holy Obedience to God* in his *worship* on his own *day*, as *Iachin*, the *ſtability* of the the *Church and Temple of God*? And is not *Civil ſubjection to ſuperiours*, as *Boaz*, the *ſtrength of the Common-wealth*? So as when theſe *two Commandements* are *ſhaken*, are not two maine *Pillars and Foundations of Faith and good Manners ſhaken*, and ſo the *Foundations* both *of Church and Common-wealth ſhaken*? What ſay you to this, ô Great High Prieſt? Is it true, or no? For I muſt now put you to it. You give juſt occaſion. But you anſwere nothing, *ſilence in this Caſe is conſent*, and ſuch as proceeds from guilt of Conſcience. And how ever, *Res ipſa clamat*, The thing it ſelfe proclaimes it, and cleare *evidence* proves it. For doth not the *Edict* for Sports (ſo often upon freſh occaſions

* pag. 205. ibi.

mentio-

mentioned) *declare* as much. And doth it not *shake* the *Fourth Commandement*, for the *ſanctification of the Lords Day*, *the Lords Sabbath-Day*? Which Diſpenſation of ſuch *profane* and *madde ſports*, can it conſiſt with *ſanctification*, or any *holineſſe*, or *common ſobriety* of a Chriſtian, or with Chriſtian Profeſſion, or with our Baptiſmall vow to the Contrary? much leſſe with the direct and expreſſe immediate ſolemn *ſanctification* of that *day*, commanded in that Fourth *Commandement*? Is not here then a *Foundation of Religion*, and ſo alſo of *Good Manners* too, *ſhaken*? For what *Good Manners* doth our *May-pole-dances*, and *Moriſ-dances* teach us? *Nemo ſaltat ſobrius*, could the very * Heathen ſay, *No man Danceth that is ſober*. And as an Engliſh ‡ Author ſaith, licenced too, but *in diebus illis*: *A Dancer and a mad man different, but in the duration*. And to helpe to *ſhake* this *Foundation* yet more, you have licenced ‡ Books, that do *unmoralize* the Fourth *Commandement* (as before) as antiquated now, and of no force to bind us Chriſtians to the obſervation of a *ſeventh day*, or the *Lords day*, which we have proved before to be the Reſt-day, or the *Sabbath day of the Lord our God, Ieſus Chriſt*. And did not your Tyranny ſuppreſſe all Truth, all your Doctors had been ere now anſwered to the ſhame of their Divinity-Profeſſion, and the confuſion of their accurſed Opinions, and Blaſphemies againſt the *holy Truth*, and *eternall Law of God*. Well, here you are charged *with ſhaking this Great Foundation of Faith and Religion*. And though my Name be not here to the Bill (which therfore you wilbe ready by another Bill to make a Libell) yet (as I ſayd before, I ſay againe) let the King be but pleaſed to ſend forth a Proclamation, commanding the Author of this Charge to come forth, and avouch it before the High and Honourable Court of Parliament, where he ſhall have a *faire, juſt, unpartiall* and *honourable hearing*, and where your Lordſhip ſhall as well ſtand at the Barre, as your Accuſer: and you ſhall ſee your Antagoniſt dare ſhew his face. But to prevent the trouble of Calling a Parliament, you will anſwere, this is none of Your doing, 'tis the Kings Edict, and of King *Iames* before him, and now by the Kings ſpeciall command republiſhed? Is it ſo? And therein are the *Foundations of Faith and Good Manners ſhaken*? And that not onely in overthrowing the *Morality of the 4th Commandement* by Diſpenſaton of *profane ſports*, but by diſpenſing with *youth* to uſe their *liberty* on that day without controule of their Superiours (as Parents or Maſters) who if they ſhall hinder them the Magiſtrate ſhall puniſh them, and ſo the *5th Commandement*, which is a *Foundation of Good Manners* in all obedience due to Superiours,

* *Cicero.*

‡ *Wits Common-wealth.*

‡ *Dr. White of the Sabbath. Dr. Primroſe. Dr. Heylin. Dr. Pocklinglon.*

riours, is *shaken*, if not *pull'd down to the ground*, as the Apprentices of *London* were wont on Shrove-Tuesday to pull down Infamous houses? Is all this so? Why then did you not step in, as good *Azariah*, and withstand the coming forth of such an Edict, and tell the King, *It pertaineth not to Thee, ô King, to set forth such an Edict, to dispense with Gods Holy, Morall, Eternall Commandements, whereby the Foundations of Faith and Good Manners are shaken, least thereby shaking the Foundations both of Church and Common-Wealth, you doe, through Gods just wrath, bring your own Kingdome to suddain ruine.* But did you at all interpose your selfe? Or did you use *Prayer and Patience*, rather undergoing the Kings displeasure, then being either *Agent* or *Instrument* in the publishing of such an Edict? No such thing. For it was the *handsel* of your *Primacy* to publish the *Edict*, as being the best Office, whereby you could testifie your thankfullnesse for so high a Preferment? For why should you here leave the King alone in so weighty a Cause, when you tell us * before, *that the King and the Priest, more then any other are bound to looke to the Integrity of the Church in Doctrine and Manners, and that in the first place*? And would you now leave the King in the lurch, to doe that, whereby *the Foundations of Faith, and Good Manners are shaken, and the Church in Doctrine and Manners corrupted*? But you were an Instrument at least, and that at both ends of the businesse. As for *Prayer and Patience*, you were willing to leave them to *others*, that had *more need*, and could make *better use* of them: to wit, those *poore honest Ministers*, who seeing the danger of their publicke reading of the said *Booke* in their severall *Congregations*, so straightly imposed by the Prelates, and that in the Kings Name, wherein they well understood, that the very *Foundations of Faith and Good Manners are shaken*, so as their reading of it to their *people*, would make themselves accessary to all the mischiefe that might come thereby, as whereby the wrath of *God* must needs be greatly incensed against the whole Land: did thereupon refuse to read it, committing the Cause to *God in Prayer*, and arming themselves with *resolved Patience* to indure all the Censure, and punishment threatned in the *Booke*, and left to be inflicted by the Bishops. As not long after the Bishops *thunderclap* of threatning, they feele the *thunderbolt* it selfe, by *Suspension, Silencing, Excommunication, Dispossession* out of their *Benefices, Cures, Houses, Freeholds, Dispersion* of *Family Wife* and *Children*, now exposed to the wide world, and made a Prey to Wolves and Lyons. ‡ *Here is indeed the Patience and Faith of the Saints.* Here is use of their *spirituall Armour, Prayer, Patience, Teares*, the onely *weapons* of their *warfaire* against

* *Epist. Dedicatory.*

‡ *Rev.* 13. 10.

against such enemies. so as if *Solomon* the Preacher were now alive, he might see his words as truly and fully verified in these times, as ever they were in his, * *I returned* (saith he) *and considered all the Oppressions that are done under the Sun, and behold, the teares of such as were oppressed, and they had no Comforter; and on the side of their Oppressors there was power; but those had no Comforter.* But it is well, that you left the poore soules those weapons, which you could not take from them, but with their *lives, Prayer, and Patience.* Although how doe you labour to deprive them even of *Prayer,* when you will not suffer them to *pray* together, that suffer together in and for the same Cause, but your Beagles hunt them out. And would you not reduce all *Prayer,* and conjure down the very Spirit of *Prayer,* by confining it to the prescript *letter* and *form* in your Service Book, where there is never a Prayer for poore afflicted, and distressed, soules in such a Case, complaining of the Bishops Cruelty, and Tyranny over them.

* *Eccl.* 4. 1.

So as you see, they *patiently suffer,* they use *no opposition by force.* And yet what say you to one of your ‡ Predecessors, who, when the King would not agree to his Nobles in the cashee-ring of his Favorites, who were his Privy Councellors to the ruine of his Realme; he being then but Lord Elect of *Canterbury,* took with him his Clergy, and went to the King, and threatned him, if he would not yeeld in the matter, he would Excommunicate him. Neither (I suppose) are you of opinion with once a Brother of *Winchester,* who in a Book of his, published by Authority, and Printed at *Oxford,* hath these words: † *If a Prince should goe about to subject his Kingdome to a forraigne Realme, or change the forme of the Common-wealth, from Empery to Tyranny: or neglect the Laws established by common consent of Prince and People, to execute his own Pleasure: In these and other Cases, which might be named, If the Nobles and Commons joyne together to defend their ancient and accustomed Liberty, Regiment, and Laws, they may not well be counted Rebells.* So he. But this by the way.

‡ *S Edmund, Elect of Cant.*

† *Dr Bilson of Christian subjections, and Antichristian Rebellion. Part* 3. *pag.* 520. *Printed* 1585.

But I have something more to say about the *shaking* of the *Foundations of Faith and Good Manners*; though I mentioned it before, but now upon this occasion. And that is concerning *Ceremonies* of humane *ordinance* in *Gods worship*, which being imposed upon mens Consciences, is not onely a *shaking of the Foundation of Faith,* but an *overthrowing of it;* for thereby *Christ* is denyed to be the onely King of his Church. And therfore, as the *Kings of Israel* did nothing in *reforming of Religion and the worship of God,* but *what was expresly commanded and prescribed in*

Gods

Gods Law : so Christian Kings and Magistrates ought not to doe any thing, no not to impose any one humane *Ceremony* or *Ordinance* in *Gods service*, besides that which is written in *Gods word*; otherwise the *Foundations of Faith* is overthrown. Of such moment is the least Ceremony in *Gods service*, that it is of the substance and *Foundation of Faith*.

L. p. 210. *But 'tis time to return, For A. C. in this Passage hath been very carefull to tell us of a Parliament, and of living Magistrates, and Iudges, besides the Law books. Thirdly therfore, The Church of England* (* *God be thanked*) *shines happily under a Gratious Prince, and well understands, that a Parliament cannot be called at All times; and that there are visible Iudges besides the Law-books, and one supreme* (*long may he be, and be happy*) *to settle all Temporall Differences* (*which certainly he might much better perform, if his Kingdome were well ridde of A. C. and his Fellows.*) *And* ‡ *she beleeves too, that our Saviour Christ hath left in his Church besides his Law-books, the Scripture, Visible Magistrates and Iudges, that is, Arch-bishops and Bishops under a Gratious King, to governe both for Truth and Peace, according to the Scripture, and her own Canons and Constitutions, as also those of the Catholicke Church, which Crosse not the Scripture, and the Iust Laws of the Realme. But she doth not beleeve there is any Necessity to have one Pope or Bishop over the whole Christian world, more then to have one Emperour over the whole world.*

* *The Prelate here blasphemeth Gods Name, as if a favourer of his Prelaticall practises.*

‡ *A blasphemous Article of Faith.*

Prelates Canons equaled with Scripture for governing the Church.

P. It were time indeed for you to *return* from your *Course*, when once there is *mention of a Parliament*. For *thriving*, If you mean, that your Church of *England* hath of late dayes well *thriven*, in her prevailing for the seting up of *Images and Altars*, for bringing in more Superstitions into your Service; for puting down *sincerity*, *Purity*, and *power* of the *true Religion*, and of the *Preaching of Gods word*; for *suppressing the Doctrines of Grace* forementioned; for hampering the *Puritans* (as you call them) by *puting down*, *suspending*, and *silencing* of *Godly and painfull Preachers*, and by crying down both the *Doctrine and Practise of the sanctification of the Sabbath*, or *Lords day*, and by smothering in the birth all sound and Orthodox Books against Popery, and other Heresies, not suffering them to be Printed, and by licencing of Popish Books to be Printed and Published, and the like: and if this be the way of the *well thriving* of your Church, whomsoever you have cause to *thanke*, yet surely you have small cause to *thanke God* (whose Name herein you doe abuse and blaspheme; as perhaps your own Conscience may tell you) as if he favoured such practises of yours, because for a time he patiently suffers and winks at them; and that in judgement to a sinfull Land, and for tryall of his own *servants* and

people, and for a preparative to your certaine ruine, if speedy *repentance* prevent it not. For *God is not mocked with* such *thanks* (though *he be mocked*) but * *whatsoever a man soweth, that shall he reape.* How then doth it concerne all *Christian Magistrates* to look to it, least if they suffer *Christs Kingdome* to be betrayed into the hands of Antichristian Usurpers, by giving way unto them to doe what they list, while themselvs seem to sleep, they provoke *God* too much. For as *Samuel* sayd to the People, ‡ *If ye doe wickedly, you shall perish, both you and your King.* For my part, though I will not joyne in *Prayer* with such a *Profane Hypocrite*, as you are, and an enemy of *Iesus Christ*, and his Truth (no more then the Apostle *Iohn* would be in the same Bath with that Heretick *Cerinthus*) yet my dayly Prayer is, and shall be, that *God* would more and more let the King see, how miserably he is abused, and the Peace and safety of his Kingdome distracted, and indangered, both by the late violent practises which have been held in Church-affaires, and now by the publishing of such a Book as this, so notoriously perillous, or rather most pernicious, and so much the more in these times of troubles about Religion lately sprung up in the Iland of *Great Britaine*. Which Book, though it make many faire pretences for *Peace*, yea *Peace and Truth*: yet in truth it will prove the greatest *troubler of Israel*, and the falsest friend to true *Truth*, that the *light* hath seen these many yeares. This I speake not by conjecture, much lesse out of malice to the Authors Person, but from the cleare evidence of the *word* of *Prophecy in Scripture*, in such cases.

* Gal.6.7.

‡1 Sam.12.25

But how comes your Church of *England* to be so well seen in *State-Mysteries* (I pray you) as so *well* to *understand*, that a *Parliament cannot be called at all times*? Or by the Church of *England* doe you not meane the the Chaire of *Catnterbury*, as the Church Collective, or representative of *England*? For you should better *understand* such *State-matters*, especially, *for the not calling of Parliaments at all times* (or suppose it were at *Notime*, or *Nevermas*, least perhaps it might prove as a Frost to nippe your *thriving*, and overforward *spring*) then your Lordship? For my part, I am no *States-man*, and so I leave *State-matters* to *States-men*, who should best *understand* them. But if your *A.C.* and his Fellows be such *troubleſome fellows*, why doe you trouble your selves with them, when a good honest Parliament might ease the King and Kingdome too of that trouble, provided, that good Laws, already enacted, and by the next Parliament (if ever there shalbe any) quickned by a new Law, to put them in better execution, there may be also a good season

to

to bring forth such *Visible Iudges*, as without straining the strings either of their Purses, or Consciences, coming clearly to their Benches, and not making them as Banks, but siting *Rectè in Curia*, they may without feare of any *Prepotent Prelate*, or Partiality in respect of Persons do Justice.

I passe now from the *understanding* of your *Church of England*, to her *Beliefe*, which you also tell us of. *She beleeves too.* What doth she *beleeve*? *That our Saviour Christ hath left in his Church, besides his Law-books, the Scriptures, visible Magistrates and Iudges, that is, Arch-bishops and Bishops.* How? Is this come already to be an *Article* of the *Faith of the Church of England*, because her Great *Metropolitan* a little before *beleeves it*? Or because *Ipse dixit*, he said, *Christ thought it fitter to governe his Church by Divers Vice-roys, then by One*? Is there such an *Infallibility* in your bare word, as for the Church of *England* to establish her *beliefe* upon? Certainly this is an *Addition* to the *Articles of the Faith of the Church of England*, which in her former dayes she was not acquainted with. Well, for your *Arch-bishops*, and *Bishops* we have said (I hope) enough (and perhaps you will say *too much*) and desire no more to be troubled with them. Yet I see we must, whether we will or no. For first, here againe you doe most impiously, *ne dicam, impudenter*, ye blasphemously bely *the Lord Iesus Christ*, as before you have done more then once or twice, and *are not yet ashamed*, but rather hardned in your Habit, as being reserved to be confounded. Secondly, as before you would make *Christ* to be the Author of such *Governours* and *Vice-Roys*, as *Arch bishops and Bishops*, so here, *Besides his Law-Books, the Scripture, he hath* (you say) *made you visible Magistrates and Iudges.* Surely, That is *besides* the *Scripture* indeed; yea not onely *præter*, but *contra*, not onely *besides*, but *against* the *expresse Scripture* (as is but a little before proved) that *Arch-bishops* and *Bishops* (though they have gotten a degenerate Beeing, as *Mules*, *in Rerum natura*,) yet should have any Beeing at all in the *Church of Christ*: much lesse that they should be *Iudges* at all in *spirituall matters*, being themselves altogether *carnall*. And For *Arch-Bishops* it hath not so much as a Name in *Scripture*, as your *Bishops* have usurped that Title from *Scripture*: and you confesse the Apostles were all equall: in what night then grew up this Mushrum? And we have before given a touch and tryall, what kind of *Iudges* you would prove, would men but pin their *faith* on your White sleeve. But except you can bring some better Authority, then your own blasphemous speech, that *Christ* hath left such *visible Iudges* to his *Church*: your Church of *England* will have but a cold

A blasphemous Article of faith.

Prelates blasphemy.

pull of it, when ſhe ſhalbe put to give a reaſon of this her beliefe, that *Chriſt did ſo*. Or what? Or why? For *truth* and *peace*. Theſe words are with you as *Mel in ore, verba lactis*, honey in the mouth, words of milke: but we can diſcerne by them *Fel in Corde, fraus in factis*: Gall in the heart, and fraud in actions. But by what means will you procure us *truth* and *peace*? By *governing*. How, or by what *Law*, or *Rule*? *According to the Scripture*, ſay you. Stay there, and *govern* according to that, for that is the onely way (were *your Prelaticall Government according to the Scripture*) both to procure and preſerve *truth* and *peace*. But unleſſe you can prove (which you never can) by the *Scripture*, and not by your own ſingle-ſoled bold affirmation, that *Chriſt* hath made you Governours of his Church, you ſhall never perſwade us to beleeve, or hope, that you will ever Govern according to the *Scriptures*. But yet is this all? Will you be ſuch honeſt *Governours*, as you will not go beyond *Chriſts Law-books*, the *Scriptures*? Nothing leſſe. For there follows immediately a dangerous Conjunction Copulative, *And*. *According to the Scriptures, And*. *And* what? I hope you have no other *Law-books* to adde to *Chriſts Law books*. Have you? Produce them. *And her own Canons and Conſtitutions*. Nay then Farewell *Chriſts Law-Books*. *Chriſt may put up his* * *Pipes* (as it is ſaid) *When your Canons and Conſtitutions come in Place*. And then farewell *Truth and Peace*; your own *Canons and Conſtitutions* can make no Room for them. For he that ſhall hold the *truth* never ſo *right* and *firm*, and ſhall tranſgreſſe but one of your *Canons*, what *peace*? He ſhalbe put to read the *Canon*, that is, he ſhalbe ſhattered to pieces with your ſhooting off of your *Canon*. And he that comes under the command of your *Canon*, is *ipſo facto* brought under the *Babylonian* and *Antichriſtian* yoak, ſo as not onely his *peace* is deſtroyed, but the *truth, power*, and *verture* of *Chriſts death*, which hath freed his *people* from the bondage of all *humane ordinance* (as hath been ſhewed) in *Gods worship* and *ſervice*, is overthrown. As alſo your ſelfe elſwhere ſaith, ‡ *That Peace and Truth are rent by ſuperſtitious devi es;* from which (I hope) all your *Canons* and *Conſtitutions* are not altogether free. How much leſſe can that *Church* be free from moſt miſerable ſlavery, that puts her neck under the yoak, and her ſhoulders under the intollerable burthen of your *Canons* and *Conſtitutions*? Nay, I will ſay more: If you be the *viſible Magiſtrates and Iudges* of the Church, as the *High Prieſts*, and *Phariſees* were (although the *High-Prieſts office* was grounded upon *Divine Ordinance* and *Authority*) and had *Chriſt* himſelfe to ſtand at your Barre to be judged: though you had not (as the Jews ſaid they ‡ had) a Law to put him to death,

* *Mat.* 11. 17.

‡ *Pag.* 274.

‡ *Ioh* 19. 7.

death, yet you would find Church-Canons and Constitutions enough, or some new devise, though not to condemn him to be Crucified, yet to Censure him to be Pillorified, and to have his Eares closse crope, and his blood shed in a great measure, and stript naked, and perpetually Imprisoned and exiled, as being the Arch-enemy of your Hierarchy, Tyranny, Hypocrisie, and all Impiety. And all this you would do by vertue of your *Canons* and *Constitutions*, which yet were never ratified by any Law of the Land, or *Act of Parliament*.

But yet seeing you must have your *Church-Canons* and *Constitutions* besides *Christs* Law-Books to govern by: yet the Church of *England* may think her selfe well appayd, and in some tolerable (though intollerable) case, if she have but her own Canons, such as her selfe hath constituted and assented to. For *volenti non fit injuria*: If *the Church of England be willing to be an Asse to her Prelates, as once she was to the Pope, she may.* And so she hath her amends in her own hands. If the yoak of *Canons* pinch her, she may thank her selfe for putting her neck under. I but this is not all. There be other *Canons* besides, that are not hers, that she must be governed by. What, more Bonds and Fetters yet for thee, poore Church of *England*? Yes. *As well her own Canons, and Constitutions, as Those also of the Catholicke Church.* What are those? Alas, your Church of *England* is an *Ignoramus* in all such *Canons*, as you call Catholicke. And your Church Catholike you know, and tell us, doth Comprehend that of *Rome*, and *Rome* hath *innumerable Canons, Constitutions*, and *Decretalls*: so as under the *Canons* of the Catholicke Church, you may bring upon the Church of *England* all the *Canons and Decrees of Trent*, all the *Popes Decretalls*, and the *whole body of the Popes Canon Law*, so large a field is your *Canons* and *Constitutions* of the Catholicke Church. But you qualifie the matter in adding, *Which crosse not the Scripture, and the just Laws of the Realme.* That's somthing. But who shalbe Judge of that? Alas, we are never the nearer, if you *Prelates be the visible Iudges*. For then what *Canons* or *Constitutions* shall crosse either *Scripture*, or *Positive Law of the Land*, which you shall define and determine to be fit for you to govern the Church by? What *Laws of the Realme* shalbe just, which crosse one of your *Canons*? Did not in a Cause pleaded in your High-Commission, the Popes *Canon* aledged by the Advocate on the one party, preponderate a Statute of *Edw.* 6. alledged by the Advocate of the adverse party, so as the Popes *Canon* carryed the Cause? So as, while you will be the *visible Iudges*, you will lead us all in a Circle, and make us so turne round, as we should not know where

A vane Qualification, if Prelates be Iudges.

where we are, imagining that all the world went upon wheels.

Yea but there is yet one qualification may help at a pinch. For you say, *Archbishops and Bishops under a Gratious Keng to governe*, &c. 'Tis true indeed, that under the shadow of *a Gracious King* to you, you are imboldened to do all you do.

Lastly you say, *the Church of England doth not beleeve there is any necessity to have one Pope, or one Bishop over the whole Christian world.* And are there not trow you many *thousands* in the *Church of England*, which doe not *beleeve* there is any *necessity* of having One *Pope*, or *Arch-Prelate* over the whole Church of *England*, the other *world*; as before? And I beleeve there is *no more necessity* of the *one*, then of the *other*, but that they might be well spared, as *Christ* will one day not *spare them.* And (as I said before) the Pope by as good a Title may argue a *necessity* of his being *uneversall Bishop* over the *whole Christian world*, as you can (setting the *Law of England aside*) for your being Pope over the *whole Church of England.* And that upon your own Ground: for you say, *The Church of England and the Church of Rome is one and the same Church, no doubt of that*; and *The Church of England may find her selfe, where Romes is now, just there*: then if so, that both are one, and the Popes Principality more powerfull, then that of *Canterbury*: and if there be a *necessity*, that *Canterbury* be over the whole Church of *England* (which is but a part of the Catholicke) and that for *order* and *unity*: why not the like *necessity* for the Pope to be *supreme* over all, for preserving *order* and *unity*, seeing your *Militant Church is but one*; and to make many *heads*, many *Vice-Roys*, is to divide the *body*, and Kingdome, and so make *rents* in it, which you like not of. But to conclude, *I beleeve, and with me all true Beleevers*, who have their *judgements* rightly informed, wherever they be in any part of the world, that there is a *necessity* of *duty* lying upon all *Christian Magistrates*, to exterminate and exterpate the whole *Hierarchy* and *Prelacy*, as *Antichristian enemies of Iesus Christ*, and of his Kingdome, yea and the band of Civil *States* and *people*, out of the world. For so we read, Rev. 17. 16, 17. A place worthy to be written in the *hearts* of all *Kings Christian.* And it is the *duty* of all *true Christians* to rowse up the Spirit of *prayer* in them, and to stirre up the coals of *zeale* to flame forth in offring up of *pure Incense* of *fervent Prayer*, & especially in these times, wherin Satan so rageth, and his Instruments grow so *malapert* and *mischievous*, that *God* would hasten the accomplishment of *Antichrists* Kingdome, that so the Kingdome of *Iesus Christ* may be exalted and inlarged, and he alone rule and raigne in his Church.

A spirituall duty necessary to all Christian Magistrates.

L. p. 212. *Somwhat may be done by the Bishop and Governours*

of

of the Church to preserve the unity and certainty of Faith, and to keep the Church from renting, or for uniting it, when it is rent. And this (pag. 198.) *one Pope cannot doe.*

P. *Somwhat?* Why, you tell us immediately before, *that the Pope, or a Bishop may perhaps dispense in some cases, with the Decrees of a Generall.* And this (I hope) is *somwhat* more, then *somwhat.* Or *perhaps* at least. And we have shewed before, how you Prelates, do either *preserve the Church from renting*, or when it is *rent*, make up the *breaches* of it, namely by an uniting and confederating against *Christ* and his *true Church*, and by labouring tooth and nayle to support and keep safe and sound *your Antichristian Hierarchy*, which is not truly and properly an *unity*, but a *conspiracie* against *Christ*, from whose true *Mysticall body* you have made the *Great and unreconciliable Rent.* And therfore you *to preserve the unity and certainty of Faith intire*, which, even as you are *Prelates*, you are altogether *Apostates* from, and enemies unto? Or is the spirit of *Infallibility*, intayld to the *Prelates Chaire?* For doth not this necessarily imply either an *Infallibility*, or at least a greater *dexterity*, and a more excellent and *Divine spirit* to be in Prelates, *qua Prælati, & Infulati*, as they are Mitred Bishops, then in all those, that are no *Prelates*, when onely by *Prelates*, though but somwhat, to this purpose, may be done? But we have shewed before what ability or soundnesse of *judgement* in *divine & spiritual matters* we may expect to be in *Prelates*, in comparison of others, who are both *learned, pious, & judicious Divines.*

L. p. 194. *To draw all together, to settle Controversies in the Church, there is a visible Iudge and Infallible, but not living, and that is the Scripture, pronouncing by the Church: and there is a visible and living Iudge, and that is a Generall Councel.*

P. Here I goe backe a little to fetch in this passage, as fit here to usher in a many other Passages scattered here and there in your Book, which is hard to reduce to any order or forme. But we must do as we may. And I shall not wittingly offer violence to any part in the least, though somtimes here and there I am faine to pull them in by the head and shoulders. And here, you doe with the * Papists make the *Scripture* to be but a dead *letter*; for say you it is not a *living Iudge*: no nor yet a *speaking Iudge*; but as it is pronounced by the Church. Whereas the Apostle saith of it *Zon'o lógos tou Theou.* The *word of God is living or lively*; nor onely so, but *e'nergès*, effectuall; as it is before noted. And if you will apply this to the Word *preached*, that's true too. Although you will not confesse *preaching* of *Gods word* to be the *Scripture*, or yet the *word of God.* But it must be pronounced by the Church, as the onely mouth of *Scripture*, and

* *As Hesius, Pignius et alii.*

and that must be also in the Churches *sense*. Of which sufficiently before. Yet this you adde to all your other indignities you put upon the *Scripture*, that you make it a *dead Iudge*, and so indeed *no Iudge at all*, as before you plainly tell For if it be *blind*, as wanting *light*; and if it be *mute* or *dumb*, and needs the *Churches mouth*; and if it be *dead*, as being *not living*: Certainly it can be no fit *Iudge* at all; except ye will admit of a Judge, that is both *blind*, and *dumb*, and *dead*. As three Romans being sent in Ambassage, one a Foole, another a Coward, the third having the Gout, *Cato* told the Senate, they had sent an Ambassage, that had neither Head, Heart, nor Feet. And such a Judge would you make the *Scripture*. But 'tis *visible* you say. So are your *dumb*, *dead*, and *blind* Images in your Churches they are *visible*, and very conspicuous, when the *Scripture* oftentimes can neither be seen nor heard. Now to your Generall Councels.

L. p. 192. *And surely what greater or surer Iudgement can we have, where sense of Scripture is doubted, then a Generall Councel, I do not see.* And pag. 211. *The making of Canons, which must bind all particular Christians, and Churches, cannot be concluded, and established, but there (to wit, in a Generall Councel.)* P. 224. I said, *The Determination of a Generall Councel erring, was to stand in force, and to have externall obedience yeelded to it, till evidence of Scripture, or a Demonstration to the Contrary, made the errour appeare; and untill thereupon another Councel of equall Authority did reverse it.* And pag. 226. *Now suppose a Generall Councel actually erring in some point of Divine Truth, I hope it will not follow, that this Errour must be so grosse as that forthwith it must be known to private men. And doubtlesse, till they know it, obedience must be yeelded; Nay when they know (if the Errour be not manifestly against fundamentall verity, in which case a Generall Councel cannot easily erre) I would have A. C. and all wise men consider, whether externall obedience be not even then to be yeelded.* And p. 227 *Therfore it may seem very fit and necessary, for the peace of Christendome, that a Generall Councel thus erring, should stand in force, till evidence of Scripture, or a Demonstration make the errour to appeare, as that another Councel of equall Authority reverse it.* And ibid. *No way must lye open to private men to refuse obedience, till the Councel be heard and weighed.* And p. 261. *A Councel hath power to order, settle, and define Differences arisen concerning Faith. This power the Councel hath not by an immediate Institution from Christ, but it was prudently taken up in the Church, from the Apostles example, Act. 15.* And ibid. *If the Councel be lawfully Called, and proceed orderly, and conclude according to the Rule, the Scripture, then the Definitions therof are binding: but not from calling another Councel to reverse or abrogate the former Acts upon just cause,*

P. 346. *'Tis true, that a Generall Councel* de pace facto, *after 'tis ended, and admitted by the whole Church, is then Infallible, for it cannot erre in that, which it hath already clearly and truely determined without Errour. After 'tis confirmed, 'tis admitted by the whole Church, then being found true it is also Infallible, that is, it deceives no man.* And p. 347. *For a man upon the pride of his own Iudgement to refuse externall obedience to the Councel, was never lawfull, nor can error stand with any Government.* P. 357. 358. *Christ did just intend to leave an Infallible certainty in his Church, to satisfie either Contentious, or Curious, or presumptuous spirits. And therfore in things not fundamentall, nor necessary, 'tis no matter if Councels erre in one, and another, and a third, the whole Church having power and meanes enough to see, that no Councel erre in necessary things,* &c. *If it erre in things necessary, we can be Infallibly assured by the Scripture, the Creed, the 4. first Councels, and the whole Church, where it errs in one, and not in another.* And pag. 360. *For one Faith necessary to Salvation, a most infallible certainty we have already in the Scripture, the Creeds, and the 4. first Generall Councels, to which for things necessary and fundamentall in the Faith, we need no assistance from other Generall Councels.* P. 378. *I submit my Iudgement with all humility to the Scripture, interpreted by the Primitive Church, and upon new and necessary doubts, to the judgement of a lawfull and free Generall Councel. And, I absolutely make a lawfull and free Generall Councel Iudge of Coutroversies, by and according to the Scripture.* And p. 386. *I have expresly declared, that the Scripture, interpreted by the Primitive Church, and a lawfull and free Generall Councel, determining according to these, is judge of Controversies.*

P. Thus in your Commending of *Generall Councels*, you are very large, that I may not say *lavish* too. And surely in one respect especially you have great Reason: for your *Generall Councels* must consist of Prelates onely: so as in exalting *Generall Councels*, you magnifie your Prelacie. But I remember a saying of *Basill*, that in his Observation, *he never knew any good to come of Generall Councels of Bishops, who when they met in Councel, were more zealous and eagre for their own particular Honours and Dignities, then of the Church of God.* And as *Bernard* saith, *Totus fervet Ecclesiasticus zelus sola pro Dignitate tuenda:* All the zeale of Churchmen is inflamed altogether for the advancing and upholding of their Dignity. But let us now take a briefe view of your words, which we will collect and reduce to certain summary Heads. First, *That Generall Councels are the supreme Iudge of the sense of Scripture, when and where 'tis doubted,* p. 192. Secondly,

that the Canons and Decrees of Generall Councels bind all Christians of necessity, p. 211. Thirdly, *yea though Generall Councels determine Errors, yet that requires at least externall obedience.* Fourthly, *That Generall Councels erring in some points of Divine Truth, yet you hope it will not be so grosse, as to come to the common view: or if it doe, yet obedience must be yeelded*, p. 226. onely *except the Error be not manifestly against the fundamentall Verities.* Fifthly, *That a Generall Councel hath no power from Christ to be Iudge in Controversies, but the Church prudently tooke it up from the Apostles example*, Act. 15. Sixtly, *That the Difinitions of Generall Councels bind, being according to the Rule the Scripture: yet that those may be reversed by an after-Councel.* Seventhy, *A Generall Councel in things clearely and truly determined, cannot erre, but in that is infallible.* Eightly, *That it is pride not to obey the Councels, Difinitions, yea unlawfull, and not standing with any Government.* Ninthly, *That Christ intended to leave an Infallible certainty in his Church, but not to satisfie contentions, or curious or presumptuous spirits.* Tenthly, *That it is no matter if Generall Councels erre in one, two, three &c. things not fundamentall, nor necessary.* Eleventhly, *That for necessary Faith to Salvation, we have an Infallible certainty in the Scriptures, Creeds, and 4. first Generall Councels, to which for things necessary we need not the Assistance of any other Generall Councel.* Twelfthly, *That the Scripture interpreted by the Primitive Church and Generall Councels, is the Iudge of Controversies, whereunto you professe to submit in all humility.* Thus these 12 Conclusions be as the 12 Articles of your Faith.

But now let's a little examine what Truth or Force there is in all these. I confesse some of them are somwhat coincident, and like Brookes fall one into another, but all have their Confluence into your Generall Councel, as one maine Ocean. But we will take a say of each, as they run along.

For the first, and so the rest, which have any generall concurrence with it, I deny, *that a Generall Councel is a sufficient, and competent Iudge of Controversies in matters of Faith.* My Reasons are these. First, *Because Generall Councels consisting of Prelates, and more especially in these latter times, are so much the unabler to judge of the sense of Scripture, where 'tis deep, or doubtfull* As *Nicolaus de Clemangiis* in his Tract *De Conciliis Generalibus*, discourseth very largely and pregnantly of this very Circumstance, shewing, *that Prelates are none of those, to whom God doth reveale the mysteries of his will in his Word, which are altogether spirituall*, but *Prelates are carnall, proud, ambitious, covetous, minding the things of the world.*

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His whole Diſcourſe is worth the Reading. And * *Arelatenſis* Arch-Biſhop of *Arles* in *France*, in the Councel of *Baſil*, ſaid that they had no *zeale*, nor *love*, nor *knowledge of the Truth*, *but every one would be of his Kings Religion, and was ready to ſay as his King would have him; and that the poore Prieſts were thoſe, by whom the Truth was upholden.* And (not to goe farre from home) *If a Generall Councel were aſſembled of ſuch Prelates as you are, who have no ſavour of, and leſſe favour to the Truth, having bewrayd in this your Book* (beſides your uſuall practiſes) how contrary your ſpirit is to *Chriſts ſpirit* and *wiſdome*: Certainly (aſmuch as in you were) you would bring utter *confuſion* upon the world, in ſeting up and eſtabliſhing your Babiloniſh Faith and Religion. And I have noted before, how *the poore in ſpirit, ſuch as feare the Lord, are thoſe* ‡ *Eagles Chriſt ſpeaks of, whoſe eyes are sharpeſt to pierce into the Myſteries of the Scriptures, as having Gods holy Spirit to guide them into all Truth.* Heare what the Wiſeman ſaith, ‡ *The rich man is wiſe in his own conceit: but the poore that hath underſtanding ſearcheth him out.* I leave it to your Application. And *Chriſt* § rejoycing in Spirit, ſaith, *I thanke thee ô Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo Father, for it ſeemed good in thy ſight.* Againe, Prelates, eſpecially ſuch as your ſelfe, are taken up with State-matters, and all of them generally with their worldly affaires, and great Revenues, ſo as they have little leaſure ſo much as to thinke of Divine matters, or to care for the ſtate of mens ſoules, or to ſeek to advance *Chriſts* Kingdome, as being † *a'pellotriomenoi tes politeías tou Israel* (as the Apoſtle ſpeakes) *Aliens from the Common-wealth of Iſrael.* Yea even thoſe, that have good learning and judgement in Divinity, which they had before they were Prelates, after they come once to be Prelates, they are ſo choked with the world, and ſo over-awed with the ſervile feare of man, that they dare doe nothing for the Truth, eſpecially in a time wherein it is openly oppoſed and oppreſſed, but are willing to ſleep in a whole ſkin, and to let Religion and Faith ſinke, or ſwimme, ſo they may injoy their Lordſhips, and fill their Coffers. Againe, ſuppoſe a Generall Councel of Prelates were called (for the purpoſe) to judge and determine of the Controveſie about the Calling of Prelates, whether it be *Iure divino*, by Divine Authority, or no (as it was in Queſtion and agitation in the Councel of *Trent*) would not ſuch a Councel trow you be Partiall in their own Cauſe, and Define with one voyce, *That Prelates*

* *See Æneas Sylvius of the Councel of Baſil, who was after Pope Pius 2. See alſo Book of Martyrs.*

‡ *Mat.24.28.*

‡ *Pro.28.11.*

§ *Luk.10.21.*

† *Epheſ.2.12.*

are an Order, and of a Calling Jure divino, *and that Christ thought it fitteſt to governe his Church by ſuch viſible Iudges and Vice-roys.* Or, if the Controverſie were, *whether the Church alwayes collective in the Prelates, have power to ordaine Ceremonies in Gods ſervice, to the Obedience and conformity whereof all mens Conſciences are bound; by which Impoſition Gods people come to looſe that liberty, which Chriſt hath purchaſed for them, and Chriſt ſhould loſe his Royall ſoveraignty as King in his Church* (as before is ſhewed) it is not eaſie to Divine, what the Difinition of ſuch a Councel would be? Or is there any Queſtion to be made, but that without any more adoe, they would Order, Determine, Define, and Conclude, that Prelates the *Church Collective*, have power to ordaine what Ceremonies they pleaſe in the worſhip and ſervice of *God*, which ſhall bind *all mens Conſciences*, to the *neceſſary obedience*, and *obſervation* therof? Would they herein have any reſpect to Chriſtian liberty, or *Chriſts* Prerogative? Would they not with the Scribes, and Phariſees and High Prieſts in their Councel, condemn *Chriſt*, for his Title of *King of the Iews.*

And becauſe you are ſo much for a *Generall Councel*, as *Iudge in Controverſies*, What ſay you to the firſt Generall Councel of *Nice*, wherein there were above 300 Prelates (as I remember) Had they not all conſented to the making of a Decree for the
* 1 *Tim.* 4. 1. eſtabliſhing of a * *Doctrine of Devils*, to wit, *forbidding Marriage to all Eccleſiaſticall Perſons*, had not one man *Paphnutius*, and he an *unmarried man* too, ſtood up, and withſtood ſuch a Decree, ſhewing by many Reaſons and Arguments from *Scripture* and otherwiſe, how wicked and cruel ſuch a Decree were. So early began the *Myſtery of Iniquity* to bud forth, and that in the moſt Ancients, and in the very Prime or firſt Generall Councel, wherein theſe Fathers, the Prelates were ſo piouſly zealous (though ignorantly) to lay the foundation of a generall Apoſticie from the Faith, in eſtabliſhing ſuch a *Doctrine of Devils*, as the Apoſtle calls it; of which ſufficiently before. Yet by your Doctrine, If that *Generall Councel* of ſo many Prelates had determined it, and ratified it by Decree, all *Prieſts then were bound to obedience*, untill another *Generall Councell*, equall to that, ſhould reverſe it; which ſhould have been long enough, when every Age grew ſucceſſively worſe then other. And thus in the very firſt, and beſt Generall Councel (after the Apoſtles) a Doctrine of Devils ſhould have been ratified, and therein an Apoſtacie from the Faith, and all men muſt have yeelded obedience, at leaſt *externall* (enough to keep all your Prieſts from Marriage)

Marriage) and so all Prelates and Priests should so quickly have proved a Generation of Apostates from the Faith.

Againe, if you have a Generall Councel, you must not (according to the Councel of Frier *Franciscus à S. Clara*) *admit of any Puritans*, or the *precise Party of the Reformed Churches* beyond the Seas, no not such as you call *Puritan Bishops*. For you see what one wise and honest man did in preventing so wicked a Decree of a whole Generall Councell of many Prelates. And assure your selfe, were there but a few sound *Puritans* admitted to your *Generall Councel*, and might have free liberty to speake, you would not be able to resist the evidence of Truth, which they should bring in, as *Arelatensis* told the Prelates in the Councel of *Basil*, concerning the poore inferiour Priests. But if you shall exclude the *Puritans*, and so all *Reformed Non Prelaticall Churches*, out of your *Prelaticall Councel Generall*, how should it be a *Generall Councel*? But I cry you mercy, *Puritan Reformed Churches are already by you doomed for no members of your Catholicke Church*, whereof and wherein yours and *Romes Church* are one and the same, and therfore as Heathen, they ought to be shut out for Wranglers, as they were from the *Councel of Trent*.

Another Reason against a *Generall Councel*, being *Iudge in Controversies* is, because all *sound* and *Orthodox Divines*, both *Ancient and Moderne*, both *Forraigne and Domesticke* in the *Church of England* formerly, with all the *Orthodox Fathers* in this point, have held, professed, and beleeved, *That the holy Scripture is the sole sufficient Iudge in all Controversies of Faith*. And for proofe hereof, What say you to Dr *Whitakers Lectures* against *Bellarmine and Stapleton* in this Point? Or how do or can you answere any of his Arguments drawn from cleare *Scriptures, and Testimonies from the Ancient Fathers*. But it seems you have not been acquainted with him, as not once mentioning him in all this. For that were besides your Purpose. But you will except against him, as a *Puritan*, which is a sufficient confutation with one puffe of your mouth. And so you doe all honest, sound, learned, Religious, Orthodox Divines whatsoever, whom particularly to alledge here, would but make your stomacke rise, and so I passe on to the rest.

Secondly and Thirdly, and againe, and againe, I deny, that the Decrees of *Generall Councels*, bind any true Christians Faith and Conscience, so much as to *outward obedience* to any one *Ceremony*, as before. Yea though your *Councel Decree according to* 2, 3?

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the Scripture, yet *jure proprio*, and absolutely of its own Authority it binds not the Conscience. That's proper and peculiar to the *Scripture* alone immediatly, the onely *binding Rule of Faith* and *conscience*. How much lesse doth a Councel bind in a matter of *error* in a point of Faith? This is such an *abominable point of Divinity*, as never any Arch-Prelate of *Canterbury* since the *Reformation* and (I presume) before, ever uttered. *Divinity*, say I, yea *Divinity* Diabolicall, and monstrous Impiety, and Anti-christian Tyranny, to be hissed out by all that beare but the bare name of Christians. And this Answereth also to the
4. Fourth, which is as full of ridiculous absurdity, as of impious folly. *You hope* (forsooth) that a *Councels errors will not be so great as all men shall discerne them*. That may well be, when many thousands take no notice at all of any such *Councel Decrees*. And how many men have not the eyes to discern even the *grossest errors*? How many in the Church of *England* doe discerne the grossenes and danger of your seting up of your Altars in all the Churches of *England*, as namely, that *it is a denying of Christ the one'y Altar*, And *the bringing in of the Popish Priesthood, and sacrifice*? But what if you could in a *Provincall Councel of Canterbury* make a Decree for seting up, and worshiping of Altars, as you doe, and that all men did see the grosnes of it? Would the sight of it exempt them from at least *externall obedience*, being once *defined* in that your Synod? And so of a *Generall Councel*, for *universall obedience*. No, the *knowledge of the grosnes of the error will not serve their turnes, to excuse them from obedience*. For you tell us, *We must notwithstanding yeild obedience*. If so, surely it were the safest way then for men to close their eyes, that they may not see at all, and so yeeld *blind obedience* to your *Decrees*, pinning their soules (as I said) to the *Prelates Innocent white sleeve*, to be *led blindfold to hell*, then seeing and knowing, to sin against their Conscience, in *yeelding obedience*. But how ever, seeing, or not seeing, hang, or be damned, the *Decree of a Generall Councel*, even in *point of error in the Truth*, yea though men know it to be against *Gods word*, must be *universally obeyed, till evidence of Scripture or a Demonstration to the contrary made the error appeare, and untill thereupon another Generall Councel equall to that, did reverse it*. Which may be long enough, before all these things concurre. What? Must the Decree of the seventh *Generall Councel*, the second of *Nice*, for *the worship of Images bind all men to Obedience, till another Generall Councell equall to that, upon Demonstration to the contrary, shall reverse it*? Or *must the*

Decree

Decree of the Councel of Lateran under Pope Innocent 3. for Tranſubſtantiation, be beleeved and obeyed by all men, at leaſt in externall obedience, to worship the Altar and Hoaſt till another Councell equall unto that shall reverſe it? Or *muſt the Decree of the Generall Councel of Conſtance, for the taking away of the Cup in the Sacrament from the People, bind all to obedience, till another Councel equall unto that shall reverſe it?* Or laſtly, *ſhall the Decrees of the Councel of Trent* (which calls it ſelfe a *Generall Councel*) *ratifying the worship of Images, Tranſubſtantiation, and the taking away of the Cup, wiping the Peoples noſe of it, beſides all thoſe other damnable and damning errors againſt the cleare Truth and Faith of Chriſt, bind all to obedience till another Councell equall to that ſhall reverſe it?* Then certainly all Papiſts, by your ſentence, *are bound to be damned.* Nay, are not *you and your Church of England* bound to obey all thoſe Decrees of Former *Generall Councels*, as that of the ſecond of *Nice*, for worſhip of Images, not yet reverſed by a *Generall Councel* equall to that, though by a *Councel* at *Frankford* called by *Carolus Magnus*, Emperour of the Weſt, that wicked Decree was condemned. But the Decrees of this Councel are ſmothered, and kept in hugger mugger, as being outfaced by ſuch a prevailing generallity of unbliſhing Images, and ſo have loſt their place among the Records of the Councels. And beſides, that Councel at *Frankford* was not for generallty equall to that of *Nice* under that wicked Empreſſe *Irene*. Which being ſo, and ſo, that Decree of *Nice* not yet reverſed, why (ſay I) doe not you obſerue your own Rule in obeying that Decree, in worſhiping of Images? Or why at leaſt (though you here write ſomthing againſt them to ſome ſmall purpoſe, as *coming neare to Idolatry*) doe you not yeeld *externall obedience*, in doing *corporall Reverence to thoſe Images you have ſet up*, onely reſerving your internall worſhip, and keeping your Faith to your ſelfe? But to *ſatisfie* us for that, you have over or upon your Altar in your own Chappel at *Lambeth* ſufficient Images and Crucifixes, which, when you doe honour and homage to your Altar, cancot but participate of it. And againe, the Councel of *Conſtance* being a Generall Councel, and the Decree therof for the Cup being not yet reverſed by another Councel equall to that: And ſeeing your Church of *England* is one and the ſame with the Catholick Church when it was repreſented in that Councel: why doe you not preſſe your Doctrine unto Practiſe in your Church of *England*, telling them that they are all bound to the obedience of that Decree of the Councel of *Conſtance*,

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for the taking away of the Cup in the Sacrament, at leaſt they are bound to *externall obedience*, not to drinke of that Cup till another Councel equall to that, ſhall reverſe that Decree, which hath not yet been; but on the contrary the Generall Councel of *Baſill* ſince that hath ratified that Decree of *Conſtance*, notwithſtanding all the Bohemians ſupplications and demonſtrations to the contrary? But you will ſay, you have here in your Book made a demonſtration both againſt worſhip of Images, and the taking away of the Cup. But this will not free you from *externall obedience to the Decrees of the ſaid Councels, till another Councel thereupon equall to thoſe ſhall reverſe them.* Therefore by your own Doctrine you have put upon your ſelfe and Church a neceſſity of *externall obedience* to the ſaid Decrees, from which becauſe you cannot otherwiſe be exempted, how doth it concerne you, and your Church of *England* too (if indeed you deſire to be freed from the obedience of thoſe Decrees) to uſe all meanes for the expediting, and ſpeedy calling of a Generall Councel, to reverſe the ſaid Decrees? And ſo much the rather now, when you have made ſuch Demonſtrations againſt thoſe ſaid Decrees, as being againſt Truth, which therfore you cannot obey, without offering manifeſt violence to your Conſcience. And if your Proteſtants of the Church of *England* ſhall aledge, that theſe Errours, Hereſies, Idolatries, Sacriledges, have been cryed down by one unanimous voyce of all Proteſtants, and in particuler, by the eſtabliſhed *Doctrines of the Church of England*, yet your Doctrine tells them ſtill, that *being never yet reverſed by a Generall Councel equall to thoſe wherein they were Decreed; and ſeeing that the Reformed Churches beyond the Seas are no true Churches, for fault of Prelates; And the Doctrines of the Church of England are declared to be doubtfull: therfore your Doctrine ſtands in force ſtill, that externall obedience at leaſt muſt be yeelded of all. Otherwiſe, it cannot ſtand with any Government*, as you tell us here. But how ſtands it with *Faith*, with *Conſcience*, with *Scripture*, with the *Apoſtle, that a man is bound knowingly to obey an Errour in the Faith?* For the Apoſtle ſaith, * *whatſoever is not of Faith is ſinne*, that is, *whatſoever a man doth againſt his Conſcience, is ſinne. So as you hereby teach men directly to ſinne againſt their Conſciences, and all to uphold the Credit of your Prelaticall Government and Decrees.* Thus the Church of *England* may ſee what an Oracle ſhe hath got in the Chaire of *Canterbury*.

* Rom. 14.23.

To the Fift, *A Generall Councell hath not power from Chriſt immediately*

immediately to be Iudge in Controverſies. Imediately? No nor *mediately* neither, nor any way at all. For it is denyed, that your *Generall Councel of Prelates* are lawfull, ſeeing all the members of the Councel are neither *viſible Iudges*, nor *Vice-Roys*, appointed and allowed by *Chriſt* to Governe his Church, as hath been proved. Now if all the members of your *Generall Councel* be of no *Authority Divine*, then neither your *Generall Councel* it ſelfe, with all the *Decrees* of it. For there is the ſame reaſon of the whole, and of all the Parts. *Chriſt* then will not have his *truth* to receive Teſtimony, much leſſe ſubject his *word* to the Judgement of thoſe, who are uſurping Tyrants, and enemies of his *word*, and eſpecially ſince *Antichriſt* hath prevailed, * *Chriſt* would not receive *teſtimony from the Devils that they knew him.* No more doth he allow ‡ any of *Sathans Miniſters, falſe Apoſtles, to be Iudges in Controverſies of Faith.* And you confeſſe, *A Generall Councel hath no power from Chriſt Immediately* (at leaſt) *to be Iudge in Controverſies.*

* *Mat.* 3.12

‡ 2 *Cor.* 11.13

Whence then hath *your Generall Councels* this power? *The Church* (ſay you) *prudently tooke it up from the example of the Apoſtles*, Acts 15. *Prudently tooke it up?* Nay ſurely rather, you *craftily ſtole it.* You took it up where it was not layd down, for you to take up, and ſo to abuſe. But you have *Prudently*, that is *Politickly* and *preſumptuouſly taken up*, that is, *uſurped that power* which was never given you, nor yet by any *Apoſtolicke* Legacy left unto you, ſeeing you are neither their *heires*, nor *ſucceſſors*, nor *Executors*, nor *Adminiſtrators*, nor *Aſſignes of the Apoſtles*; but (in one word for all) meere Uſurpers. Yea though by the Name of Church we ſhould underſtand (which you doe not) the true Church of *Chriſt ſucceſſively* after the Apoſtles in all Ages; yet ſhe hath learned another-gates *Prudence*, then to take up ſuch an example from the Apoſtles, as is neither warrantable for her to doe, nor imitable. For the *Apoſtles*, as they had their *Immediate Calling* from *Chriſt*, ſo by him they were *immediately inſpired* with the *Holy Ghoſt*, ſo as their *judgement* in all matters of *Faith* was *infallible.* But the ſucceeding *beleevers* had not the like fullneſſe and abundant meaſure of the Spirit, as to make them competent and ſufficient Judges in matters of *Faith*, or whoſe *judgement* men might *infallibly* reſt their *faith*, and ſettle their Conſcience. Yea it pleaſed the *wiſdome* of *Chriſt* to give that *fullnes of his Spirit* to his *Apoſtles*, that being thereby *led into all Truth*, they might, not onely preach that *truth* to that preſent *age*, wherein they lived, but alſo leave the ſame *truth*

written to all succeeding Ages of the Church of *Christ*, to be guided and directed by that *Truth in the Scripture*, as the sole *competent*, and every *way sufficient* and *compleat Iudge* in all *controversies* and matters of *faith* whatsoever. Againe, that particular Example of the *Apostles* (Acts 15.) was an *A per se*. It was a particular Act proper onely to that present occasion, and not to be stretched to aftertimes, when the Church should be settled. For that very *determination* of the *Apostles*, was but *proskairos*, for that *very season*, to compose some *Differences arising between the Iews and Gentiles*, newly *converted to Christianity*. And the Apostle *Iames* layes this for the ground of the *Determination* or Decree; * *Moses* (saith he) *of old time hath in every City those that preach him, being read in the Synagogues every Sabbath day*. Here is the *occasion* of this Assembly, the mixture of the *Iews* living amongst the *Gentiles*. And though the *Gentiles* converted were free from Jewish ordinances, yet the *Iews* being offended at it, and not yet strong enough in the *faith*, and pressing the *Gentile Christians* with *Circumcision*; hereupon the Assembly met, and by the speciall and immediate assistance and guidance of the *Spirit of God*, determined what was fittest to be done for the present *necessity*. And the *determination* was, that those *Christian Gentiles* should abstaine from *Blood, and strangled*, and *Idoll-offerings*, and *Fornications*. And this Decree lasted no longer, then the present occasion *required*. Though to abstaine from *Idoll-offering* and from *Fornication* (so frequent among the *Gentiles*) is perpetuall, according to *Gods* Morall Law: but abstinence from *Blood*, and *strangled* was a Ceremoniall Law, and so was not to outlast that time, of the *Iews tenderesse*. For otherwise all the Leviticall Ceremonies were abrogated in *Christs death*. And yet for that time and occasion, these *abstinences* were called *Necessary things*, that is, onely in regard of the *occasion*; though to abstanain from *Idoll offerings*, and from *Fornication* we are for ever and to all *necessary*. But now this example ought not to be drawn into a Rule, no not to the true Church of *God*, and to the *Ministers* of his *word*, or to any humane power, to impose what Ceremonies they please upon the Consciences of *Gods people*. This did not the Apostles. What they did here, was by the *Holy Ghosts* direction, and for the occasion aforesaid. And such an evidence can no Generall Councell of Prelates shew us.

* *Acts.* 15.20. 21.

And in a word, you that have so *prudently taken up that Power* for *Generall Councels* to be *Iudges in Controversies of Faith* from

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the example of that Councel of the Apoſtles, Acts 15. doe you truly conforme to the pattern of that Aſſembly? You muſt underſtand that that Aſſembly, or Councel conſiſted not of the *Apoſtles alone*, but alſo of the * *Elders*, the *Presbyters*; nor onely ſo, but alſo of the ‡ *Brethren*, the *beleevers*, who were alſo *members* of that *Aſſembly*, and who with the *Apoſtles* and *Elders* are mentioned in the *Epiſtle*, as whoſe joynt *Aſſent was to the Decree*. Here was then a Compleat *Pattern of a Generall Councel*, when the *Miniſters* and *Brethren*, the *people* are the joynt *body* of the *Councel*. For otherwiſe, how is it a *Generall Councel*, if it conſiſt of the *Miniſters* alone? So as that's a true difinition of a *Generall Councel*, which *conſiſts Generally of the Miniſters and People together*. But you have *prudently* left out of your *Generall Councels*, not onely the *People of God*, but alſo his *true Miniſters*, the *Presbyters*; theſe you ſhut out, not onely from your *Councel*, but alſo from your Catholicke Church, as not *members* of it; as they are not indeed. So as your *Generall Synod* or *Councel*, may truly be called (how *prudently ſoever you have taken it up*) as that *ſecond Councel of Epheſus was*, lustrikè; *a ſtollen Councel*. Thus though you *Prelates* would be thought to be the *Apoſtles ſucceſſors*, and propoſe their example here, yet in nothing do you follow them, no not in that, which you ſay you have here *prudently taken up from their example*: But your *prudence* is no other, but to make the *Apoſtles ſtates* for your *tyranny* while you Challenge the office of being the *ſole Iudges in Controverſies of Faith, and of the Scriptures too*, which not even the *Apoſtles* themſelves did ever take upon them, though they had the *Spirit of Chriſt*, which you have not.

* *Act.* 15.6.
‡ *ve.* 22, 23. 25.

To the Sixth, it is anſwered in the former. For *Difinitions of your Generall Councels*, though they be for the matter *according to Scripture*, yet doe they not bind, as the *Councels Difinitions*. *Gods word* in and of it ſelfe onely bindeth, as is ſaid before. Nor doe your *Generall Councels* bind, for the *manner* and *forme*, which is ever *falſe*, ſeeing they are not ſuch *Councels*, as the *Scripture* alloweth. And againe, neither doe they *bind*, becauſe they are alwayes *fallible*, becauſe never *Infallible* (by your own confeſſion) and they are often erronious, as you alſo confeſſe. And therfore as when falſe, they bind not, ſo neither when true, are men bound to beleeve them, as he that is accuſtomed to lye, is ever ſuſpected, although he ſomtimes tell truth.

For the Seventh, it is as ridiculous, as ſome of its fellows. For you ſay, *That in things truly determined by the Councel, being*

done, In that, it cannot erre. Which being understood in the most perfect sense of the words, is as if a man should say, *He that tells the truth, being told, therein he cannot lye.* But yet things may be said to be *truly determined*, which yet being so *determined*, may be said to be *erronious*. For a thing may be said to be *truly Determined*, quoad externam formam & modum determinandi; *when the externall forme and manner of the Determination is observed*: And *yet* quoad materiam ipsam determinata, *in regard of the matter and thing it selfe determined, it may be false and erronious.* As those * 400. Prophets in the case of *Ahab*, did truly consent with one unanimous voyce; but yet it was a lye, which they *truly consented in.* So a *thiefe* may be said to be a *true man*, in respect of the substance of a man, or *truly to live*, because he *liveth*, yet he is a *thiefe*, and *lives* a *lewd life.* So your *Generall Councel* may observe all its accustomed forms and manners of Determining matters by voyces, and the like, yea and also may do it according to the letter of *Scripture*, as they take, and interpret it, and yet the thing so determined may be *erronious*; because they *mistook and misinterpreted the Scripture.* So as neither in this speech of yours is there a *truth.* Or doe you meane, being *rightly after your manner done*, hath it some vertue *ex opere operato*, not to *erre*? Or do you mean, *That so being once done, for the manner, it must not for the matter be questioned, but then, right or wrong, must be obeyed as truth*? And againe, your expression is very improper, to say, of a thing already done, and past, *It cannot erre. Non posse*, or *possibility* is *properly of a thing not yet done*, So as you should have said, *A Generall Councel in the things so and so done, hath not erred, nor cannot erre.* But who shall reduce your words to reason, or free them from being ridiculous? For, *Perlectum admissi, risum teneatis amici*? Can any refrain laughter that reads your words? Or from saying, *They are as a fooles coat made up of sundry pieces and sundry colours.* For thus they are framed; 1. *'Tis true, that a Generall Councel* de post facto, *after 'tis edded*, and admitted by the whole Church, is *then Infallible.* 2. The reason, *For, it cannot erre in that, which it hath clearly and truly determined* without errour. 3. *After 'tis confirmed, 'tis admitted by the whole Church.* 4. *Then being found true, it is also Infallible, that is, it deceives no man.* Is not here *Mira verborum complexio*, as the Orator saith, *A ridiculous babling*? Or as the Poet saith, is not this *Humano Capiti Cervicem jungere equinam*? to paint a mans head standing upon a Horses neck? Would ever any man have spoken thus, that had not first bid adieu to common Sense, Reason, Judgement?

* 1 *King.* 22.

ment? And if the Reader require a larger Commentary, let him but read the words over againe.

To the Eighth I answere, *It is not in it selfe pride, not to obey Councels, Difinitions*; and *much lesse, when a man knows them to be erronious.* Nor is it *against any Iust and Godly Government*; but onely against that which is *Papall, Antichristian, Tyrannicall.* And is it not *high and Antichristian pride*, to impose *Difinitions of Generall Councels of Prelates*, yea even when they are *erronious*, and known apparently to be so, yet to be as *Gods own holy Commandements necessarily obeyed of all*? This is the highest and most Diabolicall Tyranny in the world, thus to bring into bondage the *faith, soule* and *conscience* of men to a necessary subjection to *errour* and *falshood.* Yea, thus not to *obey*, you call it also *unlawfull.* Unlawfull? By what Law? Or what Law either of *God*, or of any lawfull Authority of Man, or of Civil state, is here broken? Are mens *lusts* a Law? Or are your *Prelaticall Councels* any true *Generall Councels*? *Generall* they may be, in respect of *Prelates*, but *Generall* they are not in respect of the true Catholicke Church of *Christ*, the Body whereof is not represented in your Generall Councels: as is shewed before. No nor is your *Generall Councel Generall*, in respect of the Catholicke Church, whereof you call your selfe the *representative body.* For the lay-people are not admitted into your *Councel*, nor any to represent them: therfore it is not *Generall*: therfore not to *obey* the *difinitions* of it, is it *unlawfull*? And suppose the *Councel* were *lawfull*, are the Decrees therof to be *obeyed*, when *erronious.*

To the Ninth: *That Christ intended not to leave an Infallible certainty in his Church, to satisfie either contentious, or curious, or presumptuous spirits.* Here is one thing expressed, and another implyed: the thing expressed is *negative, Christ intended not*, &c. the thing *implyed* is *affirmative: That Christ intended to leave an Infallible certainty in his Church.* And sutable hereunto are your precedent words; *There is, there can be no necessity of an infallible certainty in the whole Catholicke Church, and much lesse in a Generall Councel, of things not absolutely necessary in themselves*, Which words imply this *Affirmative, That there is a necessity of an infallible certainety in the whole Catholicke Church of things absolutely necessary in themselves.* So as here also, it is all one, as if you had said thus: *Christ intended to leave an infallible certainty in his Church, but not to satisfie either contentious, or curious, or presumptuous spirits.* Oney you doe still in such things of this nature, *prudently* avoyd

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the plainer and leaſt deceitfull way of expreſſing your ſelfe. Now what *Chriſt intended*, he certainly *performs and makes good*. But to that your Imaginary Catholicke Church Prelaticall, I deny, that *Chriſt ever intended* to leave an *infallible certainty*. For to ſuch he never made any ſuch promiſe. And therfore you cannot ſay, and ſay truly, *That Chriſt intended that*. For you are no part of his *true Church*, as having no *calling* from *Chriſt*, as before is proved. And you your ſelfe confeſſe in many places of your Booke, that the *Authority of your Church is not Divinely infallible*: And for *inſtance*, you make your *preſent Church Authority*, in *inducing beliefe of Scripture to be Gods word*, *to have a prime place in things abſolutely neceſſary in themſelves*; and yet you confeſſe, that *this Authority is not Divine and infallible*. So here is a Contradiction, which I leave with you to reconcile. Againe, you tell us before, *that our Saviour Chriſt hath left in his Church beſides his Law-books, the Scripture, viſible Iudges*, to wit, *Arch-Biſhops and Biſhops*. And of ſuch are made your *Generall Councels*, *Ergo*, of neceſſity *Chriſt* muſt intend to leave unto you an *Infallible Certainty in judging Controverſies of Faith*. For the *Scripture* you deny to be a *compleat* and *ſufficient Iudge* in *doubtfull caſes*; and that in ſuch caſes the *viſible Iudges*, the *Prelates* in a *Generall Councel* are to determine. Now if you have not *certain infallibility* of Judgement, in what caſe *is the Church*? Then it may be ſaid, as * *Bellarmine* and other Jeſuites ſay, *Chriſt hath provided very ill for his Church, if he had not left a viſible Iudge, and withall a certaine infallibility unto him, to determine controverſies of Faith*. This he ſpeakes of the Pope; and upon the very ſame ground, that you doe for all Prelates in a Generall Councel. And the ground is, *that you and they both deem the Scripture to be ſole Iudge in Controverſies of Faith*. Well then, what ſay you? Doe you confeſſe this, that you have this *Infallible certainty*? If you ſay you have it not (as you do) and yet you will be the true Church of *Chriſt*, then you bely *Chriſt*, both here, ſaying *He intended to leave it*: and before, in ſaying, *He hath left you to be viſible Iudges*: For had he intended to leave ſuch an *Infallibility certain* to ſuch a Church, as you *ſpeake of*, and to leave ſuch to be *viſible Iudges*, as are *Archbiſhops* and *Biſhops*: then certainly he would have given you ſuch an *Infallible certainty*, as wherby you ſhould have been *qualified* and *furniſhed*, to be ſufficient and competent *Iudges*, whoſe Judgement ſhould be ſuch in matters of Faith, as men might ſecretly and ſafely rely, and reſt their Faith upon. For otherwiſe if you have not this *Infallibility*, but that ſometimes

* *Bellarmine.*

times at leaſt, and that in weighty Controverſies you might erre in Judgement, then men ſhould have no more ground whereon to ſettle their Faith, then the Dove in the Deluge had to ſet her foot upon, you have ſo covered the *Scripture* as with a Deluge of Criminations, as to be no ſufficient Judge in Controverſies of Faith. And you confeſſe (*ibid*) That a *Generall Councel* (which is an Univerſall Aſſembly of *Prelates*, and *Grand Bench of viſible Iudges*) is not of *infallible credit*, but that they *may erre*, yea and poſſibly *manifeſtly too* againſt *fundamentall verity*, as pag. 226. So as if the *Scripture* be, *though Infallible*, yet not *living*, but a *dead Iudge*, *that cannot ſpeake*, or *pronounce the ſentence*: And if the *Prelates*, the *viſible living Iudges*, have not *infallible certainty*, nor a *Generall Councel infallible credit* in their *Decrees*; you leave the Church in a moſt perplexed caſe. Whither ſhall ſhe goe in all her *doubts*? To what Judge or Oracle for reſolution? To the *Scriptures*? That's *dead*, and cannot ſay, Mum. To a Genetall Councel of *Prelates*? That's of no certain *credit*; their Judgement is not *infallible*; yea not in *fundamentall Truths*. Alas, poore Church, what wilt thou doe? What wilt thou doe? Why, ſurely, beleeve none of all theſe falſe Prophets, no not all of them together, when aſſembled in a Generall Councel, for they may and will miſerably deceive and ſeduce you, if you truſt to their Judgement. Whither then? To the *Scripture*. But it is *dead*, ſay they. They are *falſe Prophets*, and *blind guides*: beleeve them not: follow them not. * *Search the Scriptures, as Chriſt* bids you. ‡ *To the Law, and to the Teſtimony, if they ſpeake not according to this word, it is becauſe there is no light in them.* Art thou not *Chriſts Spouſe*? Then *heare Chriſts voyce, the Scripture.* Say with the Spouſe in the *Canticles*: † *Tell me, O thou whom my ſoule loveth, where thou feedeſt, where thou cauſeſt thy flocks to reſt at noone: For why ſhould I be as one that turneth aſide by the flocks of thy companions*? To whom *Chriſt*, her beloved *Spouſe, anſwereth*, § *If thou know not, O thou faireſt among women, goe thy way to the footſteps of the Flocke, and feed thy Kiddes beſides the ſhepheards Tents.* Here the true *Church, Chriſts Spouſe*, in her perplexities, and doubts, wherein ſhe is like to looſe her ſelfe, goes to *Chriſt*, to her *ſhepheard*, and asks of him, where *he feedeth*, *where he cauſeth his Flocks to reſt at* † *Noon*, where his *Congregations* may find a *ſhady layre, reſt*, and *refreſhing* from the meridian heat of Perſecutions; or her Faith find *reſt* in doubtfull caſes of Faith, or Conſcience. *For why* (ſaies ſhe) *ſhould I be as one, that turneth aſide by the flocks of thy companions*? *Why ſhould*

* *Ioh* 5.39. ‡ *Eſa.* 8.20. † *Cant.* 1.7. § *verſ.* 8. † *Pſal.* 91.1. *Mat.* 6.21.

should I be uncertain and unsettled in depending upon the guidance and conduct of false shepheards, such as pretend to be as thy fellow-shepheards, that sit as God in the Temple of God, shewing themselves to be God, equall to thee in power and Regall Authority over thy Kingdome and Church, making what Laws they please, in binding our Consciences and that even to their erronious Decrees? To whom *Christ* Answereth, *If thou know not (O thou faireſt among women, although deſpiſed by men) gee thy way forth by the footſteps of the*
* *Pſal* 23.1,2. *Flocke, to the green * Paſtures, and the waters of comfort; the Scrip-*
‡ *Mat.* 4.4. *tures, where my flocke doth ordinarily find paſture. (‡ For man liveth not by bread onely, but by every word that proceedeth out of the mouth of God) there thou ſhalt find the true Paſture, by the footſteps of the flocke, by the continuall treading of my sheep, which know no other paſture but this; For here my sheep heare my voyce, even here by the*
‡ *Ier.* 3.15. *shepheards Tents, my Miniſters whom I have ſet over the flocks, ‡ to*
§ *Iſay.* 55.1,2, *feed them with underſtanding and knowledge; § Here, be thoſe wa-*
3. *ters for every one that thirſteth, here is the milke and wine that's to be had without money: Hearken diligently unto me, incline thine Eare, and come unto me, and thy ſoule ſhall live: ſearch the Scriptures for in them is eternall life, and they are they that teſtifie of me. Theſe are*
† *Pſal.* 119.- *the onely † light which I have left to be a lampe for thy feet, and a light*
* Logiath e *for thy ſteps. Theſe are the onely * Oracles of God, which ſhall clearly*
ou. *reſolve thee in all thy perplexed doubts: Theſe are my onely faithfull*
1 *Pet.* 4.11. *witneſſes, which I have left to witneſſe the truth, and to eſtabliſh thy*
‡ 2 *Tim.* 6.3. *heart in the faith, in me, ‡ if any man teach otherwiſe, and conſenteth*
* *Heb.* 4.12. *not to the wholſome words of Scripture, which are mine * own lively voyce, and which containe all things pertaining to faith and godlineſſe, he is puft up and knoweth nothing, he is a falſe Prophet, a falſe shepheard, a blind Guide, a ſeducer, an Antichriſt.* Thus *Chriſt* ſpeaketh to his Spouſe in the *Scripture*, his owne *voyce*, the onely *true, living* and *infallible Iudge.* And to this Judge, *Chriſts voyce* in the Scripture, the true Spouſe of *Chriſt* in all Ages hath ſtill reſorted, and therein been reſolved in her *doubts*, and comforted in her *diſtreſſe.* For ‡ here is that *wiſdome which is juſtified of all her*
‡ *Mat.* 11.19. *Children.* And ‡ *whatſoever is therein written is written for our lear-*
‡ *Rom.* 15.4. *ning, that we through patience, and comfort of the Scriptures might have hope.* Nothing can comfort us in our *calamities*, nothing can confirm and eſtabliſh our *faith* and *hope* in all our perplexed doubtings, but this. Before we ſhewed, how all the Fathers with one voyce took this *ſanctuary*, came to this *Iudge*, made this the onely *Rule*, to determine all *doubts* and *diſputes* by: ſo *Auguſtine*, ſo *Tertullian*: ſo the incertain Author upon Mat. 24.

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in *Chryſoſtome* ſaith, that *in the times of Antichriſt* (even in theſe our Times) *one cannot know the true Church but by the Scripture, becauſe Antichriſt with his wicked Clergy, make ſuch a faire ſhew and pretence, that they are the Catholicke Church, juſt as your Lordship doth. Therfore let all true Chriſtians in theſe perillous times of Antichriſt, and Antichriſtian Prelates* (which cry down *the Scriptures as an inſufficient Iudge in Controverſies of faith*, and cry up their own *uſurped Authority* as the *ſupreme Iudge of the Scripture*, at leaſt in all *doubtfull caſes*, though they confeſſe their Judgement not to be of Infallible Credit) *fly to the* * *Mountaines, and to the* ‡ *Fountaines, the Scriptures, the lively voyce of Chriſt, they, they onely will reſolve us, and ſettle our faith in all doubts and difficulties, and will diſcover unto us the true Church of Chriſt, from all falſe, pretended, counterfeit, Antichriſtian, Prelaticall, Hierarchicall Churches and Synagogues.*

* *Mat.* 24.
‡ *Ad Fontes the common voyce of the Primitive Fathers.*

Now ſeeing, though you arrogate, but are not able to prove, that *Chriſt hath left your Catholicke Church an Infallible certainty, which yet you confeſſe to be uncertaine:* give us leave (though we touched this before) now againe upon a freſh occaſion to vindicate the *Truth of Chriſt*, that he not onely *intended*, but indeed hath left unto his true Church an *infallible certainty of his Spirit, which by the rule of his word doth guide his Elect into all truth in all ages ſucceſſively* unto the end of the world. When he took his long Farewell of his Apoſtles and Diſciples as concerning his bodily preſence with them upon earth: he left them this *Promiſe* yet to comfort them concerning his *perpetuall ſpirituall preſence* with them, ſaying, ‡ *Lo I am with you alwayes unto the end of the world, To the end of the world; Ergo* with all thoſe that are *his true Diſciples* unto the end of the world. So as whereſoever *Chriſts Churches and Congregations be, there his Spirit is. This* § *Spirit leads his into all Truth, into all neceſſary and ſaving Truth infallibly*, and moſt certainly. *This is that* † *Anoynting of which before. He that hath not this Spirit of* ⁜ *Chriſt, this Spirit of truth, is none of his.* And *he that hath it, is preſerved from the ſeducements of falſe Prophets*, which come in *Chriſts* Name, and ſhall deceive many, *but not the Elect; for that's not poſſible.* Every *true beleever cannot, will, not willingly erre in any point of faith, and truth neceſſary to Salvation.* I ſay, not wittingly. For many of *Gods* deare Children doe that *ignorantly*, whereby *Chriſt* is *denyed*, as in yeelding obedience to mans devices in *Gods worship*, and that through cuſtome, wheras if they were rowſed, and put to it, and asked if they beleeved not that *Chriſt* is the onely King of

‡ *Mat.* 28. 20.
§ *Ioh.* 16. 13.
† 1 *Ioh.* 2. 27.
⁜ *Rom.* 8. 9.

his Church, and Lord over the Conſcience; oh, they beleeve and acknowledge none other King. Aske them againe, whether they beleeve that any man may exerciſe this Authority over them; oh, they renounce all ſuch lords. Aske them againe, why they ſubject their Conſciences, ſoules and bodies to the will and luſt of man in *will-worship*, forbidden by the Apoſtle: ô, they anſwere, they never knew that before: and now that they know it, they repent of it, and from henceforth they renounce it, and reſolve to looſe rather *life* and all, then they will doe ſô any longer. Thus even a good Chriſtian, through *ignorance* may for a time in a dangerous *errour*; but ſo ſoon as he is convinced of it, he will not for all the world continue in it. So he that hath true *ſaving faith* in *Chriſt*, reſting on *Chriſts merits* alone for his *juſtification*, he neither will nor can be brought to beleeve, that he muſt be *juſtified* by his *works*. For this is againſt the very nature of *ſaving faith*, which reſts onely on *Chriſt*, renouncing all other reſpects. So that 'tis impoſſible, that any true member of *Chriſt*, ſhould by any errour be ſo ſeduced, as to be ſeperated from *Chriſt*, for he is * *preſerved by the ſpirit of Grace, by the power of God through faith unto ſalvation.* So that, as the whole body of the Church of *Chriſt*, ſo every particular member of this *body*, hath the certaine and infallible ſeale of the Spirit of Truth given him of *Chriſt*, according to his *promiſe*, *purpoſe*, and *intention*, for all truth abſolutely neceſſary to ſalvation, having both his *Spirit and word to guide them into all truth.*

* 1 Pet. 1. 5.

Finally, 'tis very true (being taken in a true ſence) that *Chriſt never intended to leave an infallible certainty in his Church, to ſatisfie either contentious, or curious, or preſumptuous ſpirits.* And if not *preſumptuous ſpirits*, certainly not ſuch *ſpirits*, as uſurpe a *Prelaticall and Lordly Authority*, and to ſit as *viſible Iudges of Scripture in Generall Councels*, impoſing upon all men a ſervile yoake of *obedience* to their *Decrees*, whether right or wrong, true or falſe. Nay to ſuch *preſumptuous ſpirits God* hath given eyes not to ſee, and hath made their hearts fat, not to underſtand the *truth*, not to ſee the light, that ſhineth in his *word*, and therfore they ſay it is darke, and ſpeake diſgracefully of it. So as the *preſumptuous* is properly yours. As for the *contentious*, and *curious*, theſe are they that *contend for the truth* againſt your undermining and oppugning of it, and are *curious* to ſearch and ſound the bottome of that *Miſtery of Iniquity*, which is cunningly, yet groſly enough folded up in the voluminous leaves of this your Booke. So as

for

for these so *contentious and curious, Christ did intend to leave an Infallible certainty in his Church to satisfie them, and to assure them of the Truth*, so as not all the opposition and contradiction in the world can beate them from it.

To the Tenth, you *make no matter of it, if Generall Councels erre, in one, or a second, or a third; so it be not in things necessary.* In other cases it *makes no matter, if they erre.* And *what matter is it then*, if there be *none of your Generall Council* at all. For you confesse that they may possibly (though not easily) *erre in things necessary, and in fundamentall points of Faith; and yet obedience must be given.* If then it be *no matter if in other things they erre, one, twice, thrice*, yea or if you will in a hundred things: take all these together, and the world should be free from many dangers, if it were rid of *Generall Councels* altogether. But in the meane time, you make *no matter of it*, if in so *erring*, they load the world with an intollerable burthen of *errours*, which all men must bow their necks under, till *another Generall Councel doe free them*: and perhaps in stead of *freeing* them, may lay as much more *load* upon them. Truly, my Lord, if you had not a *liberty to talk with your pen* what you please, and a strong opinion also, that whatsoever you write or speake, must needs be of every body highly applauded, as if all you write were Oracles: you would never have suffered such foule blots to have dropped from your pen. But *'tis no matter.* If you *erre in this, and that, and another*, &c. aswell as your *Generall Councels*; so as we knowing them, may not in obeying, or assenting *erre* with you. Pag. 226.

To the Eleventh you say, *for necessary faith to salvation, we have the Scriptures, Creeds, 4 first Generall Councels.* So then, being furnisht of *necessaries*, what need we any more? I think the Apostles rule for *temporall things*, may hold well in *spirituall*, he saith, * *having food and rayment, let us therewith be content*: So *Having all things necessary for faith to salvation, let us use these well and be content, not affecting to be loaden with a multitudo of humane devises, which Prelaticall Councels, Courts, and Canons put upon us.* And are *Generall Councels* so Cheape, as that you should keep such a doe, having no *Necessaries to trouble them withall* But it seems you have some other *necessaries*, besides those of *faith*, that will require a *Generall Councel.* For you tell us (pag 211.) *The setling of the Divisions of Christendome* (as the reconciling of *England* with *Rome*) *the making of Canons, which must bind all particular Christians and Churches, cannot be concluded and established*, but there, to wit, in a *Generall Councel.* Why *but there?* For the * 1 Tim. 6. 8.

Church of *England* you may doe what you pleaſe; onely you deſire perhaps a *Generall Councel*, to conclude for *Altars*, and other utenſils, and ſo eaſe your ſhoulders of the envy, and crime of *Innovation*, but for that alſo you have a ſufficient put off, as is ſhewed before. But the *reconciliation and ſetling of the Diviſions of Chriſtendome will conclude all.* But ſtill the *Scripture* with you, is not alone *ſufficient for neceſſary faith to ſalvation*, without the *Creed, and* (at leaſt) *the 4 firſt Generall Councels*: Why, *was the Scripture, before there were any either Creeds, or Councels?* And was not the *Scripture* then alone ſufficient for all things neceſſary to *ſalvation?* The *Creeds* and *Councels* are not to be added to the *Scripture*, as if without them it were not an abſolute and compleat Rule. As for the *Creeds*, they were for the ſumme and ſubſtance of them extracted from *Scripture*, and muſt ſtill be reduced to *Scripture* for their true ſenſe and interpretation, as before. And for the *Decrees of the 4 Generall Councels*, we approve of them, no further, then the *Scripture* warrants them. And therfore though

Twelfthly, *you humbly ſubmit to the Scripture, as it is interpreted by the Primitive Church and Generall Councels*, and not els: yet *ſwe ſubmit our faith onely to the Scripture, as it is interpreted by it elfe, and by the ſpirit of Chriſt ſpeaking and breathing in it, which by the Scripture interprets the Scripture unto us*; as *Auguſtine* doth well obſerve in his Second Book *de Doctrina Chriſtiana*. And herein you ſhew yonr *faith not to be Divine*, but *humane*, as which you ſubmit not meerly to the *Scripture*, but unto the *Iudgment of men*, as they ſhall *interpret* the ſame unto you. And ſo I leave you to your *faith*, wherein you declare your ſelfe to be quite from the true Catholicke Church of *Chriſt*, whoſe Faith is *built upon the onely foundation of the Apoſtles and Prophets, Ieſus Chriſt being the Chiefe corner ſtone, without any depending upon humane teſtimony and Authority.* And ſo here an end of your Generall Councels.

But yet one thing remains unreſolved on your part, for you have told us that *Generall Councels may erre even in fundamentall truths*: but whether at any time they doe *actually ſo erre*, you reſolve us not. Nay in ſome places you make it ſo ambiguous, whether they can *erre*, or no, that we know not what to make of it, fiſh or fleſh. For (*pag.* 223.) you propound the Queſtion, ſaying, *whether a Generall Councel may erre, or not, is a Queſtion of great conſequence in the Church of Chriſt To ſay it cannot erre, leaves the Church not onely without remedy againſt an errour once determined,*

but

but also without sense that it may need a remedy, and so without care to seeke it, which is the mystery of the Church of Rome *at this day.* To *say it* * *can erre, seems to expose the members of the Church to an uncertainty, and wavering in the Faith, to make unquiet spirits not onely to disrespect former Councels of the Church, but also to slight and contemn whatsoever it may now determine, into which errour some oppose of the Church of* Rome *have fallen.* Thus you. Now this Question of so *great consequence*, and that *in utramque partem*, on both sides, *pro & con*: you seem in your last words here to resolve and determine, as if to say it can *erre*, were an *errour, into which some opposers of the Church of* Rome *have fallen.* Now the Church of *Rome* hath had many opposes, many Protestant, Learned and Judicicious Divines of former times in the Church of *England*, who have clearly proved, that Generall Councels can erre: as we have shewed before. Now then do you prove they erred in so saying? Or (which is all one) how do you prove, that a *Generall Councel cannot erre*? For if it be an *errour*, to hold they *can erre*; 'tis no *errour* in you, to hold they *cannot erre.* Thus I find you fast upon the hooks, get off, and quit your selfe as well as you can. But *pag.* 239. you *distinguish*; which in summe is, *That all those Popish Authors alleged by Bellarmine for Generall Councels not erring, either speake of the Church (including the Apostles) as all of them doe: and then all grant the voyce of the Church is Gods voyce, and infallible; Or also they are Generall, unlimited, and appliable to private Assemblies, as well as Generall Councels, which none grant to be infallible, but some madde Enthusiasts. Or else they are limited, not simply into all truth, but all necessary to salvation. In which I shall easily grant a Generall Councel cannot erre, suffering it selfe to be led by this spirit of Truth in the Scripture, and not taking upon it to load both the Scripture and the spirit,* Thus there. Now here I would aske the most perspicatious and Judicious Reader, that reads these lines, and ponders them well, what certain conclusions or resolutions he can picke, or deduce out of your words, either for *Infallibility*, or not. First: That all grant, *The voyce of the Church is Gods voyce, divine and infallible,* if you speake of the Church including the Apostels. Whence your conclusion should be this: *That Generall Councels, being the Church representative, are infallible, their voyce is Gods voyce, divine and infallible,* understanding the Church, whereof they are the Representative, to include the Apostels. Ergo *by vertue of the Apostles understood to be included in the* Church, *whereof Gen. Councels are the Representative, their voyce is Gods voyce, divine and*

* *See a little before fol. 2. Bellarmine.*

and infallible, and so can not erre in any age unto the end of the world, still understanding that in the name of the Church the Apostles are included; can any rationable man, or reasonable creature make hereof any other conclusion? Secondly, In all *truth necessary to salvation, you easily grant a Generall Councel cannot erre, suffering it selfe to be led by the spirit of Truth in the Scripture.* This is just as *Arminius* said in answere to that place in * *Iohn*, for the *certaine Perseverance of Gods Saints*: *Whosoever is borne of God, doth not commit sinne; for his seed remaineth in him; and he cannot sinne, because he is borne of God.* Now how doth that Heretick avoyd so cleare a Testimony and evidence? That is, saith he, *so long as the seed of God remaineth in him; but it may depart.* But the Apostle gives this as a reason, *why the Saints cannot fall away, Because seed of God abideth in them, being Regenerate.* Ergo *it ever abideth in them*: and *therfore they cannot fall away.* And as he, so you here; *A Generall Councel is infallible, while it suffers it selfe to be led by the spirit of Truth in the Scripture.* As if you said, *A Generall Councel, while it doth not erre, it doth not erre, but in that is infallible*, as you told us before: But what if a *Generall Councel* doe not suffer it selfe to be led by the spirit of Truth in the *Scripture*? That is, what if a *Generall Councel* have not this spirit of Truth in it, to keep it, that it suffer it selfe to be led by the spirit of Truth in the *Scripture*? What is your Resolution here? you leave us still upon *uncertainties* concerning *Generall Councels infallibility.* And you seem to grant, that a *Generall Councel may take upon it to lead both the Scripture and the spirit.* O miserable perplexities of a man, whose spirit itcheth to speak somthing which he dare not. But tell us ingeniously and plainly (if there be any ingenuity in you) Hath a *Generall Councel* this spirit of Truth in the Scripture alwaies, to make it Infallible in all necessary Truths, or not? That's the point. But this you doe not, dare not grant. Yet thus much you are bold to say, ‡ *That the Assistance of the Holy Ghost is without Errour.* That's no Question; *and* ‡ *as little there is, that a Councel hath it.* How? Is there as little Question to be made, that a Councel of Prelates hath the Assistance of the Holy Ghost, as, That the Assistance of the Holy Ghost is without errour? No more Question? I Question, whether a *Generall Councel* have the Assistance of the Holy Ghost; will you therfore as well question, whether the Assistance of the Holy Ghost is without errour? Nay I am so farre from making question, that I am confident, and that upon cleare evidence, that your *Generall Councels* of later

* 1 *Ioh.* 3. 9. *Arminius Examen.*

‡ Pag. 230. ‡ *A comparison false and blasphemous.*

later times especially under Antichrist, neither have had, nor have beene capable of the Assistance of the Holy Ghost to preserve them from errour. For they have been still assembled against *Christ*, and his Truth, and the true Church and Children of *God*, and either for the decreeing of wicked errours in in Faith, or confirming of them, and establishing of the throne of the Beast, and power of Antichrists Kingdome against *Iesus Christ*. Nor were it a hard matter to demonstrate this by many instanees, which for the present I omit. In the meane time, *How prove you here your, As little Question?* Or how come you to name *This spirit of Truth in the Scripture?* What, after all that you have said before of the Scripture, that *it is not bright enough*, that *it hath no light, till it be lighted by the Authority of the present Church*, and the like; come you now to confesse, that *The spirit of Truth is in the Scripture?* Told you us not a while agoe, *That the Scripture is no living Iudge?* What, *not living, when the spirit of Truth breaths in it?* Is not the spirit in the Scripture, living? And is not a *Iudge a living Iudge, when, and while his spirit is in him?* What, nothing but *absurd and senceleſſe contradictions* with you? Nothing but *Babilonish language?* But thus we may see into what gulfes of perplexities they plunge themselves, that presume and undertake to exalt their *high imaginations* against the *Truth of God*. And you say againe, * *A Generall Councel hath not this Assistance* (to Infallibility) *but as it keeps to the whole Church and Spouse of Christ, whose it is to heare his word, and determine by it.* As it keeps close? Why? is it not your Catholicke Churches Representative? How can it then, but keep close, being of the same Body, and spirit, with your Church? Secondly, speaking here of the whole Church, the Spouse of *Christ*, you doe equivocate, applying that to a false Church, which is *univocè, univocally proper and peculiar* to the *misticall body of Christ*. For your whole is Prelaticall, that of the Hierarchy, and none other, which we have before proved, to be the Synagogue of Antichrist, which heareth not *Christs voyce*, but as your Church is pleased to interpret it, and to give it Authority. And that which you say of your *Generall Councels*, may be truly said of any particular Assembly, two, or three, met in *Christs* name, which doth not erre, being led by the spirit of Truth, in the Scripture, *Christ* himselfe (according to his Promise) being in the midst of them No nor yet any particular single Beleever erreth, being so led, So as you speake to no purpose, when you say, *A Generall Councel cannot erre, in that wherin it*

* *Ibid.*

hath

hath already determined according to the Scripture; the vanity whereof we ſhewed before. But the concluſion is, you ſtill leave the the Infallibility of your *Generall Councel* unreſolved, upon yea and nay, ſometimes affirming, ſomtimes denying; except your *negative* be according to that Rule in Logicke, *That one Negative is of more Force, then a thouſand Affirmatives.*

L. p. 213. Sect. 27. *My Anſwere was, That the Councel of Trent was not onely not legall in the neceſſary conditions to be obſerved in a Generall Councel, but alſo that it was no Generall Councel.*

P. Though this be true, you ſay, yet the *Councel of Trent* was ſo *legall*, according to *Romes own Law*, that it wanted no conditions obſervable, to make it in that behalfe, not onely a *legall*, but a *Generall Councel* too. And ſecondly, ſo Generall for the Romane Catholicke Church of *Rome*, that all the Decrees thereof doe bind all Papiſts to a neceſſary obedience, and conformity unto them, and that under Anathema. And your Rule is, *That Generall Councells Decrees and Canons bind all Chriſtians: and a Provinciall Councels Decrees bind all of that Province.* And therfore I hope you will grant, that the *Papall Councel of Trent* is of force to bind all Papiſts, who acknowledge and accept the Pope for their Head, or Primate. So as though it were not a *Generall Councel* in the largeſt ſenſe, yet it was a *Generall Councel for the Roman Catholicke Church*, which (ſay they) is the *onely Catholicke Church.* And with which (ſay you) *the Church of England is one and the ſame.* Now this I doe here touch by the way, as whereof I ſhall have occaſion to make ſome uſe anon, though perhaps your thus Arguing againſt the *generallity* of *Trents Councels*, is one of thoſe Paſſages, which you think may be an ingredience of the ſalve of your Reputation. But this (I ſay) *by the way.*

L. p. 227. *It may ſeem very fit and neceſſary for the Peace of Chriſtendome, that a Generall Councel thus Erring ſhould ſtand in force, till evidence of Scripture, or, &c.*

P. This paſſage I cited before upon occaſion, among ſundry other of like nature; and now I repeat it onely for this, to ſhew how your *zeale* for *Peace* made you forget *Truth*. For ſtill you are telling us of *Peace and Truth*, or, *Truth and Peace*. But here your *Peace* ſtands ſingle, without *Truth*. What *Peace*, without *Truth*? For you ſay, *It may ſeem very fit and neceſſary for the Peace of Chriſtendome that a Generall Councell erring ſhould ſtand in force.* What, will you force a *Peace* againſt *Truth*, by an Authoriſed errour? O bluſh for ſhame.

L. p.

L. p. 254. *Suppose they Key of Doctrine be to let in Truth, and shut out errour, and suppose the Key, rightly used, infallible in this: yet this infallibility is primely in the Church, in whose person (not strictly in his own) S.* Peter *received the Keys.*

P. Suppose? Do you make it but a *supposition, that the key of Doctrine, is to let in Truth, and shut out Errour?* So it seems with you, when you use that Key of your *Doctrine to shut out Truth, and let in errour*; as both, your Practises, and writings do shew. But what is this *Key of Doctrine?* Is it not the *sincere Preaching of Gods word?* And then this Key is *rightly used*, and here is *the use* therof Infallible. But (say you) this Infallibility is *primely in the Church*. How? Can we get no other language from you? *Still*, all *Primely in the Church?* Certainly not at all in your Antichristian Church, where the spirit of errour raigneth, and where the whole *bunch of Keys* hangeth at the *Prelates girdle*. As Pope *Paschall* 2. when he rode in Pompe, had his seven Keys hanging at his girdle, the Chiefe wherof was to open and shut *Paradise* to whom he pleased. But we say *still*, that this *infallibility* is primely in the *Scripture*, and not in the Church, not in *Christs* own Church. For the *Scripture* containes that *infallible Truth*, which the *Ministeriall key*, *Christs* own ordinance and voyce openeth to the Church, or Congregation of *Gods people*. And this *Ministeriall key Christ* committed to *Peter*, not simply as sustaining the person of the whole Church, but chiefly and properly as he was an Apostle and Minister of *Christ* to preach the Gospel; in which respect also he might represent the person of all *faithfull Ministers* of the *Gospel* rightly and truly called to the Function, to whom *Christ* did in *Peter*, as afterward he did * in all the Apostles, commit and entrust the *key of knowledge* of the Doctrine of *Christ*, to be used and imployed to that end, to the end of the world. Whereas by saying, *Peter* represented the Person of the Church, you must meane, that the Church is wholly contained in the *Ministers*; For you usually call your *Clergy* the *Church*, as if you had no Church but that; whereas the Congregation or society of all the Faithfull is the Church of *God*, as is shewed before. So as in no respect did *Peter* receive the Keys in the person of your Priest and Prelaticall Church.

* *Iohn* 20.

L. p. 258. Where 'tis said, *That Christ makes to himselfe a Church without spot or wrinckle*, Eph. 5. *That is not understood of the Church Militant, but of the Church Tryumphant. And to maintain the contrary is a brand of the spreading Heresie of Pelagianisme.*

P. That speech of the Apostle includes as well the *true Church Militant*, as the *Tryumphant*; both which containe, and consist of all the *Elect* onely. And these *Elect*, that in the
* *Rom.* 7. 20. Church *Militant* live by Faith, thongh they have * *enoikoun an*
‡ *Heb.* 12. 1. *kì* ‡ *euperístaton a mratían*, as the Apostle saith, *sinne dwelling in them, and easily besetting them*, yet they are in *Gods sight*, through
‡ *Zach.* 13. 1. *Faith in Christs blood*, that ‡ *fountaine set open for Israel*, washed
§ 1 *Cor.* 1. 30. from all the *spots of sinne*, being in *Christs* § *imputed Righteousnesse* and *holynesse* presented, and *accepted* in *Gods sight*, as most *pure*, without *spot* or *wrinkle*. As the the Apostle *Iohn* saith,
† 1 *Ioh.* 1. 7. † *The blood of Christ cleanseth us from all sinne*. And *Christ* saith to
⋕ *Cant.* 4. 7. his Spouse his Church Militant, ⋕ *Thou art all faire, my Love, there is no spot in thee*. Concerning that place, which you cite out of *Augustine*, where he saith, *The whole Church prayeth, forgive us our debts*. 'Tis true, speaking there of the *visible Church*, *quæ in toto terrarum orbe clamat ad deum*, which over all the earth crys to *God*. And if he meane it of the *Elect* onely, which are the onely true Spouse of *Christ* in all the world, their praying, *forgive us our debts*, hinders not, nor interrupteth their perpetuall *purity* in *Gods-sight* notwithstanding. For we may be, and are, through *faith* in *Christ*, accepted for *pure* in *Gods eyes*, when in our own eyes, through sin, and manifold corruptions still dwelling, but not raigning in us, we are *impure*. And therfore we pray, *forgive us our debts*, because we have dayly failings and infirmities, whereof our Consciences accuse us, and the confession of them with *deprecation* is a meanes to have that stain, and guilt, cleaving to our Conscience and corrupt nature wiped off, Faith still renewing the application of *Christs merits* as a Balme to heale our wounds, and to assure us that our sinnes
* 1 *Ioh.* 1, 9. are blotted out in his *blood*. For as *Iohn* saith, * *If we confesse our sinnes, he is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnes*. Now as for the Pelagians, One of their errours was, in *Arrogating purity to their own sect, and that they had no Originall sinne, but that they were* Justi *by a selfe-Righteousnesse, calling those of their own sect* Justi, *Righteous*, as *Augustine* tells us. But where you name the *spreading Heresie of the Pelagians*: I know none to whom that is more beholden then to him, (your selfe I meane) who hath given it a footing and rooting too in the Articles of the Doctrines of the Church of *England*, and under whom it hath shot forth its branches both in height and breadth, that it dare both overtop, and overdrop the Truth without controule.

But

But I had almoſt forgot one thing, and that is this: *you allow not Purity in your Church Militant in this life.* If therfore there be not a full purgation of the Church and her Children here in this world, where will you have her purged? Purged ſhe muſt be, and that thorowly, that ſhe be without *ſpot or wrinkle*, before ſhe come into heaven. For in thither no unclean thing entreth. Me thinks then I ſmell here the ſmoke of ſome *Purgatory fire*, after this life, which muſt purge away all the reliques of ſins *ſpots*. And upon this very ground, that you goe on, it is, that the Papiſts have very prudently, as in a caſe of neceſſity, deviſed their *Purgatory* to cleanſe all after this life, ſeeing here (they ſay) there is no *Perfection of Purity*. But perhaps you thought not of this conſequence, when you writ thoſe words, *That the Church Militant is not without ſpot or wrinkle.* But ſo, how will you avoyd the conſequence of *Purgatory*. So as while you pretend to avoyd the Pelagian Rocke, you fall into the Roman fiery Phlegetom, or Purgatory-Gulfe. According to the old Proverbe, *Incidit in Scyllam dum vult vitare Charibdin*. But you ſeem afterwards, not to allow of *Purgatory*, telling ſome ſtories of it, but bringing not one Argument from Scripture againſt it, as, *That the blood of Chriſt doth cleanſe a true beleever from all ſinne in this life*, and the like. But hereof in its place. Againe, In ſaying, *That Chriſt doth not make the Church Militant in this life, to be without ſpot or wrinkle*; you doe hereby overthrow that *Article of Faith*, *I beleeve the holy Catholicke Church*. Now doth not *the holy Catholicke Church* containe the *Church Militant*? Is not the Church Militant then *holy*? And if *holy*, is it not then *without ſpot or wrinkle*? Elſe, how is it *holy*? But this is no Article of your Faith: becauſe your Catholick Church is not thus *holy, without ſpot* or *wrinkle*.

An Article of Faith overthrown.

L. p. 275. *In and by the Councel of Trent, the Pope teacheth Invocation of Saints, and Adoration of Images, to the great ſcandall of Chriſtianity, and as great hazzard of the weake.*

P. What, no more but ſo? Firſt, *In the Councel of Trent, doth the Pope teach no more, but theſe two?* And theſe two he could teach long before the *Councel of Trent*. There they had the *Pops confirmation*, but not their *Chriſtendome*. But you tell us not a word in all your Booke of the *Popes teaching of Iuſtification by mans works and merits*: and of his *Anathematizing of Iuſtification by Faith onely, which the Scripture teacheth*. Nor a word, of his teaching the *Maſſe to be a Propitiatory ſacrifice for the ſinnes of quicke and dead*: Nor, how he teacheth a New *order of ſacrificing*,

* Council. Trid. Sess. 4.

eing Prieſts. Nor, That Originall ſinne, *is no ſinne*, ſaying, * *Although the Apoſtle define it to be ſinne, yet the holy Councel (of Trent) decreeth it not to have the nature of ſinne.* And all theſe, and many more ſuch, the Pope teacheth in the Councel of *Trent*. Secondly, *Are Invocation of Saints, and Adoration of Images*, no more but a *great hazzard to the weake*? Are they not ſo alſo to the *ſtrong*, while they make the *ſtrongeſt* to *ſtoope* to them, and therfore ſo much the more hazardous? Except you meane, that to the ſtrong they are *damnable*, not onely *dangerous*. But is plaine Idolatry in both theſe, both *adoration of Images*, and *Invocation of Saints*, onely *hazardous to the weake*? Is not *Idolatry damnable*? Nay is it not *damnation* to *Idolaters*? Doth it not *ſhut them out of heaven*? For ‡ *no Idolaters ſhall inherit the Kingdome of God. Know ye it not*, ſaith the Apoſtle.

‡ 1 Cor. 6. 9.

But Thirdly, you ſay, *Theſe are a great ſcandall of Chriſtianity*. No more? Why, ſure they are the very *badges* and proper *markes of the whore of Babylon*, and the *Doctrines of Antichriſtianity*. For they are *ſpirituall whoredome*. And as for *true Chriſtianity, it ſo abhorres them*, and that *whore* that uſes them, that it is not eaſily *ſcandalized* with them, as you are, that would ſo faine be *reconciled to Rome*, *For what communion hath the Temple of God with Idolls? Or Chriſt with Beliall? Or true Chriſtianity with Antichriſtianity?*

L. p. ibid. *Tranſubſtantiation taken properly, cannot ſtand with the ground of Chriſtan Religion.*

P. Why, is there ſome other *taking of Tranſuſtantiation*, then *properly*? Is there a *Tranſubſtantiation improperly taken*? ſhew it us, I pray you. Is not *Tranſubſtantiation*, *Tranſubſtantiation*? To wit, a *Changing of one ſubſtance into another*? As the changing of the ſubſtance of † *water* into the ſubſtance of *wine*: which *Chriſt* truly did miraculouſly? As the changing of § *waters* into *blood*, which *Moſes* did miraculouſly? As the changing of the *bread* into *Chriſts body*, and of the *wine* into *Chriſts blood*, which the Papiſts falſly teach, and beleeve, as if done miraculouſly, when no Miracle at all doth appeare? Or they ſay it is done, by verture of pronouncing the words of *Conſecration*, *Hoc eſt corpus meum*, † *This is my body*: whereas the Text plainly ſheweth, that theſe were not the words of *Conſecration* (as alſo ſome Schoolmen confeſſe) for *Chriſt* had Conſecrated before in his *bleſſing*, or giving of *thanks*; after which, and after he had broken the *bread*, giving it to his Diſciples, he uttered theſe words, *This is my body*. But what is your *Tranſubſtantiation improperly*

† *Iohn 2.*
§ *Exo. 7.*
† *Mat. 26.*

properly taken ? Indeed some of the Ancient Fathers speaking of the Sacramentall Elements after *Consecration*, being then set apart from common use, called it a *Mutation*, saying, that the *Elements were changed into another Nature*; but withall they expresse their meaning to be, not the changing of their *substance*, but of their *use*, from being common *bread* and *wine*, to become Sacramentall, or Sacred. But for *Transubstantiation*, they never so much as dreamed of any such kind of Metamorphosis or *Metousiosis*, or monstrous *Paradox*, as *Transubstantiation*. But this your Distinction of *properly* and *improperly*, may perhaps prove usefull for to make a Reconciliation with *Rome* in this matter, and so to remove this *méga kásma*, so as both you and the Church of *Rome* may hold *Transubstantiation* onely with this difference, or rather verball distinction, *Rome* holding it *properly*, and you *improperly*.

L. ibid. *As for communion in one kind, Christs Institution is cleare against that.*

P. And is not *Christs institution* as *cleare* against *Transubstantiation*, upon which you immediately adde this? And first even naturall Reason, or the blind *light of Nature* is against it. For the Heathen man can tell you, * *who is so madde or vaine, as to beleeve or imagine that to be God, which he eateth?* Although (saith he) *we call Bread by the name of the Goddesse* Ceres, *and Wine by the name of* Bacchus, &c. Againe, to beleeve *Transubstantiation* is against those very words of *institution*, *This is my body*, For these words are an usuall Sacramentall Phrase, or manner of speech, which the *Scripture* useth in all the Sacraments both of the *old Testament*, and of the *new*, As in all of them to call the *outword visible signes* by the name of the thing *signified*, As *Circumsition* was called the *Covenant*, Gen. 17. 10. though but a *signe* of it vers. 11. And a *seale* of it also Rom. 4. 11. so the eating of the Paschall Lambe it was a ‡ memoriall or commemorative *signe* and ‡ *sacrifice* of the Passover; and yet it is called the § Passover. So *Baptisme* succeeding *Circumcision*, though it be a *visible signe* and Sacrament of the *washing of Christs blood to remission of sinnes*: And so as *Circumcision, a signe*, and *seale of the Covenant*, yet it is called † *regeneration*, being but a *signe of it*. And so also the *Lords supper*, the Elements therein *bread* and *wine*, Consecrated, being *signes* to *remember*, and *seales* by Faith to apply *Christs death*, the one is called *his body*, the other *his blood*. And thus *Christs institution* is as cleare against *Transubstantiation*, as it is against *communion in one kind*. Thirdly,

* *Cic. de Nat. Deorum.*

Gen. 17. 10, 11

‡ *Exo. 12. 14.*
‡ *27.* § *11. 21*

† *Tit. 3. 5.*

Transub-

Transubstantiation is against the *Article of our Faith* of *Christs incarnation of the Virgin*, and *of his sitting at Gods right hand*, * *whom the heavens must receive till his coming againe.* And so against our Faith *of his coming againe*, as before, seeing *Transubstantiation* makes him Corporally present every day. And as for *communion* in one kind though it be commonly so called, yet both improperly and untruly, For it is not *communion* so much as in *one kind*, *Transubstantiation* being admitted, as Papists beleeve it, for they destroy the very *substance* of the Element of *bread*, by their *Transubstantiation*, and how then is it *a communion in one kind?* They have left nothing of the *bread*, but the bare *Accidents*. And *Accidents* we know do not *constituere speciem*, do not constitute any *species* or *kind of things*. Nay according to the Rule of *Philosophy*, the Papists have, by taking away the *substance* of *bread*, not left so much as the *Accidents of Bread*, but in a meeer Phantasme, or Apparition. For *Philosophy* and *Logicke* teacheth, that *Accidentis Esse est inesse*, The Beeing of an Accident is its immediate In-beeing in its proper subject. Now the *substance* of *bread* is the *proper subject* of the *Accidents* of *bread*, which are no longer the *Accidents of Bread*, then they *inhere* in the *bread*; so as the *Bread* being destroyed, the *Accidents* are destroyed. And if (as they say) the *substance of Bread* is vanished in *Transubstantiation*: then certainly the *Accidents*. And lesse proper is it, that *accidents* proper to *bread*, should have their inherence in humane flesh, as they say, *Christs* flesh is under the *accidents* of *bread*; as if it were coloured over with the *accidents* of *bread*, which yet cannot subsist, but in some body, yea and in their naturall and proper body, which is *bread*. Againe, whereas you say *Transubstantiation was never heard of, till the Councel of Lateran*: 'tis true, *that is was never decreed to be beleeved and publickly received as a Doctrine of the Church of Rome, till in the Councel of Lateran* under *Innocent* 3, as before is touched: But it was ‡ hatched before, and was privately crope into the bosome of many mens beliefe, and there fostered as a tender Chicke, before it came to get spurres, and so to be made a Cocke of the Game in that Councel. So also *Communion under one Kind* (as you call it *secundum Apparentiam*) *grew into use in sundry places*, through negligence of the Priest, or otherwise, before it came to be *Decreed in the Councel of Constance* to be of *necessity* universally received.

* *Act.* 3 21.

‡ *See Morn. Mistery of Iniquity. And Hests of the Masse.*

L. p. 277. *For Adoration of Images, the modern Church of Rome is too like to Paganisme in the Practise of it.*

P. The

P. The Moderne, say you? Nay the Church of *Rome* hath been an Old stickler for *Images*, ever since her S. *Gregory* first set them up in *Churches* to become *Laymens Books*. Wherein in processe of time the Laity was so well read, and grew such profound *Proficients*, that those dumb *Masters* had taught them to put no difference at all between the *Images*, and the *Saints themselves*, whom they represented. For the *Images* were layd so thick on with beautifull and *lively colours*, as the eyes of the simple Beholders being dazled therewith, were not able to penetrate or pierce through them, to discern the Saints themselves, who were farre enough off. Whereupon the *Images* grew prouder and prouder, as taking all the honour done to themselves, like the Asse that bore the Image of the god *Isis*, he imagined that the people adored him. So as becoming every day more gay then other, and to follow the *fashions*, even the *clergy* also began to fall in love with them, and so to doxe upon them, as they not onely adored them (and that as devoutly, as you do your *Altars*, and that which hangs over them) but writ Books in commendation of them, and found out a *Mistery*, which the Heathen never knew, nor acknowledged (the * learned of them at least) *That Images were to be adored with the same honour, that was due to the Saints they represented*, as *the Image of Christ, and the Crucifix, and the Crosse, with Latria, which is divine worship*, due *to Christ*, and *to God* (as they distinguish) *the Images of the Saints with Doulia*, such a *worship*, as they have *devised for the Saints*, and (if you knew all) no way inferiour to *divine worship*: and the *Image of the Virgin Mary with a certain worship*, which they call *Huperdoulia*, which is proper (say they) to the *Virgin Mary*; a *worship* (I will warrant you, if it were well examined) above that *worship*, which they give *to God himselfe*. And all these *worships* they give to the very *Images* themselves *respectively*. Nor are they any small fools that teach these things, as no lesse then *Aquinas* among the School-men, and *Bonaventure* (both Saints for this their merit) and *Bellarmine* among the Jesuites, besides many more of such learned *Rabbies*. In so much, as their golden Legends, and other Authors report, that the said S. *Thomas* coming into a Church, in *Naples*, a goodly *Crucifix* saluted him, saying, *My good friend Thomas, thou hast written well of me: what recompense dost thou desire?* He answered the *Crucifix*, *None but your selfe*. Now perhaps it was of good massy Gold, or Silver. But this by the way. Thus we see those simple A, B, C,-Books (and scarce that) which at first

‡ *As Lactantius and Augustine say.*

firſt were onely for ſimple Laicks, became in time Books to teach thoſe that were of the higheſt *forme* in their Schooles, even their *Angelicall* and *Seraphicall Doctors*. And thus even in them came *Auguſtins* words to be verified, which he then ſpake of the Heathen: *Quis intuetur ſimulacrum,&c. Who beholdeth an Image that is not ſo affected with it, as to beleeve that to be God, which he ſeeth, and adoreth?* And againe, *Plus valeat ſimulacra ad incurvandum in fœlicem animam, quod oculos habent,* &c. *quàm ad corrigendum, quod non vident,*&c. Images are of more force to crooke an unhappy ſoule, that they have eyes, and eares, and mouth, and noſe, and hands, and feet: then to correct it, that they ſee not, heare not, ſpeak not, ſmell not, handle not, walke not. As *David* ſaith, * *They that make them, are like unto them, and ſo are all they that put their truſt in them*, that is, *that adore them. The Makers and worshipers, learned and unlearned, are even as blockiſh*, as the *ſenſeleſſe Images themſelves*, as the Prophet Eſay alſo ſaith, *chap.* 44.19.

* *Pſal.* 115.

Eſa. 44.19.

Beſides, had not *Rome* a finger at leaſt (if not a whole hand) in that Decree of the *7th Generall Councel* of the 2. of *Nice*, for *worship of Images*, though then they went not ſo farre as Divine *worship* in words at leaſt, untill the *worship* it ſelfe do prove it. And how many good and Godly Emperours were moſt grievouſly vexed and troubled from time to time by the Biſhops of *Rome*, for cauſing the *Idolatrous Images in Churches to be broken down, and caſt out.*

But what more? *Moderne Rome is too like to Paganiſme in the practiſe of Image-worship.* Too like? Nay doth ſhe not farre *outſtrip the Heathen* in this her *Idolatry*? *Da veniam verbo*: pardon the word, *Idolatry*; as being too groſſe a word to brand the Church of *Rome* withall in all your Booke, and therfore I ſuppoſe more groſſe, then your tender Eares can well brooke to heare to be layd to *Romes* Charge, or caſt in *her dish*, as being too *bitter* a *ſauce*, and able to put the good *motion* of *Reconciliation* quite out of *taſte*. And (it ſeems) it is Religion with you to call *Image-worship Idolatry*, or an *Image* and *Idol*, becauſe that ſecond Councel of *Nice* made a Decree; *Qui ſacras Imagines Idola vocant Anathema*: They that call the ſacred Images Idols, let them be Anathema: or ſuch as alledge againſt them ſentences of *Scripture*, againſt *Idols*; let them be *Anathema*. So loth are you to come under that curſed Councels *Anathema*. But a *ſpade* is a *ſpade*. And if *Modern Rome* outſtrip old *Heathen Rome* in the *Idolatry* of *Image-worship*: and if the Heathen were *Idolaters*:

laters: then let *Rome* passe for an *Idolatresse*. But the old Heathen, though they *adored* the *Images*, yet when it was objected to them, their usuall answere was, that they *worshiped not the Image it selfe, but that which it represented*; as *Lactantius*, and *Augustine*, and others report of them. But your Moderne *Rome* teacheth and professeth (not onely practiseth) that she gives the same *honour to the Image, which is due to that, which it representeth*, and that *the honour or worship of Christ is terminated in his Image, or Crucifix, or Crosse, and doth not passe, through it, or beyond it*; that is, *reacheth not to Christ, but is wholy intercepted and preoccupated by the Image*. So Atheistically impudent is that Whore grown in her *Idolatry of Images*, that she *surpasseth all the Heathen* that ever were. But you cite a saying of *Cassender*, *That in this present case of the Adoration of Images, the Church of Rome came full home to the superstition of the Heathen. Full home*: that's somwhat more *like* yet, then *too like*. But it seems you have *Cassanders* ancient Copy, which hath not passed through the fire of *Romes Index Expurgatorius*, which would never have suffered such an Heresy as this to escape a Deleatur. And you know (I suppose) that *Cassanders* works are marked out in their Indices to be purged of all such stuffe, as this is. Then, after sundry other passages out of Romish Authors, bewraying their grosse *Idolatry*, but teaching it onely, *none I hope doth practise it tho*: say you; wherein you shew, that you have as good a hope of the learned *Teachers of Idolatry*, as hereafter you shew *charity* to their simple Disciples for their *salvation* (notwithstanding) after all this (I say) you inferre:

L. p. 280. *These and their like, have given so great a scandall among us, to some Ignorant, though I presume well meaning men, that they are affraid to testifie their duty to God even in his own house, by any outward gesture at all. In so much, that these very Ceremonies, which by the Iudgement of godly and learned men, have now long continued in the practise of this Church, suffer hard measure, for the Romish superstition sake. But I will conclude this point with a saying of Beatus Rhenanus: Who could indure the People, sayes he, rushing into the Church, like swine into a sty? Doubtlesse Ceremonies do not hurt to the People, but profit them, so there be a meane kept, and that By be not put for the Maine, that is, so we place not the Principall part of our Piety in them.*

P. Concerning *These*, to wit, *Images*, as also *Ceremonies*, we have spoken somthing before, what more is requisite for this Passage, we shall briefly adde. And first, *If Images in Churches*

ſo *ſcandalous*, *why are* you ſo *curious* and *zealous* for the *ſetting* of them up, and the *garnishing* of them? Is it becauſe *Afternoon-Sermons* on the *Lords dayes* being put down, ſo as the people having little imployment for their Eares, they may inſtead thereof have ſuch goodly objects for their Eyes to gaze upon (*Populo ut placerent*) and ſo by ſuch Books learne, that they may aſwell goe to their *May-pole*, and ſpend their time in beholding a *Morice-dance*, as gaze upon ſuch dumb ſhews. But if they
* *Math.* 18.7. be *ſcandalous*, you know who ſayd, * *Wo to that man, by whom the ſcandall cometh.* But to whom are they *ſcandalous*? Alas, it is but to ſome *ignorant* (ſay you) *though perhaps well meaning men.* And for ſuch, it matters not much, if they ſtumble at thoſe *blocks.* But perhaps that *ignorant*, but well *meaning man*, who takes *offence* at your *Images*, and for that, and other your *Idolatrous Romish ſuperſtitions* about your *Altars*, abhorres communion with you (perhaps, ſay I? Surely this is one ſigne of a *true Child of God*, and of a *well-meaning*, and no *ignorant Chriſtian*) is one of *God Allmightyes fooles*, as you, and the world call and ac-
‡ *Math.* 18.6. count them. And then heare what *Chriſt* ſaith againe, ‡ *Who ſo ſhall offend one of theſe little ones, which beleeve in me, it were better for him, that a milſtone were hanged about his necke, and that he were drowned in the depth of the Sea.* What thinke you of this, as ſmall account as you make of thoſe your *ignorant well meaning men*, who are *ſcandaliſed* by your many *Romish ſuperſtitions*? And the leaſt true beleever in *Chriſt*, however you take him for an *Ignoramus*, yet he knows more of *Chriſt*, then you doe: and if you have more litterall *knowledge*, the greater is your *ſinne*, in both giving ſcandall to ſuch, and puniſhing of them, for not ſinning againſt their *Conſcience* ſo *ſcandalized.*

But are onely *ignorant well-meaning men offended with your Popish* or *Romish Images*, and *ragged Reliques* of *ſuperſtition* and *Idolatry*, wherwith your Churches are peſtered, and the *pure worship of God corrupted*, ſo as they are *affraid* to *teſtifie their duty to God in that place*, which you call his *houſe*? Certainly, if they be ſuch, as are *indeed ignorant* of *Chriſt*, and have not the *power of Religion*, and the *Spirit of Chriſt* in them, but ſuch *Proteſtants* at large, as look to be ſaved by their *well-meaning*: theſe are leaſt of all affrayd to *teſtifie ſuch duty, as you doe*, as taking your *ſuperſtition* for the beſt part of their *Religion* (aſwell as you doe) being brought up in no other Schoole, but yours. But ſuch as are *offended*, wherfore are they *affrayd*? Of doing *their duty to God in his houſe*? What, call you that *Gods-houſe*, which you make

make the *Tyring-house* of all your *superstitious guises*, and the *stage* or *Theater* of your *pompous service* (wherein you please your selves, and not *God*) and that his *Temple*, wherein you erect an *Altar* to the *Devil*? Doe you startle at it? I say, *To the Devil.* For is not that the *Devils Altar*, whereon our onely *True Altar Iesus Christ is crucified afresh*, denyed, and *destroyed*? And is not all *superstitious*, and *will-worship*, and that *Altar-worship*, a *sacrifice* offered to the *Devil* on your *Altar*? Doth not the Apostle say, * *that the things, which the Gentiles sacrificed, they sacrificed to Devils, and not to God*? Why, they meant it to *God*, they erected their *Altars* to *God*, and not to the *Devil.* ‡ *Agnosto theo*: To *the unknown God*, was that *Altar* in *Athens* dedicated. How then was it *to the Devil*? Because it was a *strange worship*, which *God* never *commanded*; The *Altar* was strange, and so the *service* too. And even so is your *Altar*, and *Altar-worship* and *service*: though you pretend it, and intend it to *God*, and to *Christ*; yet because therein you doe with ‡ *Corah and his company offer strange fire*, and *strange incense*, such as he hath not *commanded*, and such, as whereby *Christ Iesus* is *denyed*, and *renounced*: it is no better, then the *service* of the *Devil.* In the Law we read, that all § *strange Incense of mans devising, was straitly forbidden to be offered to the Lord.* Yea whosoever † made *any composition of Incense like unto that, which the Lord commanded, was to dye the death.* For the breach of which Law in this point, besides that of *Corah* and his Company, we have a terrible example in ǂ *Nadab and Abihu, the sons of Aaron, who tooke either of them Censers, and put fire therein, and put Incense thereon, and offered strange fire before the Lord, which he commanded them not: And there went out fire from the Lord, and devoured them, and they dyed before the Lord.* And it is noted also of them, that * *they had no Children*, so as their Name and Memory perished with them. Now *Incense* signified ‡ *Prayer and the service of God*, which if it be not that which the *Lord* hath expressly *commanded*, it is *death* to him that *offereth it*, or *deviseth it.* So as your *Altars, and Altar-service* being such, as the *Lord* hath not *commanded*, but *forbidden* and *condemned*, being ‡ *taught by the Precept of men, and are a denying of Iesus Christ* (as before is proved) your sinne therein is so much greater, then that of the Heathen; for they offered upon a *strange Altar to the unknown God*: but you with your Eyes open at noon-day doe presume to set up *Altars of wood and stone* of your own *devising*, and theron offer the *strange Incense* of your *Prayers* and *service*, thinking them to be the more *effectuall*, and more *acceptable* to *God*, be-

* 1 Cor. 10. 20

‡ Act. 17. 23.

‡ Num. 16.

§ Num. 30. 9.

† Num. 30. 38.

ǂ Lev. 10. 1, 2.

* Num. 3. 4.

‡ Rev. 5. 8. & 8. 3.

‡ Esa. 29. 13.

cause they are offered up upon your *Altar*. For which your high *presumption* what can you expect but terrible * Judgements, and *fiery indignation*, which *shall destroy the adversaries*: such as (the Apostle there saith) *sin willingly* (Ekousíos) that is, *wittingly and willingly, after they have received the knowledge of the truth, for whom there remaineth no more sacrifice for sin.*

* *Heb.* 10.26, 27.

And yet for all this, doe you call such *ignorant*, though perhaps *well-meaning men*, that refuse to communicate with you in your *Romish superstitious Idolatrous Altars* and *service*. I tell you, who ever they be that doe so, they are out of all question the *deare Children of God*. And are they not warned by the Apostle to beware of all such ‡ *will worship*? *Ye cannot drinke* (saith he) *the cup of the Lord, and the cup of Devils: ye cannot be partakers of the Lords Table, and the Table of Devils. If then your Altars, and Altar-service be a worship done to the Devil, because it is of mans presumption in devising and imposing it, whereby Christ, and his true worship is overthrown*: call you such service *a duty to God*? No, *God* abhorres it, as he did the *Altars of Bethel*, set up for the *Calves*, as he did *Aarons Calfe*, though they said, *These are thy Gods ô Israel, which brought thee out of Ægypt*. Even as you say, *Christ, God Allmighties seat is there, the Mercy-seat there, the Sanctum Sanctorum there* (as in your *Printed allowed Books*) *Christ*, that *redeemed Israel out of Ægipt, there*. No surely, as those by their false representations, and *Altars, worshiped the Devils*: so doe you; as before is shewed. Ye have no shift for it. So as when truly Religious *Christians* see you *set up* and use all your Popish Superstitions in that place, which you call *Gods house*: so your *Altars, Images, Adorations, Praying towards the East*, where your *Altar standeth*, and a *Crucifix* over it, and round about *guarded* with your *Images*: have they not cause to be *affraid* even to step over your *Church-threshold*? And may I not here justly and rightly apply to your *now Church of Englands Altars and Images*, that which the Prophet *Hosea* doth to revolted *Israel*? ‡ *Israel is an empty vine, he brought forth fruit unto himselfe* (to wit his own *Devises in Religion*) *according to the multitude of his fruit, he hath increased the Altars, according to the goodnesse of his land, they have made goodly Images. Their heart is divided: now shall they be found faulty, he shall breake down their Altars: he shall spoyle their Images.*

‡ 1 *Cor.* 10.21

‡ *Hos.* 10.11.

Yea by this meanes, your hoysing up your *Altars* and *Images*, *well-minded Christians* come now to be *affraid* of your old *Ceremonies* allowed by *statute*. They now begin to find they smell ranke

ranke of *Romish superstition*, and to appeare to be links of the same Chaine, now made up with your *Altars*, and other Superstitions, whereby they see themselves bound, and carryed captive backe to *Babylon* and *Ægipt* againe. Wheras till your New came in, their stomack did (though with much difficulty) digest the Old. But now it is with many Christians, as with Man, who seeing a bare *hand*, and *foot*, and *habit* of one that is a notorious *thiefe*, yet till they come to see his *face clearly*, cannot by those judge whose parts and members they be, whether an *honest mans*, or a *knaves*: so the Church of *England*, having formerly seen but a *hand* (as in signing with the Signe of the Crosse) and a *legge*, or *foot* (as kneeling at the Sacrament) and a *habit* (as a Surplice) and all these 3 being called by * some of note, *The three innocent Ceremonies*: she generally took them to belong to some honest Matron: but now Popery beginning to put off her maske, and to shew her face more clearly then before, as in hoysing up of *Altars* in all Churches, setting up of *Images* in many, and repayring of some old, as in *Pauls*, and other Cathedralls, and Chappels, Adorations *before*, *towards*, and *to them*, Publication of Popish Pamphlets in English by Authority, oppression of *Gods word* and Ministers, open and allowed Profanation of the *Lords day*; open and most terrible Persecution of *Gods witnesses* testifying against such notorious Innovations, and the like: And now, that the Church of *England* openly professeth and proclaimeth to the world by you in this your Booke (if indeed she have made you her *mouth*) that she and the *Church of Rome are one and the same Church*, *no doubt of that*: Now (I say) *men*, and even the most *ignorant* (unlesse they be stone-blind) begin to see, that all those Ceremonies formerly so pressed by the Prelates, whereby they held the poore peoples noses to the grindstone, and yoaked their perhaps tender Consciences, were but the *hand*, *legge*, *foot*, *habit* of the *whore* of *Babylon*, who durst never have shewed her impudent *face* so boldly in these dayes, where the Gospell hath been so long *professed*, and the *beames* thereof (till now with such ‡ *mists* out of the *bottomlesse pit*, *darkened*) had shinned forth so *bright*: had not your Old Ceremonies ushered her in; so as now, as those ‡ Syrians with halters about their necks, when *Ahab* said of *Benhadad*, *He is my brother*, catcht the word presently out of his mouth, replying, *Thy brother Benhadad*: so the Church of *Rome*, being styled by you a § *sister of England*, and you being in all things suited Sister-like in *Romes Rites and Reliques*, dare and doth

* *Hooker in his Eccles. Politie.*

The Old Ceremonies suspected

‡ *Rev.* 9.

‡ 1 *King.* 20.

§ *In your former Nameless Booke.*

doth quickly catch the word out of your mouth; *Thy ſiſter* (if not, *Thy mother*) *Rome*; ſo as the Proverb may come to be in all other things verified, *Like Mother, like Daughter*, if you may prove the *Father*.

Again, One thing I cannot well paſſe over, which ſeems to me very ridiculous, where you ſay, that *by the judgement of godly and learned men*, thoſe former Ceremonies have continued in the practiſe of this Church. Now who knoweth not, that theſe Ceremonies have ſo continued even by the *judgement* of *profane* and *ignorant men*. And what needs then the *judgement of godly and learned men* for the matter, as to teſtifie this? Except you meane *by the judgement of godly and learned men*, that *godly and learned men* have had moſt cauſe to know it, by undergoing the ſevere *judgement* of Cenſure of *ſuſpenſion* and *ſilencing*, and other vexations, onely for not conforming to the practiſe of your Old Ceremonies, as many doe now, for not conforming to your New. Or els you ſo ſhuffle theſe words in, and ſo packe them together, that when they meet with a Reader, that weighs your words more by the *ſound*, then by the *ſenſe* (or rather want of *ſenſe*) he may run away with this apprehenſion, as if *godly and learned men had in their judgement approved of thoſe Ceremonies*; whereas few *godly and learned*, but rather wiſhed them all long agoe at *Rome* again, from whence they came.

But to come to your Concluſion out of *Rhenanus*, which by puting it down with approbation, you make to be your own: *Doubtleſſe Ceremonies doe not hurt the people, but profit them. Doubtleſſe*? How prove you that? Nay *doubtleſſe*, we have already proved, that both they doe *hurt*, and *no way profit* the *people*; they are good for *nothing*, for *no body*, unleſſe for you *Prelates*, to uphold and exerciſe your Tyranny over *Gods people*, and to bring Fees into your Courts. And *Beatus Rhenanus ſpake according to the Time, and Place*, and *Church* he lived in; although he was a moderate man, and ſaw more, then he durſt ſpeake of. And the ſame *Rhenanus* (as was before touched) in his Annotations upon *Tertullian*, and I take it in that Book, out which you cite this ſentence (*De Corona Militis*) obſerves, how ſundry Heathen Ceremonies crope into the Church, by occaſion of many old men newly converted to Chriſtianity, whom it was hard to waine from their old Heatheniſh faſhions, which therfore were thought fit to be admitted, as not hurting, but profiting thoſe old Heathen new Chriſtians. But *godly and learned men* (as I ſaid before) could tell you what infinite dammage

your

your tyrannicall preſſing of your Ceremonies upon mens *Conſciences* hath brought to the Goſpell, and ſo to the ſoules of men, by depriving them of ſo many worthy *Miniſters*, onely for *Non-conformity*: But this is one ſpeciall end, for which you ſo preſſe your *Ceremonies*, to *ſuppreſſe Godly and learned* Preachers, and ſo the *ſincere Preaching of the word of God*, that the *people* being brought up in *ignorance* and *profaneſſe*, might be the leſſe ſenſible of bearing the yoake of your Antichriſtian Tyranny over them. But as for your Carnall *Ceremonies*, which the Apoſtle ſaith are good for nothing, * *pròs plesmonen*, in *compariſon of ſatisfying the fleſh*, *the carnall pride of will-worshipers*: we have ſpoken ſufficiently before. * Col. 2. 23.

But *Rhenanus* addes a qualification: *ſo there be a meane kept.* I think you might have done well to have omitted this, till you had been better acquainted with this *meane*; of which before. And the Author might have expreſſed this *Meane a little more fully*, thus: *So there be either no Ceremonies at all, or if any, thoſe very few, and thoſe few not preſſed, with rigor, or neceſſity upon mens Conſciences, but left free to every one to uſe them, or not, according to the Chriſtian liberty, which Chriſt hath purchaſed for them*, as is ſaid before. Whereas you are not ſatisfied with a *few Ceremonies*, nor with the Old, but you muſt have New added, with a *Tot quot*, and all of them you preſſe ſo hard upon the Conſcience, as you wring blood. And this is all the *Meane* you keep.

Laſtly, *So the By be not put for the Maine: that is* (ſay you) *ſo we place not the principall part of our Piety in them.* And doe not you ſo? For you put your *Altar*, and all the ſolemn *Service*, and *Ceremonies* of *Devotions* and *Adorations* attending upon it, even all your *humane Inuentions* and *Will worship*, for the very *Maine* of all your *Religion*. Do you not? I know you willingly confeſſe it. And what's the *By*, but *Gods-word, and the ſincere Preaching thereof*, which you put *By*, and by ſeting up your *Altar-ſervice*, do thruſt out of the Church by the head and ſhoulders, as is noted before? And I ſay, The *Maine*, the *All* and *ſome* of all your *Religion*, is your *Altar*: On this your *Goddeſſe*, all your *other Devotions* and *Ceremonies*, as ſo many Hand-mayds give their devout attendance. Your *face prayeth towards* your *Altar*: your *body boweth towards* your *Altar*: your ſecond ſolemn *ſervice* (as the *ſecundæ Menſæ*) for your daintier Cates, muſt be ſerved up upon your *Altar*, which the *maine Body* of the Church muſt not taſt of: your *Third ſervice* (which is inſtead of the Preachers concluding,

concluding *prayer* & *blessing* after his halfe-houres Sermon) must be serued by your Priest at your *Altar*, when with his *blessing* he dismisses the *people* with an *Ite, Missa est*; And all the while of your solemn *Second* and *Third Service* your Serving men in their Liveries, or Rich Copes, stand and give their Attendance about your *Altar*: your *Crucifixes* and *Images*, like the *Cherubims*, have their aspect and respect upon your *Altar*: All must come and offer at your *Altar*, while for joy your *Organs merrily play*. Thus as the *Romish Altar-Service* (as *Bellarmine* tells us) is the *maine substance of all their Religion*: just so is yours. That's the *Maine* But What's the *By* then? Namely all the *Intralls* or *Inwards* of *externall Devotion* and *worship*, these are the *appurtinances*, these are the *By*. What are those *Inwards*? The *Inwards* of *True Externall worship, are Faith, Feare of God, Love of God, Zeale of Gods Glory, sincerity of heart in spirit and Truth.* Now these with you are altogether the *By*; for these you have layd quite *By*, as before.

L. p. 280. F. (Fisher reports) *After this, we all rising, the Lady asked the Bishop whether she might be saved in the Romain Faith? He answered she might.* L. *What? Not one Answere perfectly related? My Answere to this was Generall, for the ignorant, that could not discerne the errours of that Church, so they held the foundation, and conformed themselves to a Religious life.* Pag. 285. *We have not so learned Christ, as to deny salvation to some ignorant silly soules, whose humble peaceable obedience makes them safe among any part of men, that professe the foundation Christ.* And pag. 288. *some Protestants there be, which doe as stiffly and as churlishly deny* (*All Papists*) *salvation, as they doe us.* And 283. *In this* * *Our Charity is not mistaken: and if it be mistaken Charity is better, then none at all.*

* False Charity of the Prelate

P. From all these words together, we observe this one *Maine*, *That silly ignorant Papists, living and dying in the Romish Faith, may be saved; with these conditions*: 1. *If they discerne not the errour of that Church*: 2. *So they profes the foundation Christ*: 3. *So they conforme to a Religious life, in an humble and peaceable obedience.* The second *Maine* I observe is, *That we ought not to deny to such in that case salvation.* And that upon these Reasons, 1. *Because we have not so learned Christ.* 2. *Because it is stiffnesse and Churlishnesse in Protestants, to deny all Papists salvation.* 3. *That in granting them salvation, it is true Charity not mistaken.* 4. *That if Charity herein be mistaken, 'tis better then none at all.* Of all these brefly.

First

First then I Answere: *That the Roman Faith* being *Infidelity* it selfe, 'tis impossible, that any living and dying in that *faith*, can be *saved*. And we have before proved it to be *flat Infidelity*, and *Apostacy*. Nor will it excuse any *Ignorant*, that he discerneth not this *Infidelity*, and *Apostacy*. For *ignorance*, though it excuse *à Tanto* (as the Schoolmen speake) from the *muchnesse of sinne*, yet not *à Toto*, from the *Maine of sinne*. A man that is *blind*, and knows not the danger of the way he walkes in, doth as well *fall into the pit*, as he that *seeing*, runs headlong into it? The Heathen knew not, that they lived and dyed in *Idolatry* and *Infidelity*: yet they were *damned* for all their *ignorance*. Secondly, for their Professing the *foundation Christ*: Is Profession sufficient? Many (sayth the Apostle) * *professe Christ, that in works doe deny him, being abominable, disobedient, and unto every worke Reprobate.* Is it enough then to *professe* all that is in the *Creed* (did ignorant silly Papists know what their Latin-Creed meaneth) and yet want *faith*? Againe, they *professe*, as they are *taught*. How is that? They are taught this one Maine *Principle*, *That they must be saved not by Faith onely, but by their good Works, whereby they must merit their Salvation.* Now this all Papists, learned and unlerned, *professe*. This (unlesse they cease to be Papist) they *live and dye in*; and so they are necessarily and certainly *damned*. For to adde any thing to *Faith* in *Iustification*, is *damnation*; as before it shewed. And saith the Prophet, ‡ *They that observe lying vanities, forsake their own mercy.* But, Thirdly, you say, *They may be saved, so they conforme to a Religious life.* Now what is *the Religious life of a Papist*, and especially of a *silly ignorant Papist*? Namely, *to goe to Shrief*, or *Confession to the Prieſt*, his *Ghostly Father*, as often as may be (as the *Femall Glory*, published by your Chapleins licence, teacheth) or *at the least once a yeare against Easter: to keep his Lent-fast strictly*, so as upon *paine of damnation, or greivous penance, not to eat an egge all that time, and so observe all other Fasting-dayes in the yeare, together with all Holydayes: to say over their Beads every day in repeating their* Pater Noster, Ave Mary, *Creed, and ten Commandements, if either they be so learned, or devout: to goe to their dayly Masse and Mattens, where is is their safety to understand never a word, nor to say Amen to the Prieſt, but by the sound of his voyce*: which they understand no more, then the chattering of a *Magpy*: *to call upon such a Saint, his speciall Mediator*, and *say a* Pater Noster, *and* Ave Mary *before such an Image, and especially of their Lady*: and a thousand such like observations, wherein a *Popish Religious life consisteth*. And

* *Tit.* 1. 16.

‡ *Ion.* 2. 8.

ſo this is the Religious life of your *ignorant ſilly Papiſt*, wherin *living and dying, he may be ſaved, if he may beleeve your Doctrine.* But to this you adde, *An humble and peaceable obedience.* To What? Or to whom? As to the Prieſts Ghoſtly Diſcipline, when he injoynes *ſore penance*, as *whipping-cheare in Lent*, or the like. Or if you meane *peaceable obedience* to the Civil Magiſtrate, as in *England*: that muſt be according to their Ghoſtly Fathers *direction* and *limitation*: they muſt not take the Oath of Supremacy, nor in ſome caſes, the Oath of Allegiance, when it makes for the Catholick Cauſe. And though to ſatisfie the Law, and ſave his purſe, he come *once a moneth* to Church, and heare your *ſervice*: yet Sermon he muſt not heare, eſpecially if the Preacher be Puritannicall, for that might turn him quite from his Popery. And thus ſuch, partly by their *peaceable civill life*, and partly by their *humble Popish Religious life*, ſo living and dying may be *ſaved*.

And therfore to ſuch *ſilly Ignorants*, we muſt not deny *ſalvation*. Why ſo? For firſt, *We have not ſo learned Chriſt*, ſay you. *Wee?* What *wee?* *Wee*, to wit, *you, and your preſent Church of England*. And ſurely you had not need to *deny ſalvation to that Church*, with which you and your Church is one and the ſame Church, leaſt otherwiſe you might leave your ſelves as little hope of *ſalvation*, as others doe them. But this is a piece of your *learning of Chriſt*, it ſeems, to *beleeve, that a ſilly ignorant Papiſt, that knows not the right hand from the left*, that is drowned in *Ignorance, blindneſſe, ſuperſtition, Idolatry, Infidelity*, and as a drowned man knows it not, may ſecurely wrappe himſelfe in the ſhrowd or mantle of his ſilly *ignorance*, and ſo goe to *heaven*. Thus have *you learned Chriſt*. But Wee, Wee (I ſay) that renounce all *communion* with the *Whore of Babylon*, and with all her *Abominations*, * *have not ſo learned Chriſt* (as *having heard him, and been taught by him, as the truth is in Ieſus*) as to beleeve there is *ſalvation* to be hoped for of any, but ſuch as walke according to *Chriſts rule*, and *live and dye in his Faith*. And what's *Chriſts rule*? Even that which follows in the ſame place, verſ. 22, *To put off, and renounce the former converſation of the Old Man, which is corrupt according to the deceitfull luſts, walking* (v. 18.) *in the vanity of our minds, having the underſtanding darkened, being alienated from the life of God, through ignorance* (as the Gentiles) *becauſe of the blindneſſe of their heart: who being paſt feeling, have given themſelves to all laſciviouſneſſe, to worke all uncleannes with greedineſſe*: Wherupon the Apoſtle addes: *But have not ſo learned Chriſt, ſo, as to*

* Epheſ. 4. 21.

thinke

thinke to be ſaved in a Heathenish life drowned in ignorance: (from which you cannot diſtinguiſh the life of an *ignorant Papiſt*, except that it is infinitely more ſtupid and fuller of groſſe *ignorance*, and all *abominations*, then the Heathen were; and ſaving that *Papiſts profeſſe* the name of *Chriſtians*) *We have not* (I ſay) *ſo learned Chriſt*. What is then the *learning of Chriſt*? *To put off the Old Man*, and *that ye be* (ſaith the Apoſtle) *renewed in the ſpirit of your mind, putting on the New man, which after God is created in Righteouſneſſe, and true Holineſſe*. This is the *learning of Chriſt*. So as without this *learning*, neither any *ſilly ignorant Papiſt*, nor the moſt pregnant, *acute, learned Arch-Prelate* can be *ſaved*. We muſt have both the *Righteouſneſſe* of *juſtification* by *Faith imputed*, and of *Sanctification of the ſpirit of Chriſt inherent*, and ſhining forth in a *holy life* and *converſation*. It is not a Pope-holyneſſe in keeping of a *Lent*, *faſt*, or worſhiping of an *Altar*, and ſuch like counterfeit holines of mans deviſing. This you *learne* not of *Chriſt*. For *Chriſt* ſaith, * *In vaine they worship me, teaching for Doctrines the Commandements of men*, or *humane Traditions*. This *holineſſe* ſaves not, but ſhuts men out of the *Kingdome of Heaven*. * *Mat.* 15. 9.

But ſecondly, You call it *ſtifneſſe, and churlishneſſe in Proteſtants to deny all Papiſts ſalvation*. We ſhall by and by ſee your *Churlishneſſe*, *Charity* to Papiſts, which is ſo extreame great, as we need not wonder at your *malice* againſt thoſe *ſome Proteſtants* you ſpeake of. Is it *ſtifneſſe to avouch the truth*? And if they do (as the ‡ Apoſtle exhorteth *Titus*) *conſtantly affirme*, what not onely is *truth*, but alſo *neceſſary* to be ſpoken, as being a matter of ſuch moment and conſequence, as concernes the ſavation of ſoules, by *denying ſalvation*, to *whom* it *belongeth not*, and when men are ſeduced in a falſe perſwaſion therof: call you this *churlishneſſe*? Certainly this *churlishneſſe* in ſo denying, is better then your *charity* in affirming a falſhood. Nay what will you ſay, if this, which you call *churlishneſſe*, be found to be true *Charity*? when your *Charity* will be found to be *deadly hatred* againſt the ſoule of that *ſilly ignorant Papiſt*? For true *Charity* ever conſiſts with *verity*: els it is no *Charity*, but *vanity*. Now thoſe *Proteſtants*, which *deny ſalvation to all Papiſts living and dying in the Roman faith*, doe it upon ſound and ſolid grounds, even upon cleare evidence of Scripture. For the Roman Faith is not the true Chriſtian Faith; as we have proved. And without the true Chriſtian Faith, no *ſalvation*. And that one Doctrine of Juſtification by *works* (were there no more) which all ‡ *Tit.* 3. 8. *Proteſtants* *Prelates Charity.*

Papists professe and hold, is alone sufficient to shut out all Papists, living and dying therein, from *saluation*. This being so cleare, should *Protestants* grant notwithstanding a possibility of *salvation* to any *Papist, living and dying in that Romish faith*, they should utter a manifest untruth and falshood; and so should bewray themselves to be notoriously *uncharitable*. How? First to *Protestant Professors*: 2. to *Papists*. To *Protestant Professors*, causing the weake at least to waver in their *faith*, and make them the apter to be seduced by Romish Priests and Jesuites, who prevaile not a little with vulgar *Protestants*, and that by this very Argument which you hold, *That Protestants (yea the Primate of Canterbury) grant a possibility of salvation in the Roman Church. Whereas we* (say the Jesuites) *deny salvation to be had in the Protestant Church*. Although I hope they will not extend this to the Church of *England*, which you say is one and the same Church with that, of which *Rome* is. Againe secondly, *Protestants* in not affirming this *truth*, *Then it is impossible for any Papist, living and dying in the Roman faith, to be saved*, should be very *uncharitable* to the *Papists* themselves. For seeing them running on in a way, which is full of false ground, and deep pits, covered over with green leaves, and the end whereof is certaine and unavoydable destruction: should they not cry out unto them, to abandon that way, and by all meanes and speed to get them out of it, they were very *uncharitable*. And the *Scripture* calls this hatred of our Brother. As Levit. 19. 17. *Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke him, and not suffer sin upon him*. And for *ignorant Papists*, we are not to cast off all hope of them, but *erranti comiter monstrare viam*, shew those wanderers the right way, *instructing them with meekenesse*, proving * *if God peradventure will give them repentance to the acknowledgement of the truth, And that they may recover themselves out of the snare of the Devil, being taken captive of him at his will.*

* 2 Tim 2.25, 26.

Ob. But for *Protestants* to have no better an opinion of *Papists*, and of their Religion, would (as you tell us before) make *the rent wider*, which you are *loth to doe*. The *rent* is too wide, so to be sowed up with the rotten thread of your *Charity*. Nay such your *Charity* keeps *Papists* the further off from the *true Protestant Religion*, when they may be provided of *salvation* nearer home, and that so easily too. But however, the *truth must be spoken*, as you told us before. As *Augustine* saith in the point of *Predestination*, at the Preaching whereof some in his dayes (as

Aug de Prædest et Gratia.

too

too many in ours) taking offence, he anſwereth, *Num ideo tacenda eſt veritas*, &c. *Is the Truth therfore to be concealed, becauſe ſome unjuſtly are offended with it to their damnation: and not rather to be ſpoken, that he which is able to receive it, may receive it to his ſalvation?* And here the *Papiſts* take offence at *Proteſtants*, for ſpeaking the *truth*, it is not *ſcandalum datum*, but *acceptum*, not an *offence given*, but *taken*. And though ſome *take offence*, yet others weighing by reaſon, may thereby through *Gods grace forſake* their *errour*, and *imbrace the truth*. If they will not, we have freed our own *ſoules*, and *Truth is Truth* ſtill. We muſt keep our diſtance, and not (becauſe they will not come to us) goe the *halfe way* at leaſt to draw them to us; as before. As the *Lord* ſaith to his Prophet concerning revolted *Iſrael*, * *Let them return unto thee, but return not thou unto them. And if thou take forth the Precious from the vile, thou ſhalt be as my mouth.* We muſt not mingle and confound the precious and pure gold with the baſe droſſe, not *truth* with *errour*, not *light* with *darkneſſe*. * Ier. 15.19.

Yet for your part, you ſay Thirdly, *Not to deny Papiſts ſalvation, living and dying Papiſts, to wit, in the Roman Faith, is not miſtaken Charity; and if it be, miſtaken Charity is better then none at all.* But firſt, we have ſhewed, that this is no *Charity* at all, but an erronious opinion, ariſing from a ſpirit deſtitute of the *Truth*, and too much in love with the *Romiſh whore*. And Secondly, ſuch miſtaken *Charity* is worſe then no *Charity* at all in this kind. It were better, if ye had no ſuch *Charity*. For your *Charity* towards your *ſilly ignorant Papiſts*, in perſwading them, that they are ſafe enough *in any ſociety of men*, and *there is ſalvation for them living and dying in the Roman Faith*, is a nuzzling of them in their *ignorance*; and (like the Apes Charity to her young one) a ſtrangling of them with too much hugging, and bewrayes you to be of the ſpirit of thoſe *falſe Prophets*, that ‡ *ſtrengthen the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life: that* ‡ *dawbe with untempered morter, that* § *call evil good, and good evil: that put darkneſſe for light, and light for darkneſſe (and wo to ſuch) that ſay,* † *peace, peace, when there is no Peace.* ‡ Eze. 13.22. ‡ v. 11. § Eſa. 5.20. † Ier. 6. 14.

Ob. But you will ſay, ſhall we ſhut out *ſilly ignorant Papiſts* from *Gods mercy*. Nay you your ſelfe ſhut them out from *Gods mercy*, while you ſhut them up in their blindneſſe, and ſo from the meanes of *Gods mercy*. For meanes of *mercy* they have none in their *Popiſh Religion*, and blind *faith*, and therein you lull them faſt aſleep, while you tell them, ſo long as they are *ignorant*

rant of the Errours of Popery, they are safe among any part of men. Thus you shut them out from Gods mercy (as much as in you is) when we by shewing them the *truth*, and their *errour*, would lead *them to Gods mercy*. Nor doe we deny, but *God* may in the *riches of his Grace* and *mercy* prevent and overtake a *silly Papist*, in causing him to imbrace *Christ by Faith*, even when he lyes on his death bed, and truly beleeving in *Christ*, and so dying, he is undoubtedly *saved*. But dying thus a *true Beleever*, he *dyes not in the Roman faith*, but in the *saving faith of Christ*, which the *Roman faith* is not. So as thus dying within the Verge of the Roman Church, yet he dyes no member of the Roman Church, but of the true *mistical body of Christ*. And this *Charity* we have towards silly Papists, praying that *God* would shew them *mercy*, in delivering them from under Antichrists yoake, to take *Christs yoake* upon them, *and bring them out of darknesse into his marvellous light*. To proceed.

Fox. Martyr. Tom. 2. pag. 943. Lond. 1597.

L. p. 294, 295. *Io. Frith saith, Of the presense of Christs naturall body in the Sacrament, that neither side ought to make it an Article of Faith, but leave it indifferent.* And *B. Ridley, we confesse all one thing to be in the Sacrament, onely we differ* in modo, *in the manner of Beeing.*

P, And of this of *Ridley* you say (*ibid.*) *'Tis well if some Protestants except not against it.* For this difference *de Modo, of the manner of the Presence of Christs naturall Body in the Sacrament*, we have spoken before at large. And was this Difference, trow you, so small that cost both *Ridley*, and *Cranmer*, and *Frith* their lives? For you cite them all 3 in one Page, calling them the learned of those *zealous* in Queen *Maries* dayes. Martyrs you do not call them: beware of that. So as *times karin* for honour sake you mention them not. So you cite *Calvin* a little before, whom in the High Commission you honoured with the Title of Rascall. And these Martyrs are they, whom one of your Divines of note and worth (Dr. *Heylin*) in a Booke licensed by your Chaplein stiles with the Honourable Title of Schismaticall Hereticks. But to let this passe for currant with you: The summe of your whole passage touching this point, from *pag.* 292. to 296. is to perswade us to acknowledge a reall *presence* of *Christs* naturall body in the Sacrament, onely differing from the *Papists quoad modum*, as touching the manner of *presence*. Now I confesse this is a very pretty and ready way to lead to your *Reconciliation*. But let me tell you, even *words*, and *names*, and verball expressions are of no small force many times, to lead

lead men into great *errours*, although at firſt they meant no harme, that uſed them. For inſtance. The Primitive Fathers, when they began to call the *Lords Table* an *Altar*: they little dreamed what an *Altar* it would prove afterwards, as wheron to offer up in *ſacrifice Chriſts naturall body*. So when they called *Miniſters Prieſts*, they imagined not, that thoſe *Prieſts* would prove afterwards ſuch ſacrificing *Prieſts*, as now are in the Church of *Rome*. And when they called the *Lords ſupper* a *ſacrifice*, which they meant to be *Euchariſticall*, of *thanksgiving*, they never ſuſpected, that this would become afterwards a *corporall ſacrifice of Chriſts very body and blood*. And yet theſe very Names ſo taken up, gave occaſion afterwards of ſetting up the greateſt Idol that ever was in the world, as we ſee at this day. So dangerous is it to expreſſe Divine matters by any other Name, then what the Scripture hath given them. Seeing then that in Scripture we find no ſuch words as *Reall Preſence of Chriſts naturall body in the Sacrament*: it is not ſafe for Chriſtians to take them up. And ſo much the more, becauſe we ſee by experience the miſchieſes, that this *reall preſence* (ſo called and ſo underſtood, as the Papiſts doe) hath done in the Church of *God*. How many Martyrs hath it made? How much innocent blood hath it ſpilt? So as it hath gotten (and that deſervedly) a very bad Name. And it is the Name, or Word, wherby the Romaniſts expreſſe their Great Idol in the Maſſe. And *David* ſaith, * *Their Drinke offerings of Blood will I not offer, nor take up their Names into my lips*. So as Chriſtians ought not to uſe the *Names of Idols*, invented by man, to expreſſe Divine things of *Scripture* by. Yea K. *Hezechiah*, when the *Brazen Serpent* (which *God* himſelfe had ‡ commanded to be made for the preſent occaſion in the Wilderneſſe; though he commanded it not to be kept for a Monument) began to be abuſed unto † *Idolatry*, he brake it to pieces. And ſo in this caſe, though theſe words *The Reall Preſence*, may beare a good ſenſe: yet being, and that of long time abuſed to the ſetting up and upholding of moſt groſſe Idolatry: we are to ſtamp it to powder, and never uſe it more. And we have as little reaſon to be perſwaded hereto by your Lordſhip as by any. For as this word, *Reall preſence*, is very ſuſpicious, in it ſelfe, and much more in regard of the Papiſts abuſing of it: ſo it wants not ſuſpicion, that you ſo commend it unto us. Firſt, in regard of the whole matter of your Book, which generally complyes with Popery: Secondly, in regard of the main ſcope of your Booke, which is

* *Pſal.* 16.4.

‡ *Num.* 21. 9.

† 2 *Kin.* 18.4.

to

to bring on a Reconciliation with *Rome*. And Thirdly, and more especially, in regard of some speeches, which have now and then dropped from you in publick Court, where speaking of *Altars*-placing, you said, you would have none to sit above *God-Allmighty*; which must needs imply (as before is noted) that either your *Altar* is your *God Allmighty*, or els *God Allmighty* hath a locall presence and residence there upon your *Altar*. And so Fourthly, your eager *zeale*, in promoting of *Altars*, makes us much to suspect your *Reall Presence*, as fearing all will not b e well, when once we have taken up, and let down this *Reall presence* of *God Allmighty* into our bellies. And so also, Fiftly, your *Priests* (by that Name) doe increase the suspition. And Sixtly, because you tell us before of a *Transubstantiation*, taken properly, and improperly. And Seventhly, Because you tell us by and by, that *Transubstantiation*, *Purgatory*, *Forbearance of the Cup*, *are but Disputed and Improbable Opinions*. Lastly, it is used to *Idolatry*: and so to be broken in pieces, as the Brazen Serpent was. And therfore for all these Reasons, we desire not to be troubled with your *Reall presence*, but leave it to the Papists, or to you, to restore it where you had it, or if you like it so well to use it, let it be to your selfe, or Chappell at *Lambeth*, trouble not the Church of *England* with it any more, which desireth not more matter for a new Booke of Martyrs.

Now to come to the Martyrs. First for *Ioh. Friths* words, *Not to make it an Article of Faith, but leave it Indifferent*. First, However the words sound, we must weigh them by the sense. And the best Commentary of his words, is his *death*, which he suffered even therfore, because he made it an *Article* of his *faith* to *beleeve*, that *Christ was not Really Present in the Sacrament*, as the *Papists* do hold; and therfore on the contrary, he held it as an *Article* of his *faith*, *That Christ was onely vertually and spiritually present to the Faith of the Receiver*, according to the true meaning of those Sacramentall words, *This is my body*; as a little before we shewed.

Secondly, to take *Friths* words in your sense, doth overthrow a Christians *faith*, as touching the Sacrament, wherein the *beleever* receives and applyes by *faith* the *merits* of *Christs death* to the comforting, nourishing, and strengthning of his *soule*. And a man is bound to *beleeve* aright concerning the Sacrament, and to put a maine difference between *truth* and *errour* therein. And is it not an *Article of Faith to beleeve Christs body*

not

not to be *corporally present* in the Sacrament, seeing he saith, * *Me have you not alwayes.* ‡ *It is expedient for you that I goe away:* ‡ *who sits at Gods right hand:* § *whom the heavens must receive, till his coming againe?* And lastly, admit his words may be stretched to the full bredth of your sense (which is erronious) wee must measure all mens words by the Rule of *Scripture* in *divine matters.* If they dissent, or come short, or goe over; or besides consider men are men. But I say, we cannot conceive that those words of *Iohn Frith* could have any other sense, then that which was sound and good, considering (as I said before) he dyed for that very difference in Faith touching *Christs presence in the Sacrament.*

* *Mat.* 26. 11.
‡ *Ioh.* 16. 7.
‡ *Rom.* 8. 34.
§ *Act.* 3. 21.

Now for Dr *Ridley*, saying *we differed* in Modo, *in the manner*: 'Tis true. And the *manner* is the whole *matter of difference.* Papists say, *Christs naturall Body is present*: we *that the merit and vertue of his Body broken upon the Crosse, and the merit and vertue of his Blood, shed upon the Crosse, is present to the beleeving soule in the Sacrament.* I may expresse it by this similitude, of the Sun, and the beames. The body of the Sun is in heaven, in its spheare locally, and circumscriptively, but the Beames are on the earth. And when the Sun beames shine into our house, we say, here's the Sun, though it be the beames, not the body of the Sun. And so the Scripture saith of the Sacrament, *This is my Body*, because with the *bread* the *faithfull Communicant* receives the beames of *Christs* Body crucified into his soule, his merits, but not the Body it selfe. But the Papists say as much, as, *The very body of the Sun is in their house, when it shineth.* But enough of this here, having spoken sufficiently of it before. Yet for a conclusion: If *your Lordship hold it to be a matter so indifferent*, about the *manner* of *Christs naturall-bodyes presence* in the Sacrament, which you put upon the Martyrs, if you were put to it as they were; would you be of their mind, and resolution, rather to loose *Canterbury*, life and all, then beleeve as the Church of *Rome* beleeves of the *reall presence.* But I leave you to the Resolution.

L. p. 297. *Transubstantiation, Purgatory, Forbearance of the Cup in the Sacrament, are disputed and improbable Opinions: yet so imposed as this may be enough for us to leave Rome, though the Old Prophet forsooke not Israel.* 3 Reg. 13. (And a little after) *And therfore in this present case, ther's perill, and great perill of damnable both Schisme and Heresie, and other sin, by living and dying in the Roman faith, tainted with so many superstitions, as at this day it is, and their Tyranny to boot.*

P. I told you, I feared ſome ſuch thing, when you commended laſt unto us the indifferencie of admitting of Termes of *Reall Preſence*. For now I perceive your *Reall preſence* even in *Tranſubſtantiation* it ſelfe, is but an *improbable* and *diſputed opinion*, as alſo *Purgatory*, and the *Forbearance of the Cup*. And by *Diſputed*, I ſuppoſe you meane *Diſputable*, ſuch as either hath been *diſputed*, or may be *diſputed* againe. ſo as theſe things are matters of *diſpute*, and *improbable*. And ſomtimes a thing that is *improbable*, may prove *true*. For *Improbabile* is not alwayes *falſum*. It may ſeem *improbable* to us, and yet be *true* in it ſelfe. But for *Tranſubſtantiation*: is that which is clearly againſt *Faith*, againſt *Reaſon*, againſt *the nature of Chriſts Body naturall*, againſt the *nature of the Sacrament*, but an *improbable opinion*? And for *Purgatory*: *Is that which is againſt Faith, and overthrows the infinit vertue, merit, and efficacie of the blood of Chriſt, but an improbable opinion*? And is that, which you confeſſe to be againſt the expreſſe inſtitution of our Saviour *Chriſt* (as the taking away of the Cup in the Sacrament) but an *improbable opinion*? And doe you ſo favourably call that, but a *Forbearance*, which is a moſt *notorious* and *ſhameleſſe Sacriledge*?

And then ſecondly, *All this* (ſay you) *may be enough for us to leave Rome. May be*: *Much may be*: but *Is not*, I hope. And ſo long, well enough. And though *Actu* it be, yet not *affectu*. But you might have ſaid, *All this*, and much more beſides, if not onely *diſputable* and *improbable* things, but *abominable and damnable*. But this is enough, were there no more. Yet (ſay you) *the old Prophet forſook not Iſrael*. What then? *Ergo* the *Proteſtants, though they might have had cauſe enough to leave Rome, yet ſhould have done rather as the old Prophet did, not to have made a ſeparation from Rome*. Ergo *they were not ſo kind, as the old Prophet*. But the *old Prophet* might continue in *Iſrael* upon better terms, then the *Proteſtants* could have done in *Rome*. For *Iſrael* had no *Inquiſition*, as *Rome* hath. And you confeſſe that men might live in *Iſrael*, and injoy the liberty of their Conſcience, ſeeing there was no Law made to *reſtrain* them from going to the one *Altar* at *Ieruſalem*, or to conſtrain them to *ſacrifice* in the *high places*. And yet that's more, then I beleeve can well be proved. For thoſe 7000. *that had not bowed to Baal* did hide themſelves, as not daring to profeſſe and avow their Religion and Faith towards *God*, as before. So as it ſeems there was no open toleration in *Iſrael* for any to goe up to *Ieruſalem*. And it can hardly be thought, that *Ieroboam* being a great Politician, ſhould

ſhould give toleration to his ſubjects to goe up to *Ieruſalem* to worſhip, leaſt they ſhould fall back to *Iuda* againe, for prevention whereof the two Calves were ſet up, to keep the people at home. The like policie uſed the High Prieſts, Scribes and Phariſees to ſuppreſſe thoſe that ſhould *confeſſe Chriſt*, in making a Decree to *excommunicate them, and ſo in *puting Chriſt to death*, leaſt his *Kingdome* ſhould put down theirs. And I hope your Hierarchy wants not the like policie, for the rooting out of *Puritans*, the true *Profeſſors and People of Chriſts Kingdome*, being *Chriſts Kingdome* and yours cannot *conſiſt together*. * *Ioh.* 9. 22. 34

But you conclude, ſomwhat dangerouſly, when you ſay, *Therfore in the preſent caſe ther's perill, great perill of damnable both Schiſme, and Hereſie, and other ſins, by living and dying in the Roman faith, tainted with ſo many ſuperſtitions, as at this day it is, and their Tyranny to boot*. This concluſion you apply, not to the *ſilly ignorant Papiſts* (for you leave them ſecure, and out of danger, as afore) but to the *knowing men* of *Rome*, having ſhewed them, that though the ſilly *ignorants* may perhaps through the thick fogge and Ægyptian Myſt of their palpable *ignorance* ſteale, or ſtumble into *heaven*: yet for the *learned*, as *A.C.* and his fellowes, 'tis danger, yea great danger to live and dye (and that knowingly) in the *Roman faith*. But me thinks neither here do you buckle your ſelfe to ſuch a ſerions buſineſſe as this is, ſo as to pull theſe wilfull men out of their puddle, wherein they wittingly ſtick ſo faſt. You doe not with the *ſpirit of zeale*, which *Iude* requires in good Miniſters, ſaying, ‡ *ſome ſave with feare*, a'prázontes, *ſnatching or plucking them out of the fire, hating even the garment ſpotted with the fleſh*. Nor doe you with *Peters zeale* tell theſe men, ‡ *ſave your ſelves from this crooked and wicked Generation*; ſuch as the *Scribes and Phariſees*, and *High-Prieſts* were. But you onely tell them, *Ther's danger, great danger*. Of what? Of no leſſe then *Hereſie and Schiſme*, and *other ſinne too*, living and dying in the *Roman faith*. Nay if there be but *perill*, though *great perill*, theſe pregnant Wits have wayes and wiles enough to avoyd all ſuch *perills*; and that by the cleane ſtrength of their Art of *equivocation*, wherein they are become the moſt expert Maſters in the world. Except they have forgotten it, it is ſo long agoe ſince our Judges were wont to put them ſhrewdly to it, as to confeſſe whether they were Prieſts or no; which *confeſſion* then was as good, as to be *hangd*. And you ſay elſewhere, § *ſuch can make a short cut to heaven, when they lye a dying*, ſaying, *They renounce all their own merits* (whither their ‡ *Iude* 23. ‡ *Act.* 2. 40. § *See before.*

many bad, or their few Good merits, is not known) and rely onely upon *Christs merits* for *salvation.* As your good Brother *Stephen Gardiner* did at his death (as before) But when they dye in so good a mood, though they may seem (as *Gardiner* seemed) to *dye in the faith*, yet in *charity* they do not, while they leave not the same gappe open for the people, by which themselves get through, concealing *Iustification by Faith* from the *silly vulgar.* In which desperate case had not your Lordships *charity* put in to helpe at a dead lift, to teach them a blind way to *heaven*, which scarce any Jesuites, before you, ever knew: What had become of them? But (alas!) As you delude those silly *ignorants*, by telling them such a way leads to *heaven*, which will carry them straight to *hell*: so on the other side you doe but dally with *A. C.* and his fellows, in telling them they are in *perill* onely, when they are in the very precipice of *perdition.* But if you intended to be their Ghostly Father indeed, you should have told them plainly, *Their Religion is Idolatry, Heresie, Schisme, Apostacie, Antichristianisme, Infidelity, and all manner of Iniquity, and Impiety*, so as to live and dye therein is inevitable *damnation* to all Papists whatsoever, but double *damnation* to those that know it. For as *Christ* saith, * *That servant, which knew his Lords will, and prepared not himselfe, neither did according to his will shalbe beaten with many stripes: But he that knew not, and did commit things worthy of stripes, shalbe beaten with few stripes* But what should a man speake to ‡ *the deafe Adder, that stoppes her eare, and will not hearken to the voyce of Charmers, charming never so wisely?* I will follow my *Lords* Councel, † *Let them alone, They be blind leaders of the blind; and if the blind lead the blind they shall both fall into the pit.* And as he saith to the Pharisees, § *Fill ye up the measure of your Fathers.* But how come you to say, *Ther's danger of Schisme, living and dying in the Roman faith.* What? Can a man be a Schismaticke, being a Romanist? Then is not the Church of *Rome* her selfe a Schismatick? And so the Church of *England* all one Church. And so your Catholicke Church, of which you and *Rome* are, all Schismaticks? Look to it.

* *Luk.* 12. 47. 48.

‡ *Psa.* 58. 4. 5.

† *Mat.* 15. 14.

§ *Mat.* 23. 32.

But I may not leap over that, which you have stumbled upon, namely, *Romes Tyranny to boot.* And it were well, if such *Tyranny* were confined to *Rome*; saving that all *Tyranny* is such, as it will not be *confined* to any place, within any bounds. You say, that the *Church of England, and that of Rome, are one and the same Church.* Certainly then, this One Church (what ever you pretend of the Catholick Church) is of such a *constitution*, as whose

whose very *foundation* is *Tyranny*, because *Hierarchicall*. As Pope *Hadoian* 4. an English man, lying extreme sick, said, *That there was no life more wicked, then the Popes, whose Popedome was founded in blood, and is maintained with blood, wherein he is* Romulus *his successor, who in laying the first foundation of* Rome, *slew his brother* Remus. And wherein doth the *Tyranny of your Popedome* in the *Church of England* come short of the Popes, saving that he hath a more *powerfull Principality*, then you have. Have not you in your hand, like that Roman *Iupiter*, (the Pope) your *thunderbolt of Excommunication*, to blast and cast out of the Church whom you please, or those who do not please you? Do not the Censures of your *High Commission* (like the *Popes Court of Inquisition*) extend to the spoyling of good Ministers and Christians of all liberty and livelyhood? You will say, *You use no* * *fagots, as Rome doth.* 'Tis true: 'tis not yet come to that. But wher's the default? You onely want a Law. But in the mean time, you want not your devises, armed both with your own power, and borrowed of others, to afflict men worse, then with *death*, as before is shewed in the forenamed examples. And therfore from all such *Tyranny* both English, and Romish, *the Lord deliver us.*

* Pag. 298.

L. p. 299. *I do indeed for my part (leaving other men free to their own judgement) acknowledge a possibility of salvation in the Roman Church. But so, as that which I grant to Romanists, is not as they are Romanists, but as they are Christians, that is, as they beleeve the Creed, and hold the Foundation Christ himselfe, not as they associate themselves wittingly and knowingly to the grosse superstitions of the Romish Church.*

P. Now you speake a little more plaine, then before. But how do you *leave other men free to their own judgement*, when for not being of your *judgement* in this point, you censure them of *stiffenesse, and churlishnesse*, and *want of Charity*. And yet you your selfe say, that there is no *possibility of Salvation for Romanists as they are Romanists*. So as your *judgement* is, *That Romanists, as, they are Romanists, have no possibility of Salvation.* Ergo *no Papist, as a Papist, living and dying in the faith and Religion of Popery, can possibly be saved.* And just so say those *Protestants*, whom you Censure for *stiffe, churlish*, and *uncharitable*. Onely you qualifie it with this Condition, *If they wittingly and knowingly associate themselves to the grosse Superstition, of the Romish Church*, so as still you save harmlesse your *silly ignorant Papists*, that know nothing at all, whether they doe and beleeve right, or wrong. And you distinguish,

distinguish, *That, as Romanists, they cannot be saved, but as Christians, beleeving the Creed, and holding the foundation Christ.* But we told you before, that your *silly ignorant Papists* do not so much as understand or know the very letter of the Creed, how much lesse beleeve it? If they can mumble over their Creed as many a *blind Priest* doth his *Masse*, 'tis in a strange tongue, and they say it for one of their *blind* and *superstitious Prayers*, as they doe their *Ave Marie*. So, that way, what hope, or possibility can they have of *salvation*? And for holding the *foundation Christ*: to that we have before sufficiently proved the Contrary. But say you they are *Christians*. So you say, they are *Romanists* too. As one telling the Emperour *Sigismund* of *Iulianus* the Cardinal, speaking something in his Commendation: he answered, *Tamen Romanus est*: yet he is a Romanist. And this Romanist is like the *Colloquintida* in the * *pot of pottage*, of which *the young Prophets* said to *Elizeus*, *Ther's death in the pot*. Or like the ‡ *flye* in the Apothecaries box of oyntment, it marres and corrupts the whole oyntment. And a man may say of your *Roman Christians*, or *Christian Romanist* (which you will) as one said of a wicked *Prelate*, who was also a *Temporall Prince* (as you be) when he gloryed of his greatnesse, as being both a *Prelate*, and a *Prince*, or *Earle*: *What shalbecome of the Bishop, when the Earle is in hell?* So what shalbecome of your *Romanist*, *as a Christian, when your Christian as a Romanist, is in hell?*

* 2 *Kin.* 4. 40.
‡ *Eccl.* 10. 1.

L. p. ibid *I am willing to hope, there are many among them, which keep within the Church, and yet wish the Superstitions abolished, which they know, and which pray to God to forgive their errours in what they know not, and which hold the foundation firme, and live accordingly, and would have all things amended, that are amisse, were it in their power. And to such I dare not deny a possibility of Salvation, for that which is Christs in them, though they hazzard themselves extremely, by keeping so closse to that, which is Superstition, and in the case of Images comes too neare to Idolatry.*

P. Your *Hope* and *Charity* may *be much*, but in this can *doe* but *little*. But 'tis possible, that some may *keep* within the Confines of that Church-Dominions, and more powerfull Principality, and yet not be *of that Church*: as those seven thousand in *Israel* forementioned. Of such (if any such there be) we may well hope of their *salvation*: although they cannot live in those places, where Popery beares sway, but with much danger to their *bodies* and *estates*, and some to their *Joules too*. As I perswade my selfe, for all your diligent *Inquisition* and *hunting* with your

your Hounds, Beagles, and Profecutions, or (if you will) *perſecutions* in your *High Commiſſion*, and other ſpirituall Courts, there are many poore honeſt ſoules in *England*, that truly feare *God*, and abhorre your *ſuperſtitions*, and *oppreſſions*, but in regard of their *bodies* and *eſtates* cannot be but in dayly danger of falling into your Lyons denne, if but once detected. But for others, who are ſenſible of your *Tyrannicall yoake*, and groane under the *burthens* of your *ſuperſtitions* and *Ceremonies*, yet have not the heart, and courage of the ſpirit of *Chriſt* to with-draw their necks, but indure all your bondage, ſo they may injoy the *fleſhpots of Ægipt*: however they may wiſh to be free, yet you know the Proverbe, *Wishers and Woulders*. And ſo of thoſe in the Church of *Rome*: *ſome Errours ſome may ſee*, and be *ſenſible of them, and wish them removed*: but in the mean time, will they, nill they, they muſt undergoe them, and that even againſt their Couſcience; ſo as me thinks, this ſhould ſomwhat abate and ſnibbe your *willingneſſe to hope* of any *poſſibility of ſalvation for ſuch*, as againſt their *Conſcience*, and for *worldly reſpects*, live in known *errour*. Nor can he poſſibly avoyd it, ſo long as he lives in and of that Church. For as *Solomon* ſaith, * *Can a man take fire in his boſome, and not be burnt? Can one goe upon hot coales, and his feet not be burnt? ſo who ſo toucheth a whorish woman, ſhall not be innocent.* Now he that lives in and of the Romiſh Church, lives in the *whores boſome*, and is a ‡ member of the *whore*. And perhaps many a one feeling how hot the *boſome* is, wiſheth he were out of it; but hath not the Power, being (as *Solomon* ſaith) *plunged into a deep pit.* ‡ *The mouth of a ſtrange Woman is a deep pit: he that is abhorred of the Lord, ſhall fall therin.* And *once in*, 'tis hard getting *out*. Nor all a mans *wishing* will doe it. But (ſay you) *he prayes to God to forgive him his Errours, that he knows not.* What then? Is *he the nearer ſalvation, when he ſtill lives in the errour that he knows, and onely wisheth to be amended?* And doth not many a man live in a known ſinne, as *whoredome*, or *drunkenneſſe*, or the like, and being convinced of the fouleneſſe of it, and the many evils it brings upon him, *wishes* he could leave it, and *prayes God to forgive him*, and yet *lives in it ſtill?* Is he ever the neare to *mercy*? Nay he is the further off, as being habituated and hardened in his ſin, known ſin, wherein he lives *impenitently*. Wheras *Solomon* ſaith, § *He that confeſſeth, and forſaketh his ſins, ſhall have mercy: But he that hideth his ſins ſhall not proſper.* And you here bring ſome Papiſt in, *confeſſing the errours which he knows not*, as *praying God to forgive them*: but never a word of his

* *Prov.* 6. 27, 28, 29.

‡ 1 *Cor.* 6. 16.

‡ *Pro.* 22. 14.

§ *Pro.* 28. 13.

his *confessing and praying God to forgive those errours which he knows*, and *wherein he lives*. So here is a *hiding of his known errours*. But it were too grosse to bring him in, confessing, and deprecating God for his *known errours*, wherein he still *liveth*, and though he *wish them amended in the Church of Rome*, yet amends them not himselfe, nor doe you tell us, that he doth so much, as wish them amended in himselfe, and therefore you prudently forbeare the mention of any such thing, as his *praying to have his known errours forgiven*. For that should put a man into a desperate case, shutting him out of all *hope* and *possibility* of *salvation*, to *mock God to his face*, in praying to have those Errours and sins forgiven him, in which against his Conscience he both liveth, and resolveth no other (though he wisheth) *but to dye*.

But yet (say you such hold the *foundation Christ*. How? As they that held him fast, when they *crucified him*. For such as live in known sin, and errour, they (as the Apostle saith) * *crucifie to themselves the Son of God afresh, and put him to an open shame*. Such *holding of Christ*, is not to hold him as a *foundation*, but to overthrow the *foundation*. For *Christ* dyed, not to hold to deliver us from the *punishment* of sin, but from the *guilt* and *dominion* of sin, by working in us *Faith and Repentance*. So as to professe *Christ*, and to want these, yea to live in known sin and errour, onely with a *faint wishing* of *amendment*, is not to hold the *foundation Christ*, but to make him a false *foundation*, as if he were a *Saviour of such*, as so live in known sin and errour, as they resolve no other, but to live and dye in it. And we have proved before, that *Romes* Religion quite overthrows the *foundation Christ*: so as none, living and dying in the Faith of that Church can be saved, and the more he knows it, and yet lives in it, the greater is his damnation, though he wish never so much to have the errour amended.

But you say, *Christ hath a part in them*. I answere with the Apostle, ‡ *The Foundation of God stands sure, and hath this seale, The Lord knoweth them that are his: and, let every one, that nameth the name of Christ, depart from iniquity*. Loe, here be two things joyned together, which must not be parted: 1. *The Lord knoweth who are his*: here's *Gods foundation*, layd in his *Eternall Counsell and Purpose*, according to that of the Apostle, *Ὁὺς προέγνω, Whom he foreknew* (not foresaw) *he preaestinated to be conformed to the Image of his Son*, &c. *Here's Gods foundation, that stands sure, and hath this seale, The Lord knoweth who are his*. Now they that are *Christs*, do so hold this *foundation*, as that they are firmly built upon

‡ *Heb.* 6. 6.

upon it; which is properly to *hold the Foundation*. For if a house ſtand not upon the *foundation*, how can it be ſaid *to hold the foundation*? Now how come we to know, whether a man doe thus truly *hold the foundation Chriſt or no*? Why, if he be *built upon this Foundation*. And what is it to be *built upon this Foundation*? The Apoſtle tells us (which is the ſecond part of this ſeale, that ſettles us upon this *Foundation*) *And, let every one, that nameth the name of Chriſt, depart from iniquity*. Now to name the *Name of Chriſt*, is not to *profeſſe Chriſt*, as nominall Chriſtians, as Papiſts doe. To apply this then to your hopefull Papiſt, or *Chriſtian Romaniſt*: He *names the name of Chriſt, he profeſſeth Chriſt*. Thus (ſay you) he holds *the Foundation Chriſt*. No ſay I: No, ſaith the Apoſtle. For being a Roman-Chriſtian, he *profeſſeth*, he *practiſeth*, he *liveth* in the Religion and *faith* of *Rome*, to wit, *Popery*; and this *Popery is iniquity*, yea the very *Myſtery of Iniquity*, and the *Religion of the Whore of Babylon*, whole golden Cup of Chriſtian Profeſſion * *is full of abominations, and ſpirituall formications*. This being *iniquity*, he that holds the *foundation Chriſt*, muſt depart from it: Or els, for all his *naming the Name of Chriſt*, he *holds not the foundation of God*; nor doth *God know or acknowledge* that man to be one of his, he is not ‡ *ſealed*. And therfore your *hope* of ſuch, that are thus purblind, ſeeing their *errour*, but not departing from it, is as vaine, as your *charity* towards thoſe, that are ſtone-blind. And you adde: *Hold the Foundation, and live accordingly*. That is, *have the bare name of a Chriſtian*, and *live* and *dye* a *Papiſt*; which to doe, you muſt needs confeſſe, cannot ſtand with the *poſſibility of Salvation*. And then what becomes of your *hope*? For how can holding the *foundation*, and living accordingly ſtand with the *profeſſion* and *practiſe*, *Faith* and *Religion of Popery*? And know ye not, ‡ *That not every one that ſaith, Lord, Lord, ſhall enter into the Kingdome of heaven, but he* (ſaith *Chriſt*) *that Doth the will of my Father, which is in heaven*. And what is that *will*? That *every one that nameth the Name of Chriſt, depart from Iniquity*. *What Iniquity*? *All Iniquity*. But what is *iniquity*? All *iniquity* is either *morall*, or *ſpirituall*. *Morall iniquity* is all that, which is a breach of any of the Commandements of the ſecond Table, as *murther, Adultery, theft, falſewitneſſe, covetouſneſſe, luſt, diſobedience to Parents, and lawfull Governours in lawfull things*, and the like. *Spirituall iniquity*, is ſuch, as is againſt the Commandements of the firſt Table, as *Infidelity, hatred of the Truth, Idolatry, as in the worſhip of Images, will-worſhip, ſuperſtition in Gods worſhip, taking of Gods*

* *Revel.* 17.

‡ *Revel.* 7. 3. 4. 6 &

‡ *Mat.* 7. 21.

name in vaine, in professing Christ, and obeying Antichrist, profanation of the Lords Sabbath day, &c. Now all such *iniquity*, both *morall*, and *spirituall*, even all such * *spirituall wickednesses in high places* a true Christian must not onely *wrestle against*, but *depart* and *flee from*. Otherwise, though he shall say to *Christ* in that day, ‡ *Lord Lord, Have we not prophecied in thy Name, and in thy Name have cast out Devils, and in thy Name have done many wonderfull works* (as perhaps the Mountebank Friers and Priests will say of their ‡ *lying wonders*, the marks of Antichrist) (Loe here, *all in Christs name*, no lesse) yet *Christ* will *professe* unto them, *I never knew you, depart from me, ye workers of iniquity*. Thus *Christ* professeth, he knows not those, that onely professe him. So as, whatever Papists may boast of, or pretend, and professe, that they are Catholicks, that they are Christians, that they hold the Creed, and live a Religious life, as their Ghostly Fathers teach them (as we noted before) yet living and dying Papists, *Christ* shall certainly say unto them all, aswell the starke blind, as the purblind, and aswell both these as the knowing men of *Rome, Depart from me, all ye workers of Iniquity*, ye *Idolaters*, ye *Infidels*, ye *Antichristians*, ye *Hypocrites*, ye *blind and ignorant: I never knew you.*

* *Ephes.* 6.12.

‡ *Mat.* 7.22. *Lu.* 13.26,27.

‡ 2 *Thes.* 2

And you adde, *They hazzard themselves extremely, by keeping so close to that, which is superstition, and in the case of Images, comes too neare to Idolatry*. Thus I perceive you will not raise up your voyce one note higher, then to *superstition*, or at the most, *too neare Idolatry*. Not *Idolatry* outright, onely bordering close upon it, too neare it *God* wote, as *Purgatory* is too neare *hell*, onely a Wainscot between, and how soon burnt down, and long ere now, with so hot a fire on both sides, so as 'tis to be more then feared, *Purgatory* and *Hell*, by this time, are become both one, and so while your too neare Borderers upon *Idolatry*, your *worshipers* of *Images*, might hope to find some cold comfort, when they should be in their hot *Purgatory*, that by the vertue of a few Masses, they may quickly be dispatched thence, they find now such a confusion and mixture of *Hell* and *Purgatory*, that they cannot find the way out. And so neare *Idolatry* is your *case of Images*, that it is not possible for the subtilest Schoolman to distinguish between them, such is their not onely *conteiguity*, but *continuity*, the Scripture calling an *Image* an Idol: *eidolon*, being in the Grammaticall and common construction an *Image*, and in the *Ecclesiasticall* use of the Word, any *Image* or Representation which men have devised to set up for a Religious

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gious uſe, as in or by it to worſhip *God* or Saint. And we have ſhewed before, that if the Heathen in the worſhip of ther Images were Idolaters: then how much more the Papiſts, which both in their Doctrine and Practiſe do farre outſtrippe the Heathen. Nor in the caſe of Images alone, are Papiſts moſt groſſe and deſperate Idolaters, but alſo in the worſhip of their breaden *God*, and in their worſhip of Angels, and Invocation of Saints, making them ſo many Gods, as alſo the Croſſe it ſelfe, which they both invocate, and worſhip with *Latria*, which they call *divine worship*; as before.

L. p. 302. *Worth once miſlead, is of all other the greateſt miſleader.*

P. And who of more *worth* in the account of ſome in the world, then your Lordſhip. If then this *worth be miſled* (as your *Charity and Hope* of *miſled Papiſts*) *it becomes of all other the greateſt miſleader*. For this *worth* is become the *greateſt miſleader* both of Papiſts and Proteſtants, both of the Church of *Rome*, and of the Church of *England*. And that the *greateſt* too. And I am perſwaded, the Church of *England*, ſince it profeſſed the Goſpell, never had ſuch a monſtrous and Bayeyard-like bold *miſleader*, as this *Great worth of Canterbury* hath proved to be, or will certainly proove in effect, if it find as *blind Diſciples* to deale withall, as it ſelfe is a Maſter. Although it is much hoped, that if any Man hath conceived ſuch an high Opinion of your *worth*, as to account you for the moſt Profound Divine, the moſt Pregnant Politician, and the moſt potent Champion of the Church of *England*, the very Reading of this your Book, with a corrected judgement, will either *convert* him from this *errour*, or at leaſt *prevent*, that this *errour* of your Doctorſhip ſhall not *Commence*, or *Proceed* to the *degree* of *Hereſie*.

L. p. 303. *'Tis ſafeſt to beleeve the Article of Chriſts Deſcent into hell, as both the Churches of England, and of Rome, do agree upon, that is, That he deſcended into the place of the damned. And this is the truth.*

P. Surely, if this be the *truth*, that *Chriſt deſcended locally into hell*, the place of the damned, it were ſafeſt to beleeve it, whether you and *Rome* conſent in the beliefe of it, or no. But becauſe you beleeve, as the Church of *Rome* beleeves, will you thereupon conclude, *This is the truth*? Certainly we have the more cauſe to ſuſpect that *truth* for a *falſhood*, wherein you and *Rome doe both agree*. But how true your *beliefe* with *Rome* is, and how true this *Truth*, we have before ſufficiently diſcovered.

But will this hold for a good Rule, that in what you and *Rome* agree it is safest to *beleeve* it? You agree in *Altars, Priests, Sacrifice*, all manner of *wil-worship*, *Antichristianisme*, and many things more forespecified: *Ergo* is't safest to beleeve these things? Or for whom safest? safest for all those, that affect, to be of your Church Tryumphant here, and would not come under your *persecution*. But how agrees this with that which you adde (*ibid.*) that *Rome* will not indure this, *that Christ descended into the place of the damned*, but onely *in Limbum Patrum*, a Region in the upper part of Hell. *Ergo* rather then faile, if *Rome* will not beleeve as you doe, *That Christ discended into the place of the damned*, you will *beleeve* as she *beleeves*, that he *descended* in *Limbum Patrum*. For agree you must: and that's the safest *beliefe*.

L. p. 307. *I my selfe have heard some Iesuites confesse, that in the Liturgie of the Church of England, ther's no positive errour.*

P. 'Tis a signe then your *Liturgie* agrees pretty well with the *Romish Messal*, as is noted by the way before. For surely such a Testimony from a Jesuites mouth, gives us the more cause of suspicion, that all is not so well in your *Liturgie*, as it should be. As *Diogenes* sayd, *when the people applauded him*: he began to suspect himselfe, that he had committed some absurdity, or other, saying, *Wherein have I miscarryed my selfe, that this people doth so commend me?*

L. p. 318. *Though Dr.* White, *late Bishop of* Ely, *was more able to answere for himselfe, yet since he is now dead, and is thus drawn into this Discourse, I shall, as well as I can, doe him the right, which his learning and paines for the Church deserved. And I grant as well as he, that there must be some one Church or other, continually visible.*

P. First, for Dr. *White*, he being *now dead* (which he was long *before*) I will say no more, but this: For *his deserving pains for the Church* (the Church of *England* you meane, as now it stands, the same Church with that of *Rome*, and of the same Faith with her; and of which Faith he also declared himselfe to be, when he told a Minister, that the Difference between the Church of *Rome* and of *England* in the Doctrines of the sixt Session of *Trent*, and by name, of Grace and Justification was little or nothing) how great it was, his Works extant can witnesse; as namely his *Approbation prefixed* to your now Brother of *Chichester*; his *Appeale to Cæsar*, wherein is maintained the whole Body of your *Arminian Heresie*, together in all, or most

moſt of the *groſſeſt points of Popery*, as *worship of Images* at leaſt with *Doulia*, and the like, and aſſaying to prove the *Pope not to be Antichriſt*, as if he would *ſolem è cœlo tollere*: alſo Dr. *Whites Book of the Sabbath*, to prove no *Sabbath to Chriſtians*, and the *fourth Commandement not to be Morall*, *for the keeping of one day in the weeke, as the Lords Day*: allowing *alſo of vaine ſports, and profane paſtimes on that Day*: and *commending of praying towards the Eaſt, where your Altar is placed*, and ſuch like ſtuffe: in all which he ſo *well deſerved of your Church of England*, as he ſcarce had his fellow; onely if he were now living againe, he would yeeld the Bucklers to your Lordſhip as the braveſt Champion of the now Chuch of *England* that hath riſen up in this latter Age, or yet ſucceeding times may hope to produce.

But let us now heare the *right*, which your Lordſhip *does him*, and which *his paines for the Church deſerved*. But firſt let me tell you, you forget here to give him his Title of Lord Biſhop, which you indeed gave him in the very firſt page of your Booke. But now his Lordſhip *is dead* let not Lord and Biſhop be ſeparated in any caſe, no not by *death* it ſelfe. For indeed Lord-Biſhop is a peculiar Title, differencing you from all true Biſhops *indeed*, as the *Scripture* commendeth for the onely Biſhops, as is ſhewed before: yet I know not how it is come to paſſe, that in the beſt *Reformed Churches* beyound the Seas, the Paſtors are never called Biſhops. I ſuppoſe it is, becauſe as Kings of old were ſtiled *Tyranni*, and that *in meliorem partem*, un'ill degenerating into Lawleſſe *Tyrants* indeed, good Kings would thereupon never after be called *Tiranni*, but Kings: ſo the *Reformed Churches*, ſeeing how the name of Biſhop grew to be odious, the Office and Calling of it being changed from that of a *Parochiall Paſtor* into a *Dioceſan Lordship*, and ſo *Tyranny*, have for this cauſe layd aſide the Name of Biſhop, though otherwiſe the Name is good, as it pertaines to the true *Paſtor* and *Presbyters* over particular Congregations, as is before ſhewed: ſo as the *Reformed Churches* doe herein as the Ancient Romans did, who when their Kings turned Tyrants, the laſt whereof was *Tarquinius* ſurnamed *Superbus*, for his extreme *pride*, they for ever baniſhed both the name of Kings, and Tarquins out of their Commonweale. But let us ſee, how you recompenſe the omiſſion of this Lordly Title in this place, to ſuch a well *deſerving* man. You adde: *And I grant, as well as he, that there muſt be ſome one Church or other continually viſible. As well as he.* This then may ſeem to be ſome *recompenſe*, by way of *honour*, and ſo

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some *doing of him Right* (for indeed his main *reward* he had in his life time: and what he hath now I cannot tell) that the *Lords Grace of Canterbury* is pleased to Grace the late *Lord Bishop of Eli*, by being of the same opinion with him. Well: what's *the Opinion*? *That there must be some one Church or other continually visible*; That *some one Church or other hath still been visible*, I shall not grudge you. But take my meaning withall. Some false Church or other hath been (though why must be,
* 1 Cor. 11. 19 I see no reason; saving that there * *must be Heresies* even among the *Churches of God*) continually visible, ever since the Apostles times. And the *Church of Rome* for Instance hath bore the bell away: which degenerating into an *Antichristian Church*, hath been *still visible*, though not alwayes in one and the same place, but most. What at *Rome*, and somtimes at *Aninion in France* (for where the *Popes Court* is, there is the Church in its glorious *conspicuity*) yet somtime without a *Head*, somtime with *two Heads*, somtime with *three Heads*, that a man might say, *The Porter of Heaven-gates had three Heads*, as the Poets fained *Cerberus* the *Porter of Hell* to have had. But for the *true Church of God, that may somtimes be hid*. For first (as we shewed before) *there was no true Church visible among the revolted Ten Tribes*. Secondly, not in ‡ *Ahaz* his time, when he shut up the *Temple*, and
‡ 2 Chron 28. and *served Idols in every Corner of Ierusalem*; and then where was the *Church visible* the while, when the whole publick service and worship of *God* was suppressed, the *Temple* being *shut up*. Againe, also in *Ioah* his time was the like, as ye may reade, 2 Chro. 24. 17. to 22, &c. Lastly, when the *Temple* was burnt, and all the people of *God* dispersed Captives in *Babylon*, where they could ‡ not *sing one song of Sion*: Where was then the *vi-*
‡ Psalm. 137. *sible Church* the while? But you will say, *They might have Synagogues in Babylon*. But you cannot prove it. And the Prophet *Esay* saith, *That* § *they were hid in Prisons*: As many of *Christs*
§ Esa. 42. 22. deare servants are at this day in your *Church of England*. And what say you for that 30 dayes Interdiction, that no *man* should make any suit, *to God* or *man during that space*. *Where was then the Church visible*. But that was but for 30 *dayes*. But you and Dr. *White* are for a continuall *visibility*. And it seems you herein jumpe with the Jesuites, who stand upon a continuall *visibility*
† Mat. 28. 20. every day, alledging that of *Christ*, † *And loe I am with you* *pásas tàs e meneras*, which our English turnes, *Allwayes*, but
* *Vulgar Latin*, *Omnes Dier.* they, * *All the dayes*, to wit, *every day* Which they doe, to puzzle *Protestants* in shewing their *visible succession* every day without fayle,

fayle, since *Christs* time. But you will say perhaps *Daniel* was found *praying in those dayes*. But he was but one single Man, and so not *Ecclesiâ*, a Church or Congregation. And if he *prayed* with his Family, it was but in his *private house*, and you will hardly allow that for a *visible Church*, but rather call it a *private Conventicle*. And if with this Family, then (if at least you had but sent your Pursuivants) not onely *Daniel*, but (according to the Kings strict Decree) his whole Family should have been cast with him into the Lyons denne. So during the Ægyptian servitude, what conspicuity of a Church in *Israel*? Now and then perhaps, in some godly Families, there might be two or three assembled. Yet this *private* still, *visible* you will not call it. For you will not allow Churches in *private* Families, though they * were in the Apostles time. And such Churches (so *visible*, as two or three are *visible* when you see them, but the world takes no notice of them as Churches) *Christ* never fayles to have in the world. And these Congregations in *private* Families, being driven from your publick Idolatrous Superstition in your Churches, are so hid many times, that your blood-hounds cannot trace them, or hunt them out. But as for such a *Conspicuous, Glorious, Visibility* of *succession* of such *Prelaticall Heads of Hierarchicall Churches*, though such may be alwayes in some Countrey or other resplendent, eminent, and apparent, yet *Christs* poore Church the while may be, and commonly is hid, as little starres, especially where such *great* ‡ *Luminaria* as your Lordships spread out your hot and fiery beames. As the Woman, the Church (as before, which here we recapitulate, to incounter two such Giants) when *she fled from the Dragon, and his flood of persecution into the Wilderness*, who saw her then and there? And when the whole world was turned Arian, where was the *true Church visible*? And so since *Antichrist* came to his *Xenith*, or *Vereticall point*, to his *Meridian brightnesse*, how hath *Christs* Church been hid in corners, as among the *Merindolians, Cabriers, Waldenses*, and others, who were still *persecuted* by that Beast, and his Crew. As *Solomon* saith, ‡ *When the wicked rise, men hide themselves*. And so we may truly say, *When Prelates rise, and beare sway, and grow most resplendent and predominant in their Potent Principalities: then Gods people hide themselves*. And the Apostle saith of the *beleevers*, in the Old Testament, in times of *persecution*, or *captivity*, or of the *Maccabees*. *They wandred about in sheep-skins, and Goat-skins, being destitute, afflicted, and tormented, of whom the world was*

* *Rom.* 16. 5.

‡ *Mat.* 13. 6. 21.

‡ *Pro.* 28, 28.

not

not worthey : they wandred in Deserts, and in mountains, and in dennes and caves of the earth And who were all those trow you, but the true Church of *God*? And how was then the Church of *God visible*, but that one might see another. But such you will not allow to be *visible Churches* : 1. because you cannot see them : 2. because you do not allow to be *Churches visible*, no more then you do the *Reformed Churches* in *Geneva*, and among the Cantons, and those mountains, where you cannot see them; which is their safety, as not to feele you. And where was the *visibility* of *Gods* true Church in *England*, in Queen *Maries* dayes, in the midst of the black tempest of *persecution*, where you could not discerne one true *Professour* and *Protestant*, but by the light of that fire, which was by the *Prelates* kindled to burn them for *Martyrs*? Or if you, or your Beagles had hunted among the Woods, perhaps ye might have found halfe a dozen poore soules under some Tree shading them from the present *heat* of *persecution*, where they did solace their soules with having among them some few leaves of St. *Pauls* Epistles, which they read to strentghen and arme them against their turne came. Call you this a *visible Church*? But you will say, *The Church of England was then visible and conspicuous in the Bishops, and the publick Congregations throughout the Churches of the land, where Divine service, or Masse, was sung or sayd every day.* Then was the Church *visible* in * *Edmund* of *London*, and ‡ *Stephen* of *Winchestr*, and other their Associates, who were as Zealous Champions for the Church of *England* then, as you are now. So as that Church then (as now) was no lesse *sensible*, then *visible*, when sitting most conspicuous in their Courts they condemned *Christs true Church* for an *Heretick*, delivering it over to the seculer power for a *burnt sacrifice*. And was not this that Church then, of which you tell us, when you say, *Our Church was just there then, where Romes is now*? So as we need make no *doubt*, but your now conspicuous Church of *England* was one and the same with that in *Maryes* dayes; onely that Church by vertue of a Law, *burned the Saints of God* : and you without Law bury them quick. You are all for a *conspicuous visibility* of a Prelaticall or Hierarchicall Church. But *Christs* true Church (as before) is otherwise: which hath for the Bishop of her soule, the *Lord Iesus Christ*, who is no *Non Resident* Bishop, but perpetually *resident* and *present* with all his Congregations. Yea § *where but two or three are assembled in his Name, there is He in the midst of them.* He saith not *In a Cathedrall*, or other Church; but indefinitely, *Where-soever*:

* *Bonner.*
‡ *Gardener.*
‡ 1 *Pet.* 2.25.
§ *Mat.* 15.20.

ſoever: as in a *Chamber*, in a *private room*, * as the Apoſtles were for feare of the *High Prieſts*. During which time, where was the *conſpicuous viſibility* of the true Church, untill the day of *Penticoſt* came, when there was a new *Church collective* of ‡ all *nations under heaven*? Againe, *Chriſt* ſaith not, *Where there is a multitude*: but, *Where two or three*: nor aſſembled, in a *Prelates name* as members of a *Prelaticall Church*, but, *In my Name* (ſaith *Chriſt*) in the *faith* of *me*, according to my *word*: *then and there am I in the midſt of them*, to rule and protect, as *King*, to *teach* as *Prophet*, as *Prieſt* to preſent their *perſons* and *ſacrifices* to my *Father*. Theſe, theſe are thoſe *Churches* or *Congregations*, which you ſcorne and ſcoffe at, and which you *perſecute* and puniſh as malefactors for ſo aſſembling, as where *Chriſt* is preſent among them: which plainly bewrayes your ſelves to be the falſe *Church*, which you ſay muſt be *continually viſible*.

* *Act.* 1. 13.

‡ *Act.* 2.

L. p. 320. *A Church may hold the Fundamentall point literally, and as long as it ſtayes there, be without controwle, and yet erre groſly, dangerouſly, nay damnably in the expoſition of it. And this is the Church of Romes caſe. For moſt true it is, it hath in all Ages maintained the Faith unchanged in the expreſſion of the Articles themſelves: but it hath in the expoſition both of Creeds and Councels quite changed and loſt both the ſenſe and meaning of ſome of them. So the Faith is in many things changed both for life, and beliefe, and yet ſeems the ſame. Now that which deceives the world is, that becauſe the barke is the ſame men thinke this old decayed tree is as ſound, as it was at firſt, and not wether-beaten in any age. But when they can make me beleeve, that painting is true beauty. Ile beleeve too, that Rome is not onely ſound, but beautifull.*

P. Firſt here I muſt note the perplexed and confuſed frame of your firſt ſentence. You ſay, *A Church may hold the fundamentall point literally, and as long as it ſtayes there, be without controwle, and yet erre groſly, dangerouſly, nay damnably in the expoſition of it.* As much as if you had ſayd, *That a Church may hold the fundamentall point literally, and erre groſly, dangerouſly, nay damnably in the expoſition of it, and yet be without Controwle.* As for, *As long as it ſtayes there*, namely in holding the *fundamentall point literally*, how is it without *controwle*, when notwithſtanding the *holding of the letter*, it *erre groſly, dangerouſly, nay damnably in the expoſition of it*? For you joyne and jumble all together, the holding of the *letter*, and the overthrowing of the *ſenſe*, and yet *want controwle*. And what's the *letter*, where the *ſenſe is loſt*? *What's the barke*, when the *pith and marrow is gone*? As *Ierome* ſaith, *Gods word*

ſtandeth, *non in verborum cortice, ſed in medulla ſententiarum*: not in the barke of words, but in the pith of the ſenſe. Well: *And this is Romes caſe*, ſay you. How? *Moſt true it is* (ſay you) *that it hath in all ages maintained the faith unchanged in the expreſſion of the Articles themſelves: but it hath in the expoſition both of Creeds and Councels, quite changed and loſt the ſenſe, and meaning of ſome of them. So the faith is in many things changed both for life and beliefe, and yet ſeems the ſame.* Here againe do you not moſt pittifully entertere? *Faith is loſt in the expoſition*, and yet kept in the *expreſſion of the Articles.* Have not you loſt ſenſe in this *expreſſion*, except you can recover it by a better *expoſition*? For you ſeparate the *expreſſion* from the *expoſition*. So you leave the *Articles* as a dead carcaſe, without a *ſoule*. For there is no *faith* kept in the expreſſion of the *letter*, without the true expoſition of the *ſenſe*. And if the *ſenſe* be loſt, the *faith* is loſt. And what *expreſſion* of *faith* doe you call that, which is abſtracted from the *ſence*? But *Rome hath loſt the ſenſe but of ſome of them.* Of which? And whether of *Creeds* or *Councels*? For here you ſhuffle both together too, as making *Councels of equall Authority with the Creeds.* I did not thinke before this (nor yet) that *Councels Decrees are to be taken as Creeds.* Onely I might have learned of you before, *That Councels Decrees, though they be erronious, muſt bind all to obedience: and then ſure, they are little inferiour to Creeds:* ſaving that *thoſe may be reverſed by another Generall Councel*, but theſe not.

But however, *Rome is the ſame barke of a Church* ſtill *Ergo* a *true Church ſtill.* Why, *the Barke is not the Tree:* no more then a *Sheep-skin* is a *Sheep* No, nor yet hath *Rome* ſo much as the *barke of the true Church of Chriſt* left. Looke upon her outward hew and habit: and there we ſhall find nothing, but the habitements of the * *great Whore*, and the Enſignes of *Antichriſt* with his *Church Malignant*, warring againſt the true Spouſe, and Church of *Chriſt*. And both theſe we find in that one Chapter, where the Woman is ſet out to the life Her Habilements: *She ſits upon a ſcarlet coloured Beaſt, full of Names of Blaſphemy, having ſeven Heads and Ten Hornes, and ſhe is arayed in purple and ſcarlet colour, and decked with gold, and precious ſtone, and Pearle, having a golden Cup in her hand, full of abominations, and filthineſſe of her fornications: with a Label on her forehead to know her the* Better, *a Name written, Myſtery, Babylon the Great, the Mother of Harlots and abominations of the Earth:* and *ſhe is drunken with the blood of the Saints.* And a little after we ſee her Enſignes ſet up, and thoſe be her *ten Hornes*, the *power of Kings*, which ſhe inſti-

* *Revel.* 17. 3, 4, 5, 6.

gateth

gateth to * *make warre with the Lamb*, and thoſe *on his ſide, the Called, and Choſen, and Faithfull.* Now the *Whores habit* is not the *habit* of *Chriſts Spouſe.* This is not the *barke of the weather-beaten Tree of Gods Church* whoſe outward *beauty* is ‡ *black*, but inwardly is † *glorious*, outwardly *blaſted* as an § *Oake*, but the holy ſeed is the ſubſtance thereof. And if by *black* you underſtand the bare name of a *Church*, and profeſſion of *Chriſtianity*: That ſhe hath changed too, as the Snake doth her skin, ſlipping off the old, and taking on a new. For ſhe is not content to be called *Chriſts holy Church*, but the *Roman Catholicke Church.* Whereas *Chriſts Church* is not denominated from any place. And as ſhe is the Roman Church, ſo the *Papall Church*, being denominated from the *Pope* as her Head. *Ergo* none of *Chriſts* Church; for this acknowledgeth none for her Head, but *Chriſt* alone, who is the *root* of this *Vine*, and *Olive Tree*, that miniſters ſap and fatneſſe unto it. If therfore *Rome* be any Tree at all, ſhe is ſuch, as is in *Daniel*, the Embleme of the *Old Babylonian Tyranny* and ſo a Type of *Romes Babylonish uſurped Power*: § That Tree ſtretched out its boughs over the whole Earth, under whoſe ſhadow all the Beaſts muſt have their ſanctuary, as *Rome* applyeth, that of the Pſalme 8 6,7. And is this Tree (ſay you) but *wether-beaten*? Or but in *ſome things unſound*? When it hath loſt not onely the *barke*, but the *pith of Chriſts Church*; being all rotten within? Being ſuch a Tree, as *Iude* deſcribes, *dendron phthinoporinon akarpon, dis apothanon, a corrupt Tree without fruit, twice dead, and to be hewed down, plucked up by the roots, and caſt into the fire.* So as *Rome* is altogether naught, *Intus & incute*, Pith and Barke, Root and Branch, Fruit and Leafe. Onely a *painted* Tree, by which painting (as you ſay) ſhe deceives the world, and your Lordſhip too, while you would be glad to take her with all faults, and be reconciled to her, takeing her *painting* for true *beauty*, or at the leaſt on her outſide more *beauty*, then *painting*, and in her inſide more ſoundeſſe, then corruption. For you ſay, *In ſome things onely, both for life, and beliefe corrupted.*

* ver. 14. 17.
‡ Cant. 1. 5,6.
† Eſay. 6. 13.
§ Dan. 4. 11, 12 &c.
Iude. 12.

L. p. 321. *Dr.* White *ſayd onely, that ſome Errours of the Church were fundamentall reductive, that is, if they which imbrace them, did pertinaciouſly adhere to them, having ſufficient meanes of Information. And againe expreſly, That none were dammable, ſo long as they were not held againſt Conſcience.*

P. Thus we come to know Dr. *Whites* judgement, and therein yours alſo. But againſt you both, as erronious in this

point, I alledge the *Scripture*. What ſaith *Chriſt* of the Phariſees. * *Let them alone, They are blind leaders of the blind: and if the blind lead the blind, they both fall into the ditch.* So you may ſee here (if ye be not blind) that *blindneſſe* is damnable. But you will ſay, *This was obſtinate blindneſſe, fighting againſt the light.* 'Tis true, that the blindneſſe of the Phariſees was obſtinate, againſt the cleare *light*, and their own Conſciences: but the blind people whom they led, were ſimply blind, out of meere *ignorance*, and ſo not againſt their Conſcience: and yet both the leader and the led, fall into the ditch of *damnation*. He that drinks deadly poyſon *ignorantly*, periſheth, as he that *wittingly* drinks it. The poyſon is in it ſelfe *mortall* to all that drinke it, with what mind ſoever they doe it. And ſuch is the poyſon of ſin and errour. Onely he that erres of *ignorance*, is more eaſily recovered, then one that is *obſtinate* in his errour: and both, living and dying in the ſame errour, as of *infidelity*, and the like (which all Popery is) both are tormented in *hell*, but the *obſtinate* more then the other: yet *God* is *juſt* in puniſhing both. So as all errour is damnable in all, but in ſome more, in ſome leſſe. And it is of the ſame *righteous judgement* of *God* to deny to the *ignorant* means, and to others the right uſe of the means, by withholding his *grace*: and accordingly he is *juſt* in puniſhing all with a due proportion. And ſo ther's a difference between ſimple Papiſts living in the midſt of the Ægyptian darkneſſe, where there is no light, nor meanes of knowledge, and ſimple Papiſts living in *Goshen*, where the light ſhineth where the Goſpell is preached, and doe cloſe their eyes wilfully, ſo as they obſtinately refuſe to ſee or heare. The ſin of theſe certainly is much more damnable, then of the other, who have no meanes at all. Againe, Errours that are in their own nature damnable, are damnable in whomſoever they be, onely in ſome more, in ſome leſſe, but we cannot ſay, they are to ſome damnable, and to others not damnable. All ſinne in its owne nature is damnable, and brings damnation with it to every Mothers ſon: is it then damnable to ſome, and not to others? ‡ *Did not death come upon all men, in aſmuch as all men had ſinned?* And is not Errour whether in *life*, or *beliefe*, whether in the *ignorant*, or men of *knowledge*, *ſinne*? Thus you and Dr. *White* muzzle *ignorants* in ſinne. *And if the blind lead the blind, both ſhall fall into the pit.* But enough of this.

* *Mat.* 15. 14.

‡ *Rom.* 5. 12.

L. p. 325. *I would faine ſee any one point maintained by the Church of England, that can be proved to depart from the Foundation.*

P. Would

P. Would you *see* it againe ? We have proved it before, and that abundantly, that you maintain not one, but ſundry points, wherein you *depart from the foundation.* Look before, and you ſhall ſee how you *depart from the Foundation* in your *Tyrannicall Hierarchy or Prelacie,* in your *Altars,* in overthrowing the *Doctrines* of *Grace,* in deſtroying the Doctrine and Practiſe of the *4th* Commandement in ſanctifying the *Lords day,* in *forbidding Meates* and *Marriage* at certaine times, which the Apoſtle calls directly and expreſly a *departing from the Faith,* and *Doctrines of Devils.* Look backe, and ſee.

L. p. ibid. *There is a latitude in the faith, eſpecially in reference to different mens ſalvation. To ſet bounds to this, and ſtrictly to define it for particular men. Iuſt thus farre you muſt beleeve in every particular, or incurre damnation, is no worke for my pen.*

P. For the ground of this your ſpeech, you quote *Bellarmine* in the Margent. I thought you *raked* it out of ſome *puddle,* ſeeing the Fountaine it ſelfe, the *Scripture,* affords you no ſuch corrupt ſtuffe. Nay more then that, you expreſſe your ſelfe in farre worſe termes, then *Bellarmine* doth For *Bellarmines* words, which you quote, are theſe, *Multa ſunt de fide, quæ non ſunt abſolutè neceſſaria and ſalutem* : There be many things of Faith. which are not abſolutely neceſſary to ſalvation. But you bring it down to *every mans ſalvation,* as if ſome things of *faith* were more abſolutely neceſſary for ſome mens *ſalvation,* then for others. I paſſe by *Bellarmine,* and inſiſt upon your own words, leaving him to cleare himſelfe, *There is* (ſay you) *a latitude of faith, eſpecially in reference to different mens Salvation.* Of *ſaving* and *juſtifying faith,* you muſt meane, no queſtion : For *what faith is neceſſary for every mans ſalvation,* but the *ſaving faith,* which comprehends in it whatſoever *faith* is requiſite and neceſſary to *ſalvation,* as the *beliefe* of *Scripture* to be the *word of God,* as is ſhewed before. And this *ſaving faith* is the *faith* of all them, that are * *heires* of *ſalvation,* to wit, of all *Gods* ‡ *Elect,* and all the ‡ *Saints.* But it ſeems with Father *Bellarmine* you have an Implicit *faith* for your *ignorants,* and an Explicit for you that are great Clerks : or the *letter* of the Creed for thoſe, and the *ſenſe* for theſe. But I handled this alſo before. Onely you propound a Paradox, which is no worke for *your pen* ; wherein you are the wiſer not to take upon you to read or expound ſuch riddles, had you been ſo wiſe, as not to have propounded it. And yet it is the worke of every good Miniſter of *Chriſt* to *teach the people* what to *beleeve,* and to exhort them to *grow in Grace,* and *knowledge,*

* *Heb.* 1. 14.
‡ *Tit.* 1. 1.
‡ *Iude* 3.

* *Col.* 2. 7. *Phil.* 1. 9. *Act.* 20. 2 *Tim.* 2. 2 *Pet.* 1. *Heb.* 6. 1. &c. ‡ *Eccles.* 12. 9. 10. 11.

knowledge, and *Faith*, and so * *declare unto them the whole Councel of God, and to keep nothing backe*, and to build men up in *knowledge* more and more unto perfection. As the Preacher saith ‡ *Because the Preacher was wise, he still taught the people knowledge, yea he gave good heed, and sought out, and set in Order many Proverbs, The Preacher sought to find out acceptable words, and that which was written, was upright, even words of truth. The words of the wise are as Goads and Nayles fastened by the Masters of Assemblies, which are given from one shepheard.* But this is not a *patterne* for you to follow, neither by your *tongue*, nor *pen*. You have other imployment for them. But though we cannot *set a-bound to faith*, in respect of perfection of *degrees*, yet we ought to teach the *people* all the *parts* of *saving faith* and *knowledge*, striving unto *perfection*. And besides it is the duty of every good Minister of *Christ*, to *limit* and set *bounds* to all the *negatives* of *faith*, in discovering all manner of *sins* and *errours*, which are all contrary, and enemies to *faith and salvation*. For which end, they must open all the ten Commandements, as *Christ* did Mat. 5. and all other points of *saving Doctrine*, in the *Scriptures*. Now though you have not the skill or will to set bounds how farre men shall *beleeve*: yet you want no will, nor power to inhibit and restraine Preachers, shewing them how little a way they must goe in teaching the *people*, and so consequently how little a way the *people* must goe in *beleeving* and *saving knowledge*: as in restraining and forbidding to preach the Doctrines of *Grace* (as before) forbidding *Lectures*, and especially all *Sermons on the Lords day afternoon*, forbidding long *Preaching* at any time, forbidding *expounding of the Catechisme*, as many of your *Prelates* doe, and the like. Thus you can finely set men bounds how *little* they shall *beleeve*, or *know of God* to their *salvation*. That's a worke, if not for your *pen*, or *hand*, yet for your *head*, and not unlikely of your *hand* and *pen* too.

L. p. 327. *The Romanists dare not beleeve, but as the Roman Church beleeves. And the Roman Church at this day doth not beleeve the Scripture, and the Creeds in the sense, in the which the ancient Primitive Church received them.*

P Dare they not? How then say you, there is *possibility of salvation* in the Roman Church for any, when it condemneth and accurseth *saving faith* and *justification* thereby, with other *saving truths*? For if the Papists *dare not beleeve*, but as their *Church beleeves*, then they are bound to good behaviour, they *dare not beleeve to their salvation*. And if they *dare not beleeve to their*

their ſalvation, then they cannot be *ſaved*. And if they cannot be *ſaved*, what poſſibility of *ſalvation* for them, *living and dying in that faith*? And here, Why do you not ſay in the ſenſe of the *Scriptures* themſelves, and not of the Primitive Church? But you doe not like the Scripture ſenſe, except the Church interpret it. You allow not *Scriptures* to ſpeake for, or teſtifie for themſelves. You are the ſame man ſtill. And as we ſayd before, you doe wiſely in that, to ſtoppe the mouth of *Scripture*, as *Ahab* did *Michaiahs*, for it never ſpeaks good of you, but evil alwayes.

L. p. 232. *I will acknowledge every fundamentall point of faith, as proveable out of the Canon, as we account it, as if the Apochryphall were added unto it.*

P. As *if Apocryphalls* were any *divine* proofe at all of the *fundamentall points of faith in Scripture*, or ought any way in that reſpect to be ſo much as named with the Scripture. *Apocryphalls* (ſaith *Ierome*) *may be read for inſtruction of manners, but not for confirmation of faith*, as before.

L. p. 336. *I have lived, and ſhall* (*God-willing*) *dye in that faith of Chriſt, as it was profeſſed in the ancient Primitive Church and as it is profeſsed in the preſent Church of England.*

P. As you handle the matter, ther's a vaſt difference between the *faith of Chriſt* profeſſed in the ancient *Primitive Church*, and that which is now profeſſed in the preſent Church of *England*. For the Ancient Primitive Church, taken properly and ſtrictly, as ſomtime in your Booke (as before) you put it, was that wherein the Apoſtles lived. Now will ye be tryed by the Ancient Primitive Church of the Apoſtles held and profeſſed? What ſay you my Lord, for your *faith* in this caſe? Will you put your *faith* and Religion to the tryall of the moſt intire and upright Jury, the Twelve Apoſtles? Certainly if you decline this tryall, 'tis a ſhrewd ſuſpicion that the *faith* of yours, wherein you are ſo reſolute to *live* and *dye*, is not right. Therfore for ſhame of the world, you muſt at leaſt profeſſe or pretend, that you wilbe tryed by the the Faith and Religion which the Apoſtles and the true Church of *God* in their time (as being the moſt Pure, Prime, Ancient Primitive Church) held and profeſſed. Firſt then: *That Primitive Church neither held nor profeſſed, nor practiſed any Hierarchicall government of Prelates or Bishops, but have condemned it in their writings, the Scriptures of the New Teſtament.* And yet I are ſay, you *reſolve to live and dye Primate of Canterbury*, and *Metropolitan of all England*.

2. *land.* Secondly, The Apoſtles, and the ancient Primitive Church in their Age and time, had no *Altars*, but onely the *Lord Ieſus Chriſt*, Heb. 13. 10. (as it is formerly proved) but you and your Church of *England* both ſet up and *worship Altars*, and teach the people both by your Books and practiſe to do ſo too, and force Miniſters to erect *Altars*, or force them out of their Churches. And this Faith and Religion alſo I dare ſay you *reſolve to live and dye in.* Thirdly, *The Apoſtles, and the ancient Primitive Church in their time celebrated and ſanctified every Lords day in holy duties onely, and in preaching as well in the* * *afternoon, as in the forenoon, never forbidding, but ſtill exhorting to preach in ſeaſon and out of ſeaſon, giving no liberty to vaine and profane ſports and Paſtimes either upon that day, or any other day, but admoniſhing Chriſtians to abhore them as* ‡ *Heathenish*: and is this the *faith* and *practiſe* of the *preſent Church of England* at this day, wherein you *reſolve to live and dye?* Fourthly, *The Apoſtles and ancient Primitive Church in their dayes taught, held, and profeſſed all choſe excellent ſaving Doctrines of Election, Predeſtination, Redemption of the Elect, their Effectuall vocation and converſation by Gods ſaving and Omnipotent Grace, their aſſurance of Salvation by Faith, and their certaine perſeverance in Grace unto Glory*; and none of theſe Doctrines were forbid to Miniſters to be preached; but they were commanded of *God* to declare the *whole Councel of God* to his *people.* Is this your *faith* and *practiſe of the Church of England, wherein you reſolve to live and dye?* Fifthly, The *Apoſtles and the ancient Primitive Church in their dayes, taught, profeſſed, and practiſed that Diſcipline, which was according to Chriſt, forbidding all will-worship, and impoſition of humane Ordinances, as ſnares upon mens Conſciences, whereby that Chriſtian liberty is overthrowne, which Chriſt purchaſed for his people with his own blood.* Is this the *Faith*, which *you* and the *preſent Church of England profeſſeth and practiſeth, and wherein you reſolve to live and dye?* Sixtly, The *Apoſtles and the ancient Primitive Church in their time condemned the forbidding of Marriage and of Meates, as a Doctrine of Devils,* taught by *ſeducing ſpirits*, and a departing *from the faith of Chriſt.* Is this that *faith and Religion, which you and the preſent Church of England hold, profeſſe, and practiſe, and wherein you reſolve to live and dye?* O ye *Prelates*, O thou Church of *England*, bluſh, and be aſhamed of that *Faith*, *Profeſſion* and *Practiſe* of yours, ſo directly contrary to that Faith which the holy Apoſtles taught, and that pure and Primitive Church in their times imbraced, and profeſſed: and be not ſo deſperately bent, as being ſo clearly

3.

4.

5.

6.

* *Cor.* 16. 1. *Ioh.* 20. 19, 26. *Act.* 20. 7. *Rev.* 1. 10.

‡ *Gal.* 5. 21. 1 *Pet.* 4. 3. *Ro.* 13. 13, 14.

clearly convinced of these thy foule practises, to *professe and vow* notwithstanding *to live and dye in them*: least herein, your condition prove (as it must doe) infinitly more desperate and damnable, then that of the Jesuites themselves, whose knowledge (by your own confession) of their wicked and damnable Errours, with their obstinate persisting in them, and resisting the *truth*, yea even the *Holy Ghosts* Testimony therein, leaves them, as without excuse, so without all hope of *salvation*, as to whom nothing remaines (as the Apostle upon the like occasion, saith) but * *a fearefull expectation of Iudgement, and of fiery indignation, which shall devour the Adversaries.*

* *Heb* 10.26. *Heb.*6. 4, 5, 6, 8.

L. p 338. *Yea, but he saith againe, That I acknowledge there is but one Saving Faith, and that the Lady might be saved in the Roman Faith, which was all the Iesuite tooke upon his soule. Why but if this be all, I will confesse it againe. The first, that there is but one Faith, I confesse with St. Paul,* Eph. 4. *And the other, That the Lady might be saved in the Roman faith or Church I confesse with that Charity which St. Paul teacheth me, namely, to leave all men, especially the weaker sex and sort, which hold the foundation, to stand or fall to their own Master,* Rom. 14. 4. *And this is no mistaken Charity.*

P. This you confesse, that as there is but *one saving faith*, so this *faith* is *in the Church of Rome*, as in and by which the *Lady may be saved.* And of this one-*faith* with the Church of *Rome*, you and your Church of *England* are, if you hope to be saved with *Rome* by her *saving faith.* This is the All and summe of your Confession. Now we have clearly proved before, that the *faith* of the Church of *Rome*, is not that one *saving faith* of *Gods* Saints and Elect, which the Scripture every where speaks of. For first *Romes faith is in its kind and nature* (and that by their own confession) *a dead faith*: but the *saving faith* is a ‡ *living faith.* Secondly, they confesse, that with their *faith* they may goe to *hell*, as they say of their *Fideles Fornicarii, Adulteri*, &c. therfore *Romes faith is no saving faith*: for the *saving faith* is so called, because it *effectually*, *perfectly* and *certainly saveth all those* that have it, as *Christ* saith, Joh. 5. 24. Thirdly, The *Romish faith*, is a doubting, wavering, uncertaine *faith*, or rather *opinion*, and wan *hope*, as the Councel of *Trent* defineth, accursing certainty of *beleeving*: whereas the *saving faith* is a certaine *assurance*, and cleare † *evidence*, a *plerophoria* (as Heb. 10.22. Rom. 4. 21.) *a full assurance or perswasion in the truth of beleeving*, though not in fullnesse of *degrees* of *perfection* in all, and at all times, the ope-

The saving faith not in the Church of Rome

1.

‡ *Gal.* 2. 20.

2.

3.

‡ *Heb.* 11. 1.

ration of it being many times hindered by corruptions, and
4. infirmities of the flesh, and manifold temptations. Fourthly,
Romes faith, is, and may be without *hope* and *charity*: but true
saving faith is never without *hope* and *charity*; for it is the sure
* Heb 11.1. * *foundation of things hoped for*, and it ‡ *worketh by Love*. Fifty,
‡ Gal 6. The *Roman faith* is not the *Iustifying faith*, for the ‡ Councel
5. of *Trent* saith, *Faith justifieth not, till Hope and Charity come to it*,
‡ Sess. 6. and then all 3 together, and that as inherent *Graces*, and works
in us, do *justifie*: whereas true *saving faith* is therfore called the
Iustifying faith, becaufe it is that onely Grace, whereby as an
Inftrument applying *Chrift* and his *righteoufneffe*, and not as
works in us, the beleeving finner is *juftified*, Rom. 3. 28. fo as
though this *faving juftifying faith* be never without *hope* and
charity, no more then fire is without light and heat: yet *hope*
and *charity* have no hand at all with *faith* in *juftification*; fo as
not even *faith* it felfe as it is a Grace inherent, with *hope* and
charity, doth *juftifie*, but onely as it is confidered as a hand or
inftrument applying *Chrift*, as before. But the Roman Faith
(as the Councel of *Trent* confeffeth) juftifieth not as an *inftru-*
ment or *hand applying Chrift*, whereby his Righteoufneffe is of
God imputed to the *beleever* (which Imputation the Councel
in plain termes accurfeth) but onely as a Grace and worke in-
6. herent with *hope* and *charity*. Sixtly, *faving faith* is not onely a
juftifying faith, whereby we ftand *righteous* in *Gods* fight, having
Chrifts Righteoufneffe imputed: but alfo a fanctifying *faith*,
as Act. 26. 18. called therfore a *holy Faith*, Jude 20. as wherby
a man is *regenerate*, *borne againe*, *made a member of Chrift*, and
partaker of his Spirit, and lives and dyes in *holineffe*: but the
Roman Faith doth not fanctifie; for they confeffe, that wick-
ed, ungodly, and profane perfons may have it, and goe to hell
7. with it, as before. Laftly, *faving and juftifying faith* is a fpirituall
worke and gift of Grace, wrought in the *foule by the fpirit of*
God, and it is his fole worke, without the concurrence of mans
Will, which is not free, untill Grace hath given it both life
and freedome: but the Roman Faith is confeffed by them in
the Councel of *Trent*, not to be a meere worke of Grace, nor
at all of *fanctifying and faving Grace*, in the firft act of *beleeving*:
but after the Will of man is but a little ftirred and moved by
a certaine Grace, which they call the firft Grace, which they
confeffe not to be the *faving* and *fanctifying Grace*, then there-
upon they have the *merit of Congruity* to receive the *fecond Grace*,
whereby *hope* and *charity* come to be added to *faith*. And this is

the

the expreſſe Doctrine of *Trent*. The Concluſion then is, That neither the Lady, nor any Papiſt living and dying in the Roman Faith, nor your ſelfe, nor any in the Church of *England*, that hold and profeſſe no other Faith, then the Roman Faith, can poſſibly be ſaved, living and dying in that Faith. And though you tell us againe with great confidence, as a moſt certaine *Truth, that it is no miſtaken Charity to grant a poſſibility of ſalvation to a Papiſt living and dying in the Roman Faith*: yet we have ſo diſcovered this your *Charity* before, as I Hope your *Charity wilbe no more ſo miſtaken*. Onely here I muſt tell you withall, that as you either *wilfully*, or moſt *ignorantly* and *blindly* rather, miſtake that one *ſaving faith of the Apoſtle*: ſo doe you alſo that *Charity*, which you ſay he teacheth you. Doth the Apoſtle teach you ſuch a *Charity*, as teacheth you to *beleeve* and affirme that, which is contrary to the cleare *Truth of the Scripture*? Is it your *Charity* to attribute a *ſaving faith* to the Church of *Rome*, which without all *Charity* accurſeth the onely *true faith*, and the truly faithfull of *Ieſus Chriſt*, which profeſſe that onely *ſaving faith*? Whereas you muſt know, that *Charity*, which the Apoſtle there teacheth (Rom. 14. 4. alledged by you) is in judgeing Charitably of your Brethren, in the uſe of things indifferent. For there the Apoſtle ſpeaks of *eating*, or not *eating*: of obſerving a *day*, or not obſerving: whereupon he inferreth, *Who art thou, that judgeſt anothers ſervant. To his own Maſter he ſtandeth or falleth*; ſo as in ſuch caſes Chriſtians muſt judge Charitably, and not raſhly cenſure others, that do not as themſelves doe, in things ſimply indifferent. This is then the *Charity*, which there the Apoſtle teacheth. But have you learned this *Charity* of the Apoſtle? You tell us, *This Charity the Apoſtle teacheth me*. The Apoſtle teacheth you true *Charity*: but it doth not thereupon follow, that you have learned that *Charity* of the Apoſtle. Doe you deale ſo with your Brethren in the uſe of things indifferent, as not to judge them this way, or that way, in the uſing, or not uſing of them? Doe you leave them to their own Maſter *Chriſt*, to *ſtand* or *fall*? Nay do you not cauſe them neceſſarily to fall by the *ſtumbling blocks* of your Ceremonies, which you ſay, are things *indifferent*, and yet you impoſe ſuch a neceſſity upon the obſervation of them, as they altogether ceaſe to be *indifferent*, and become a yoake of bondage to the *People of God*? And if they be ſo ſtrong, that they will not thus fall down to your Ceremonies, no more then the 3 Children would to the Kings Image: what then? What

Charity use you then towards them? Doe you leave them to their *own Master to stand or fall*? No such thing. But you take upon you to be ther Master and Lord, and to be their Judge, and to Judge them, while sitting in your *High Commission Chaire*, you *convent* them, *censure* them, as by *Suspending*, *Silencing*, *Depriving*, *Degrading*, *Dispossessing*, or *Fining*, *Imprisoning*, undoing of their *wives* and *children*, and without all hope of remedy, or mercy from you, till they shall acknowledge the Justice, yea and perhaps the Clemencie of your Court in dealling so mercifully with them. This, This is that *Charity* which you have learned, and which you dayly put in practise, so as in this kind, never any was more zealously and fervently *Charitable*, then your selfe. But this *Charity* you never *learned of the Apostles*, nor did he, or *Christ*, or any of the Apostles ever *teach* you any such *Charity*. No sure. This *wisdome*, This *Charity of yours* (as *Iames* speakes) *cometh not from above, but is Earthly, sensuall, and Divelish*. If you have no other *Charity* but this, the *Lord deliver us from your Charity* And so I leave you to your *mistaken Charity*. Onely for Conclusion hereof: Immediately before you tell us, *you will dye, as you live in that faith professed in the Church of Engdand*. Here you say, *Rome* holds the same *faith*: *Ergo as you live so you will dye in the Roman faith*. And secondly, *Ergo The Faith of the Church of England and of Rome is one and the same Faith*: as before you tell us *they are one and the same Church*: and at after (as *pag.* 317) *they are of one and the same Religion, not different*. Thus you have made a fine Confusion: and this you meane to make your finall Conclusion. Such is your *Faith*: such your *Religion*: such your *Charity*: all *mistaken*. The foulest, and fearefullest *mistaken*, that ever any man was *overtaken* with.

L. p. 339. *The truth is you doe hold new Devises of your own, which the Primitive Church was never acquainted with. And some of those so farre from being conformable, as that they are* * *little lesse, then contradictory to Scripture.*

* *Halting and halfing.*

P. And is it not as *true*, that in holding *new devises*, which the the *Primitive Church* (of which we spake but now) was never acquainted with, you may shake hands with *Rome* and her Jesuites? who may therfore retort upon you that of the Poet,

Parcius ista viris tamen objicienda memento,
Novimus et qui te:
Be sparing such things to us to object:
Who know the like do on your selfe reflect.

And

And we have ſhewed before, how both *Romes new deviſes*, and yours (for they are all one and the ſame) are not onely (as you ſtill mince the matter) little *leſſe then contradictory* to *Scripture*: but doe directly overthrow the cleare and evident *truth* of it, and that alſo even in *fundamentalls*. And what ſay you to *Romes* new-old deviſe of *worshiping Images* (to inſtance in no more, though I might in many, yea in all *Romes* Popiſh Doctrines, as Popiſh, as before) is it *but little leſſe then contradictory to Scripture*? Doth not the *Scripture* ſay, *Thou shalt not worship any graven Image*? And what ſaith *Rome, I pray you*? Or if you, or ſhe, for modeſty ſake will not tell us; or if ſhe dare not ſay in plain and expreſſe termes, and in form of a Precept, *Thou shalt worship Images*: yet aske her whoriſh practiſes, and her pretty deviſes, wherewith ſhe allures her children to the *adoration* of them, and that even to dotage, as by promiſing them pretty lakons, and new-nothings, as pardon of ſins for ſo many yeares for praying ſo many *Aves* and *Pater noſters* before ſuch a ſhrine, or Image: is not this Equipollent to a *Commandement*? yea their very *ſetting up*, and *adoring* theſe their gay Gods in their Churches, the place of *worship*, is it not an inviting and ſilent whiſpering in the Peoples eares, *worship and fall down before theſe ſacred Images and Reliques, giving them the ſame honour, that you give to the Saints, which they repreſent, as divine honour to the Croſſe, and Crucifix, as they teach*, as we have ſhewed. Is not here a full and home contradiction to the *Scripture*? For Contradiction is not onely in an *expreſſe* Negative, but in an *impicit* Negation, when ſuch and ſuch a Doctrine doth neceſſarily imply a *contradiction* to the *Scripture*. And in this kind all the Doctrines of Popery (whereof we have given ſundry Inſtances before) are direct *contradictions* to the truth of the *Scriptures*.

* *Contradiction what it is.*

L. p. 340. *It doth not follow, ſince the Councel of Trent hath added a new Creed, that this Roman faith is now the Catholick. For it hath added* extravea, *things without the foundation, diſputable, if not falſe Concluſions to the Faith. So that now a man may beleeve the whole and intire Catholicke faith, even as St. Athanaſius requires, and yet juſtly refuſe for Droſſe, a great part of that, which is now the Roman faith.*

Halting againe.

P. Is it ſo then? Hath the *Councel of Trent* added a *new Creed*, and ſo *Roman faith is not now the Catholicke, but to be refuſed as droſſe, extraveous, falſe, without the foundation*? How then doth this agree with that *faith*, which even now you confeſſed; *that the Church of Rome had and hath the ſaving Faith, that One*

Faith

Prelates Contradiction.

Faith of the Apostles, as whereby a Papist, living and dying in that Faith, may be saved? And if *Rome hath added a new Creed*, how *holds she still that one Faith?* And do not you beleeve *Romes new Creed?* For what is this *Creed?* That *the Roman faith is now the Catholicke.* How is this then a *new Creed, That Romes faith is now the Catholicke?* For (say you) *it hath added extravious things, without the foundation, Disputable, if not false conclusions to the Faith.* Is this all? *Parturient Montes.* I expected here some *monstrous* evidence *against the Church of Rome*, when you began to tell us she had brought forth a *new Creed.* But this your Rumor will not be taken for a *Creed*, without some sounder proofe, then we see you yet bring, for all your faire florish. For what's this *new Creed?* Alas, a poore Cento patcht up of certaine *extravious things.* What? *without the Foundation.* Good enough yet, so long as *no Canon against the Foundation*, or a mine of Powder to blow up the *foundation.* Onely without the *foundation?* Alas, that's not worth the *talking of.* If the *new Creed* be of things onely without the *foundation*, you may leave them out of your *Creed*, as things not necessary to be *beleeved*, or at least, not *to be beleeved of all Christians*, alike; as you teach us before, and *Bellarmine* too, that All things *de fide* are *not necessary to be beleeved of all men, or are not necessary to salvation.* And perhaps *Bellarmine* means *Romes new Creed* you speak of, which though the Councel of *Trent* hath made it to be *de fide*, yet it is not *necessary for every man to beleeve it, or not absolutely necessary for every mans salvation.* But what more? 2. *Disputable.* As you sayd before; *Disputed Questions. Disputed, and Disputable* still: *Ergo* what can you make of such a *Creed* at the worst, but some *disputable matter*, not yet sufficiently discussed, though determined in the Councel of *Trent*, and fit perhaps to be reserved to be determined upon some clearer demonstrations in your next Generall Councel, whose Decrees then, *true* or *false*, shall be *received as your Creed.* And (as we said before) *things Disputable* may yet prove to be *truth*, being throughly scanned: and thus *Romes new Creed* may prove as Credible, as you call it *disputable.* But any more yet? yes: *if not false conclusions.* If? Which receiving a faire interpretation from your mouth, may be all one, as if you had said, *Not false Conclusions*, because as yet *Disputable.* And while things are but *disputable*, and in *dispute*, they are as yet no *false Conclusions.* For the *Premisses* of the *Argument* must goe before the *Conclusion.* But yet your *Conclusion* is somwhat perillous: For you say, *A man may beleeve the whole and intire Catholick*

tholick faith, and yet justly refuse for drosse a great part of that, which is now the Roman faith. What? *Drosse?* And, *Iustly refuse as Drosse?* What, are you that man, that may doe thus? And will you doe thus? Nay, you for your part have bound your hands from taking any thing as *drosse*, which *Rome* hath put in her *new Creed*. For those things, even the worst of them, you say are *disputable*. Therfore not yet concluded and determined for *Drosse*. And if you shall now take those things for *drosse*, which with you are but *disputable*, how can you *justly* doe it? For if mettall be in dispute among the *refiners*, it is not presently doomed for *drosse*, being yet in their best judgements but *disputable*: the *Test* must first try it, whether it be *drosse* or not. And so it is the *Test*, or the *Testaments* of *Christ*, that must try all false *mettals*, shine they never so gold like, and discover and condemne them for *Drosse*. And surely my Lord your single judgement (though never so *singular*) will never be taken by any, as solid enough to preponderate the *Decrees of a whole Councel*, as *Trent*, to conclude those Decrees to be *Drosse*, both after you have called them but *disputable*, and after *Rome* hath Decreed them for her *new Creed*. But you goe no further yet, then *Posse*: a *man may take them*, &c. And you *may* in time come actually to take those *disputables* for no *Drosse*, but good Currant Coine, not onely passing for Currant in *Rome*, but also in *England*, as holding the same *Creed*, and being one Church. So as a little more *Allay* then Ordininary shall not disable the currantnesse of it. And what is there in all *Romes new Creed* of *Trent*, which you say is of things *Disputable*, which is any worse *drosse*, but rather as good *silver*, as those her *Altars* and other *superstitions*, which you have borrowed of her? Which were they but soundly disputed, would prove *drosse* indeed, as formerly also is proved.

Againe, here you confine the whole, and intire *Catholicke faith to Athanasius his Creed*. You might have at least taken in the other two *Creeds* to boot: and yet not all of them together will make up the adequate Rule of the whole and intire *Catholicke faith*. For the *Catholicke faiths* full latitude, whole and intire, cannot be measured, but by the line and Rule of *Scripture* alone, The onely * *túpos didakus* (as the Apostle calls it) the Matrix or Mold, wherein *faith* must be cast (*paradothenai*) to receive its perfect forme; which is not, cannot be whole, and intire, but as it is according to the whole and intire *Scripture* conformed And you adde:

* Rom. 6. 17.

L. p.

Popish faith infidility, by the Prelates confession.

L. p. 342. *No man can properly be said to beleeve the whole Creed, that beleeves not the whole sense, as well as the letter of it, and as intirely.*

P. Now you told us before, that *Rome* hath *lost the sense of the Creed*, at least in *some things*: whence I conclude, upon your own words, that *Rome holds not, beleeves not the whole Creed*, and consequently she *hath lost and overthrown the whole Creed*. For overthrowing the sense of *any one Articl*, *she overthrows the whole*; as before. And in a word, the *Church of Rome* overthrows the whole *Creed*, in overthrowing the first word of it, *Credo, I beleeve*: which gives *denomination, life*, and *beeing* to the whole. And a maine flaw in the *foundation*, overthrows the whole *building*. And that *Rome* doth this, is cleare: for, as she hath made a *new Creed* all of *drosse*: so she hath coyned a new sense to the *Credo* of *the old Creed*. For she doth not *beleeve* the Creed with a *saving*, *justifying*, *lively faith* (as is shewed before) but hath cancelled and accursed it in her *Councel of Trent*. And so though she hold *Credo Deum, beleeving that there is a God*, as even the Heathen doe (for *quæ gens tam barbara*, &c. what nation so barbarous, that beleeves not there is a *God*; as the heathen Roman Orator sayd) yet she doth not hold any other Creed of *God*. For she holds not simply and absolutely (no more then you) *Credo Deo, beleeving God speaking in the Scripture, but dependently upon the Authority and Interpretation of the Church* And least of all doth she hold *Credo in Deum*, which is *the justifying and saving Faith*, as *Augustine, Bernard*, and others of the more Ancients distinguish and define. For as *Bernard* saith, *Credere in Deum, est credendo diligere, credendo in eum ire, & ei uniri*, &c. *To beleeve in God is by beleeving to love God, by beleeving to goe into him, and to be united unto him.* Now this *faith Romes* is not: for (as is shewed before out of the *Councel of Trent*) their *faith* is *without love*, and doth not goe *into God*, but with which going to hell, they are *separate from God* for evermore. So as the Article or Decree of *Trent* having destroyed the *old Credo in Deum*, she must have some *new Credo*, or els none at all. And you doe (*ibid.*) *rightly interpret the word Vgiès*, which *Athanasius* expresseth the *justifying faith* of the *Creed* by, namely *sound* and *intire*: so as if it be not a *sound* and *intire faith*, such as the *Scripture* commends, and is proper to all *true Beleevers*, the *Elect*, a mans *Credo* is to no purpose. And a little after you say:

Cic. de Natura Deorum.

August.
Bernard.

L. p. ibid. *This is true Divinity, that he which hopes for salvation, must beleeve the whole Creed, and in the right sense too (if he be able to comprehend it.)*

P. Till

P. Till this *If*, hem'd in with a Parentheſis, I was halfe in hope you had aſſented to my former ſpeech, *That the Church of Rome in not holding the right ſenſe of the Creed, overthrows the whole.* But your Parentheſis ſo hedgeth in your ſilly *ignorant*, that it is a ſanctuary to ſecure their *ignorance* from *Romes* damnation; ſo as though they have *no hope of ſalvation*, yet they are *in no feare of Romes damnation*, as being not able to beleeve the *whole Creed*, becauſe not able to *comprehend the right ſenſe* of it within the narrow circumference of their ſhallow brainpan. But behold cloſſe by another hedge:

L. p. 343. *To hold the Creed inviolate, is not (as I take it) the holding of the true ſenſe, but not to offer violence, or a forced ſenſe and meaning upon the Creed, which every man doth not, that yet beleeves it not a true ſenſe. For not to beleeve the true ſenſe of the Creed, is one thing: but 'tis quite another, to force a wrong ſenſe upon it.*

P. Thus ſtill the *Lady*, and all *ſilly ignorant Papiſts*, if ever by their blindneſſe they ſhall happen to ſtumble upon *ſalvation*, truſting to the meere ſimplicity of their *ignorance*, living and dying in the *Roman faith*, not knowing what it is, nor able to *beleeve* any one *Article* of the *Creed* in a right ſenſe: may thank you, for thus incouraging them upon this hope of *poſſibility* of an *impoſſible ſalvation*. And the caſe ſtands thus: The Church of *Rome* in her Councel of *Trent* hath put a forced ſenſe upon the *Creed*, and ſo hath made a violation of the *faith*: This forced ſenſe *Romes Clergie* in the Catechiſme of *Trent* forceth and preſſeth upon their blind people to *beleeve*: Now tell me, What difference is there between the forcing of a falſe ſenſe upon the *Creed*, which the Councel of *Trent* hath done, and all *Romes* Clergy conveys the falſe ſenſe (if any at all) as rank poyſon into the minds of their Blindlings, ſo farre as they are capable of any errour (being capable of nothing els) and the voluntary receiving and imbracing of that falſe ſenſe, and that not onely in beleeving it, but ſo obſtinately adhereing to it, as they will not, they dare not (as you before confeſſe) beleeve otherwiſe, though the *truth* be tendered unto him: which is the generall condition of all *ignorant Papiſts*. And being in this caſe, what way now can you find out for them, which may bring theſe miſbeleevers; or rather no-beleevers, to *ſalvation*. What hope can you give them, that have no *faith*? And what *faith* can they have, that cannot *beleeve*, that cannot, may not, dare not, have no meanes, to comprehend the right ſence of the *Creed*, but the *forced ſenſe that Rome puts upon it and them*?

L. p. 349. *As for Origen, I thinke, he was the first founder of Purgatory*

P. This here of *Purgatory* bordering so neere your last Passage of your misbeleeving Papists, gives me occasion to imagine how necessary it were for you to be the first Inventer of some other place in *hell*, like unto that *Limbus Infantum*, where provision may be made to intertaine your *silly Infant-Papists*, that are not able to give any one reason of that hope of *salvation*, which you force upon them, and which you have been the first inventer of. That as *Popish Infants* dying without *Baptisme*, goe to their *Limbus*, where they are *sensible neither of joy, nor paine*: so your *silly ignorants*, having no sense of any true *faith* and knowledge of *God*, or of themselves here, when they dye, they may goe to such a like place or *Limbus*, where they may neither *injoy blisse*, nor *suffer paine*. But a word *of Purgatory* in the mean time. For the *first Founder* of it, in my poore reading I find the Heathen * *Plato*. For he tells us, as of 3 sorts of men in this world, some *very good*, and some *starke nought*, and some *indifferent*: so he fits 3 *places* for these 3 *sorts* after this life: 1. *Elysium*, the *Elysian fields*, meaning thereby a *place of pleasure*, as, *Paradise*, into which went those immediately, who were *very good*: 2. *Hell*, whither the very *worst* went: 3. a middle place, or lake, into which the *moderate or indifferent men were cast after death, and after a certaine time there, as a yeare, or two, or more, as they were lesse or more good or bad, being well purged, were cast forth againe, Whence they went into the Elysian fields*. And *Virgil* also, a heathen Roman Poet, did afterwards take and borrow this from *Plato*, expressing it in his Æneads. And so from these two might *Origen* borrow his *Purgatory*, and the *Church of Rome* from them all three, might out of this lake of *Plato*, or *Pluto* if you will, borrow so much Bitumen, or Pitchy matter, and so casting into it the stone Asbestos, which being once kindled, is not quenched againe, it became the hot-burning lake of *Purgatory*, as namely for the purging of Indifferent men, such as are neither *hot nor cold*: neither *Beleevers, nor Infidels*: neither *Christians, nor Heathen*: neither *good fish, nor flesh*: *Indifferent* between *Papists and Protestants*: *halfe for Christ, and halfe or rather All for Belial*: *Reconcilers of light and darknesse*: *of Truth and Error*: or (as the Papists say) such as had onely *veniall sinnes*, not throughly *purged with holy water* in this life, and therfore must be purged with *fire*, what *water* could not doe, untill after a Venal Masse chanted for their *soules*, they should be delivered,

* *Plato in Timæo.*

red, and so passe the Pikes into the *Elysian Fields*. And this is both *Authority and Antiquity* sufficient for your *Purgatory*, though you bestow much sweat in this hot Stove, and in pursuing this *Ignis fatuus*, yet haply it may purge your *Reputation* of that venial opinion, which men have of you.

L. p. 375. *Rome, but with all other particular Churches, and no more then other Patriarchall Churches, was and is* radix existentiæ, *the root of the Churches existence. And, The universall Nature and Beeing of the Church, hath no actuall existence in all her particulars. And this I say for her existence onely, not the purity or forme of her existence, which is not here considered.*

P. These words confirm what you have said before of your *Catholicke Church*, consisting of *particular Patriarchall, Prelaticall, or Hierarchicall Churches* throughout the world, all of them *visible*, and *conspicuous*; in these it existeth as in the root: this existence may be without the *consideration* of *purity*, as a Church may be a true Church of *Christ*, and yet not be *holy*. Having then answered these things before, it is sufficient for this. And this still confirmes what I have said of *Christs true* and onely *holy Catholick Church*, which is a matter of *faith in the Creed*. This true and onely *holy Catholick Militant Church of Christ* hath for its prime *Radix, or Root Christ*, in whom it *existeth, subsisteth*, and hath its *beeing*. Then it is *diffused* into all the members of *Christs mysticall body*, all the *Elect*, over the world, or in any corner thereof, to the end of the *world*, and hath no existence at all in the *Hierarchy, or Prelacie*, or in any one visible Church, or particular place, or Countrey, but it lyes hid, as the sappe in the root, in all the Persons of the *Elect* onely, and the *substance* and * *life thereof is hid with Christ in God*, the ‡ *Prime root*. And the *existence* of this Catholicke Church cannot be considered possibly, *without Purity, and Holinesse*; for it exists no where, but in *purity* and *holynesse*: so as every person is *holy*, in whom it *existeth*: And so much for this.

* *Col.* 3.
‡ *Rom.* 11.

L. p. 370, 371. *But if she be not the Catholicke, nor the root of the Catholicke Church, yet Apostolick I hope she is. Indeed Apostolicke she is, as being the sea of one, and he a Prime Apostle. But then not Apostolicke, as the Church is called in the Creed, from the Apostles, no nor the onely Apostolicke. Visible, I may not deny, God hath hitherto preserved her, but for a better end doubtlesse, then they turne it to.*

The *Church of Rome indeed Apostolicke?* Why so? As being the *sea of one*, and he *a prime Apostle*. That was *Peter* you mean sure. He was a *Prime Apostle*, though not the *Prime*. For som-

times *Iames* is placed before him, Gal. 2.9. And *Paul* was no whit inferiour to those 3. *Iames*, *Peter*, and *Iohn*, who were *Pillars*, and *seemed to be somwhat* And in this respect may you not possibly meane *Paul*, rather then *Peter*: for *Paul* (we are sure) was in *Rome*, and there preached, though in prison. But we read no where in Scripture, that *Peter* was at *Rome*, much lesse that he sate there Bishop of *Rome*, and so fixed his Chaire there. If therfore you mean *Peter*, and pitch upon him, (though the Popes are faine to use somtimes two strings to their bow, and to challenge their succession both from *Peter* and *Paul*, and some stories speake both of *Peter* and *Paul*, as Bishops there.) I say if you pitch upon *Peter*, how doe you prove that *Peter* was at *Rome*: and if at *Rome*, whether Bishop there: and if a Bishop there, why consequently must that Sea be still Apostolicke, seeing *non sedes, sed fides*, not the seat, but the Faith makes Apostolicke. But there be many reasons and arguments from Scripture, some that *Peter* was not at *Rome*, others, and those more demonstrative that he was never Bishop of *Rome*, as Pontifex, or Prelate, such a Bishop as you meane. I have seen a Booke Printed in English by Authority, which proveth that *Peter* was never at *Rome*. And this he doth by comparing and comparing the times and other Circumstances in the *Acts*, and *Pauls* Epistles with those Histories, which say he was there, and Bishop there, which stories neither agree with the Scripture, nor with themselves, nor with other Histories profane. And if *Peter* were at *Rome*, how cometh it, that *Paul* being there, doth not in all his Epistles make mention of him? Was *Peter* either so obscure, as *Paul* should not know him to be at *Rome*? Or so proud of his new Prelacie, as not to acknowledge his fellow Apostle, now a Prisoner? Or what was it, that *Paul* doth not so much as mention him? Becaus *Peter*, being for the Circumcision, should *a'llotrtoepiskopoin*, take *Pauls* Bishoprick over his head, who was for the Uncircumcision, whereof *Rome* was the Metopolis? Or had *Peter* with *Demas* forsaken *Paul*, imbracing this present world in a Lordly Bishopricke? But let it be given you, that *Peter* was at *Rome*, and *Lord Bishop of Rome*: what then? *Ergo* is the Church of *Rome* indeed *Apostolicke*? Did *Peter* leave his *Apostolick Bishopricke* by an *Intayle* to all his successors in *Rome*? Are they Apostolicke, when they are become Apostates from the *faith*? Alas, alas: your words utter your *spirit*, but no *truth*. Onely one thing you deliver, as *doubtlesse*, where you say, *Visible I may not deny, God hath*

O'uk e'n te Kathédra ea proedria, all' e'n tois e'rgois. *Herodian. lib.* 1.

Allotrioepiskopein. 1. *Pet.* 4. 15.

hath hitherto preserved her, but for a better end doubtlesse, then they turne it to: Visible: Ergo *the Pope is Peters successor*: Ergo *the sea of Rome is indeed Apostolicke*: Ergo *a true Church of Christ.* For *visible it is.* It is indeed that *visible* and conspicuous City on its seven tops or hils (whereon it stood in *Iohns* time) and now that Woman, that sits and rides mounted on her seven-headed, ten-horned Beast. *Visible* with a witnesse, otherwise all her pompe would loose the Grace, if it wanted spectators, as her Scarlet, and Purple, and Pearle, and Precious stones, *metà polles phantasias*, with her great pompe. *Visible* no question, and so *visible*, and sensible too, as otherwise we could not know her to be the Great Whore. Thus she was shewed first to *Iohn* in a *visible representation*, by which we also come to know her to be the same Woman, when we doe but looke upon her. Well, *visible* we all grant her to be. What more? *God hath hitherto preserved her.* That's true too. For even the wickedest men upon earth, and the most Tyrannicall states, that they are for a time, yea and a long time too *preserved* in *life*, and doe prosper also they owe it to *God*. But to what end are the wicked *preserved*? Their finall * *end is destruction, to which they are reserved*, as *Peter* speaks, and *Paul* too. *Cain* and his Posterity (whose Family was a type of *Antichrists* succession) continued and were *preserved*, and grew great, for almost two thousand yeares, till at last the Flood swept them all away. But of *Rome* you have better hopes, doubtlesse. *For you say God hath preserved her for a better end doubtlesse, then they have turned it to.* Now *doubtlesse* I will shew you what that *better* is, *for which God hath hitherto preserved* that Woman, which hath been *made drunke with the blood of the Saints.* ‡ *Whom* (saith the Apostle) *the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his coming.* And Rev. 14. 8. *Babylon is fallen, is fallen, that great City, because she made all Nations drinke of the wine of the wrath of her fornication.* And Rev. 18 read the whole Chapter of *Romes* ruine. Yea and all *that partake with Rome, shall drinke of the wine of the wrath of God*, &c. Rev. 14 9 1. What the Scripture hath spoken of *Romes fall*, would fill a Volume. And is not this the *best end*, that *God* is pleased *to preserve her for*, when he shalbe *glorified* in executing his *justice* and *judgements* upon her for all her *abominations*, and for all the *blood of his Saints* which she hath shed? And in her *confusion God* will magnifie and exalt the Honour, and Kingdome of *Iesus Christ*, which that Woman and her Crew had oppressed, and the Saints shall tryumph over her. Yea, saith

Revel. 17.

* 2 *Pet.* 2. 9. *Phil* 3. 19.

Gen. 6.

‡ 2 *Thes* 2. 8.

* Rev. 18. 20. ſaith the Lord, * *Rejoyce over her thou heaven, and the holy Apoſtles and Prophets; for God hath avenged you on her.* And Chap. 19. 1, 2. *I heard* (ſaith *Iohn*) *a great voyce of much people in heaven* (*that is, in the true Church of Chriſt*) ſaying, *Alleluja, ſalvation, and Glory, and Honour, and Power unto the Lord our God: For true and righteous are his Iudgements, for he hath judged the great Whore, which did corrupt the Earth with her fornication, and hath avenged the blood of his ſervants at her hand.* Behold here for what a *glorious end*, the *Lord* hath *preſerved* that Great Whore. But it ſeemeth you do not mean to make one of that Company, either to *ſing Alleluja*, or to ſay *Amen*, when the *Lord ſhalbe magnified in that day.* For you *hope doubtleſſe* for *better*, then all this. And ſo I am perſwaded you have the like hopes, that *God* hath preſerved and proſpered you thus long for no leſſe, then to be after ſcores of yeares in a flouriſhing eſtate here, Canonized for a Saint in heaven, for all the *blood of the Saints, both of their ſoules and bodies, which you have ſhed.* Wherein you may have as much *hope* for your ſelfe, as for old Mother *Rome*, and all one. But I leave you to the Righteous Judge, who knows how and when to *glorify himſelfe*, as well upon the wicked his enemies, by deſtruction, as in his own Saints and ſervants by deliverance. ‡ *Here is the Patience of the Saints.*

‡ Rev. 14. 12.

L. p. 375. *Truly I ſay the ſame thing with him. Neither may a Proteſtant, that is reſolved in Conſcience that the profeſſion of the true faith is in the Church of England goe to the Romiſh Church, there and in that manner to ſerve and worſhip God.*

P. Thus you jumpe with the Jeſuite in this, that, as he ſaith, *'Tis not lawfull for one affected, as the Lady was, that is, for one that is reſolved of the truth of the Roman Church, to goe to the Church of England, there and in that manner to ſerve and worſhip God: ſo, &c.* Why, will you let the Jeſuite run away with it ſo? Do you not know that the Law of *England* injoynes all Papiſts under penalty to come to your Church? Now doth the Law injoyne that, which in it ſelfe is *unlawfull* for a *man to doe*, that is *otherwiſe reſolved in Conſcience*? Nor is this Law repeald, though (as before) it be a ſleep, and grown juſtly in the ſheath. Now reconcile theſe two. And what ſay you then in the Caſe of *Conſcience* touching your *Ceremonies*? There be ſome *Ceremonies*, which the Law preſcribes to be obſerved in your Church. *Now a pious ſoule is not in Conſcience perſwaded, that he ought to conforme to ſuch Ceremonies of neceſſity impoſed*, as being *againſt Chriſtian liberty*, and *Chriſts Prerogative royall*, in being

ſole

ſole King over his Church, ruling in the *Conſcience of his People.* Well you ſay, *in this caſe* ſuch a man *is bound againſt his Conſcience to obſerve ſuch Ceremonies* ? And if he be not bound, why doe you ſo ſeverely and terribly puniſh him, for not daring to doe that, *which is againſt his Conſcience* ? Wheras the Papiſt, otherwiſe reſolved *in Conſcience*, you hold not bound to come to your Engliſh Church. And ſo of your Proteſtant, for going to the Romiſh Church, being againſt his *Conſcience.* Will you not allow to the *Conſcience* of the firſt as good Law, as you doe to the two laſt ? Againe, you allow a greater and larger *liberty* of *Conſcience* to your *Proteſtant* to go to the Romiſh Church, then the Jeſuite doth to his Romaniſt, to come to your Engliſh Church. For he allows not his Romaniſt to come to your Engliſh Church, *that is reſolved in Conſcience of the truth of the Roman Church, that it is a true Church, and that the truth is there* : whereas you doe not allow your Proteſtant to goe to the Romiſh Church, that is onely *reſolved in Conſcience, that the profeſſion of the truth is in the Church of England* Now there is great difference between *the truth*, and the profeſſion of the *truth.* So as he that is reſoled in *Conſcience*, that *the truth is onely profeſſed in the Church of England*, and is not withall reſolved, that the *truth it ſelfe is in the Church of England*, may with more *liberty* goe to the Romiſh Church, then the Romaniſt may come to yours, that is *reſolved of the truth of and in the Romiſh Church.* So as herein alſo the Jeſuite hath the advantage of you. Againe, if the Jeſuite did meane, by the *truth* of the Roman Church *the profeſſion of the truth in that Church*, he therein comes no whit behind you. For the Church of *Rome* as well makes a falſe *profeſſion* of the *truth*, as your Prelaticall Church of *England* doth. Againe, you make it no great matter of difference in this caſe between your *Proteſtant* and the Romaniſt, whither this or that goe to each others Church, ſo his *Conſcience put not a barre.* As you tell us a little after, *That the Church of Rome, and the Proteſtants, do not ſet up a different Religion.* Of which in its place. And here alſo you put no difference, but that the *Romaniſt doth as well ſerve and worship God*, after his *Roman manner* in his Idolatrous Maſſe, as your *Proteſtant doth after your Engliſh manner.* And perhaps the difference will not be found ſo great between you, but that you will well enough agree, when you have caſt up your reckoning. But now, what if one of your *ſimple Proteſtants, be not reſolved in Conſcience of the profeſſion of the truth in the Church of England, more then of that in the Church of Rome* ? Is

it

it not then lawfull for him to goe to the Romish Masse? With you it seems so, so his *Conscience hinder him not.* And what *Conscience* hath your *ignorant Protestant* to hinder him in this case? Nay, I will say more: What *knowing Protestant* have you at this day in the present Church of *England*, since the publishing of your Declaration before the 39. Articles (which makes some of the principall of them to beare a double and contrary sense) that is, or can be resolved in his *Conscience*, that either the *true faith*, or so much as *the Profession of the true faith, is in the Church of England?* For those Articles, which containe the Doctrine of your Church, you confesse to be ambiguous, and doubtfull, and doe not resolve either way, but leave your Church in suspense: how then can any *Protestant of the Church of England be resolved in Conscience*, that the *Profession of the true faith is in the Church of England, when neither your selfe seems to be resolved, or at least you doe not resolve your Church concerning your Articles what to beleeve?* Which being so, may you not fairely hence conclude, that *it is lawfull for any Protestant of the Church of Engdaud to goe to the Romish Church, there, and in that manner to serve and worship God untill he shalbe resolved in his Conscience, that the profession of the true faith is in the Church of England:* which *resolution* is not like to be, till your Lordship hath resolved them, which is the true and *orthodox sense of your Articles*, and that by a *publicke ed & athentick*e, and every way equall to the former; as in the *case of Generall Councels*, when *the errours of one must be obeyed, till another, equall to that, shall reverse it.* As before. But in the meane time, unlesse you make the more hast with your Edict *for Resolution*, your whole Church of *England* is now *at liberty to goe to Masse*, and so to turne Romanist, as having nothing to restrain them (were there but Masses enough to intertaine them, as no doubt there be Priests enough for the purpose, had they but Churches (so long as *their Conscience is not resolved of the profession of the true faith in the Church of England.* And so the *Broad Gates are set upon for the Consummation of your so much wished and plotted Reconciliation with the Church of Rome.* And you adde:

L. p 376. *Nor do the Church of Rome, and the Protestants set up a different Religion (for the Christian Religion is the same to both) but they differ in the same Religion: and the difference is in certaine grosse corruptions, to the very indangering of salvation, which each side sayes the other is guilty of.*

P. By *Protestants* here, 'tis plain enough you mean those *of the*

the Church of England, not thoſe of the Reformed Churches beyond the Seas, I am ſure of it. For they utterly renounce the Romiſh Religion and Faith *as Antichriſtian*, which you avow for *Chriſtian*, *the ſame with yours*. But they differ (ſay you) in the *ſame Religion*. How? They do not ſet up a *different Religion*, and yet they differ in the ſame Religion? I underſtand not this Babyloniſh language. But wherein then doe they differ in the ſame, and undiffering Religion? In *ſome certaine groſſe corruptions*, ſay you. But in *ſome*, not in *all groſſe corruptions*, which are indifferent, and common to you both. And what *groſſe corruptions* are common to both, thoſe ſhall not be put in the reckoning of *corruptions* at all, each covering other with the mantle of *Charity*. Yea ſuch as you both agree in, are the very *ſubſtance* of your *Religion*. And the whole ſubſtance of the Romiſh, yea of all Chriſtian Religion (ſaith *Bellarmine*) is the Maſſe. This then muſt be That ſame *undiffering Chriſtian Religion, which you both ſet up*. And herein how much doe you differ? Have you not both your *Altars*, the main ſubſtance, on the *ſervice whereof all the reſt attend, as your Prieſts, Sacrifice, Images, Crucifixes, Adorations, Organs, curious muſicke*, and many other deviſes for your pompous *ſervice*, your *Liturgie* differing more in the language, then in the *matter* and *forme*? But you will ſay you differ in *Tranſubſtantiation*. Yet you are willing to have a reall Preſence confeſſed and profeſſed with you, as is noted before. But you ſay, the difference is in certaine *groſſe corruptions indangering ſalvation*. On *which ſide*? *Each ſide* (ſay you) *charges other*. I have heard two *butter women ſcold*, and each layd to other grievous things, and the one ſaid, *Thou playdſt the whore*, and the other ſayd, *Thou playdſt the whore*. Which of theſe (trow you) was the honeſter Woman? She haply that had leſſe playd the whore, then the other, which perhaps was not for want of *will*, but *oppartunity*. You and *Rome* charge each other *with groſſe corruptions*, which yet, are *one and the ſame* in both. Doth not thus the ſhame of both the more appeare? Your *groſſe corruptions* on both ſides *can agree well enough*, if you can be quiet. Yea and that to the *indangering of Salvation* too. For have you not (to be ſilent in the reſt) both your *Altars*, which are *alone ſufficient to ſacrifice upon all your faith and ſalvation, and ſo to leave you neither faith nor ſalvation in Chriſt*, as whom alſo you ſacrifice thereon, together with your *faith* and *ſalvation*? For we ſhewed before, that your *Altars* doe overthrow and deny *Ieſus Chriſt* the onely *Altar* of true *beleevers*. If then you both doe agree in the groſſeſt

corruptions, as those whereby your *salvation* is not onely indangered, but *destroyed*, which is the maine of your Religion wherein you differ not: what need there be any oddes between you for the rest? Both sides complain of each other, both have their *corruptions*, and grosse ones too, such as *overthrow salvation*. Then let your conscious ingenuity confesse to each other, and your conscientious *Charity* * pardon each other. And so let the world be troubled no more with your Differences, but be good *friends*, and agree as *sisters*.

* *Det veniam ille facile, cui venia opus. Senec.*

L. p. ibid. *It may appeare by all the former Discourses, to any Indifferent Reader, that Religion, as it is professed in the Church of England, is neareſt of any Church now in Beeing to the Primitive Church. Therfore not a Religion known to be false. And thus I both doe, and can prove, were not the deafnesse of the Aspe upon the eares of seduced Christians in all humane and divided Parties whatsoever.*

P. You doe wisely to put it to the judgement of the *indifferent Reader*, who unlesse he be a most *indifferent* man between your *Church of England*, *and that of Rome*, and so undifferent from you both in *judgement* and *affection*, to whom this which you say shall appeare to be true. For no such thing can appeare to any Reader, that is not so affected, as to beleeve your bare word, so soon as ever it sounds in his eare, or whose eyes doe not looke through the false glasse of your Perspective. Indeed you have proved to all men sufficiently both by this your Discourse, and by your Practises, that you and *Rome* do not set *up a different Religion*. We all beleeve it. And consequently we beleeve, that herein you come full as neare to the *Primitive Church* as *Rome* doth, alwayes excepted *Romes lineall Pedegree from Peter*; and you know you are a *Degree once removed*. And how neare you both come to the *Primitive Church of the Apostles* especially, the *primest* and *purest*, we have before shewed sufficiently. And if you come *neareſt*, who (I pray you) are *furtheſt* off? Surely the *most pious*, the *most religious*, the *most zealous*, the *most painfull and faithfull preachers of the Gospel*, the *greateſt contemners of the world*, the *most humble and meeke*, the *most patient in suffering persecution for the truth*, the *most pure and precise in their life and conversation*, the *most exact conformist to the onely Rule of Faith and true Religion, the word of God*; *such as are not ambitious, covetous, carnall, and worldly minded, envious, malicious, cruel, haters and persecuters of Gods word, of his Ministers and people*: Such, such (I say) must be furtheſt off from the Doctrine and practise of

of the Apoſtles, and of the moſt pure and Primitive Church in their time, if you the *Prelates and Churches of England and Rome come the neareſt unto them.*

L. p. 377. *But is there no ſuperſtition in Adoration of Images? None, in Invocation of Saints? None in Adoration of the Sacrament?* See Pag. 271.

P. Yes: and *groſſe* Heatheniſh *Idolatry* too, yea and *infidelity to boote*; though you would mince it never ſo ſmall into a matter of *ſuperſtition* onely. And may not I ſay to you: *But is there no ſuperſtition, yea no Idolatry, in your Adoration of Altars?* (yea and worſe then that of the Papiſts: for they *worship* their God, you the Altar.) *None, in your Adoration of the Name IESVS? None, in bowing before your Crucifixes over your Altars? No inducement at leaſt to Idolatry in your goodly Images erected in your Churches? No muſty ſmell of Popiſh ſuperſtition and Idolatry in your Adorations in the preſence of ſuch Images?* The * *Iewes* would not ſo much as *ſtoop* to *tye the latchet of their ſhooe in the place, where an Image was, leaſt their bowing might ſeem to be to the Image.* And who knoweth, with what mind you do your humble and lowly *Devotion* before ſuch ſacred Reliques? And (to ſumme up all together) *is there no ſuperſtion*, yea no *Idolatry* in all that *will-worship* of yours, and of the Church of *Rome*, attended with ſo many Rites and Ceremonies of mans invention? For what is all *Will-worship*, but *Idolatry*, yea and the *higheſt kind of Idolatry*? As *Vincentius* ſaith: ‡ *What are ſtrange Gods, but ſtrange errours, for that Hereticks reverence their Opinions no leſſe, then the Gentiles doe their Gods?* And ‡ *Auguſtine* ſaith: *It is the vileſt and baſeſt kind of Idolatry, when men worship their own fancies, obſerving that for a Religion, which their erronious and ſwelling minds imagine.* Thus we ſee (§ as a learned Divine of the Church of *England*, and of great Eminencie ſaid) *that a corrupt and vicious Religion* (ſuch as Popery is, and ſuch as you have made yours of the Church of *England*, *not a different Religion*) *is an inward and ghoſtly worship of Idols, which* (ſaith he) *Princes ought not to winke at, or tolerate, ſeeing no man, and therfore no Prince can ſerve two Maſters. For* (ſaith he) *if God be truth, they which preſume to worship him with lyes* (*as in contrary faith muſt needs come to paſſe*) *ſerve now not God, but the Devil, a lyer himſelfe, and the father of lyes, whoſe ſervice no Chriſtian Prince may ſo much as tolerate.* ſo he. Thus our Divines of the Church of *England* in former ages ſhall riſe up as witneſſes to condemn you in the day of Judgement, who teach and maintain things contrary to that *truth*, which they delivered.

* *Sinagoga Chriſtiana.*

‡ *Vincent. Lyrian adverſus Hær.*

‡ *Aug. De vera Religone. c. 83.*

§ *Dr. Bilſton.*

Will-worship the vileſt kind of Idolatry.

L. p. 378. *What not prove any ſuperſtition, any errour at Rome, but by pride, and that intolerable Truly I would to God A.C ſaw my heart, and all the pride that lodgeth in it.*

P. This you ſpeake to *A.C.* as to a Jeſuite, or ſome Frier, or ſome Prieſt. All is one: ſuch a one being a *Ghoſtly Father*, you may ſafely *ſub ſigillo Confeſſionis*, or *ſub ſtola*, under the ſeale of Confeſſion, or under the Friers frocke, under the Roſe (as we ſay) open the windows of your Breſt, and let him look in, and view all the Roomes, and corners of your heart, to ſee what *pride* hath taken up her *lodging* there; and ſo the world ſhalbe never a whit the wiſer for it. But you need not to wiſh any ſuch thing. The *pride* of your heart cannot ſo eaſily be hid, as that you need wiſh, with *Momus*, if there were a glaſſe window in your Breſt, for men to look in and ſee it, much leſſe a ſubtile prying Jeſuite. Alas, though the glaring light of it blind your own eyes, that you cannot ſee it your ſelfe: yet any other, that is but purblind, may through the Glaſſe, or ſpectacles of this your Book ſee the monſtrous multiformious ſhape of it, had they not ſeen it before expreſſed in the Capitall Characters of your moſt inſolent, and all daring practiſes. And that you yet ſee it not, there is not a more infallible argument or ſigne of a more monſtrous *proud heart*, which is ever ſelfe-blinded. But look to it. What ſaith * *Ieremie*? *The heart is deceitfull above all things, and deſperately wicked: who can know it? I the Lord ſearch the heart, and try the reynes, even to give every man according to his wayes, and according to the fruit of his doings?*

* Ier. 17. 10. & 11.

L. p. 379. *I hope God hath given the Lady mercy.*

P. Namely, that ſame Lady, who formerly had been either brought unto, or confirmed in that *Romiſh Religion*, by that which you reſolved her in, namely, *That ſhe might be ſaved, living and dying in the Roman faith and Religion*; wherein it ſeems, *as ſhe lived, ſo ſhe dyed.* Now truly my Lord, *If God did give her mercy*, it is little *God hamercy* to you. But what ground have you for this your *hope*? Even as much, as for giving her *hope*, that ſhe *might be ſaved*, *living and dying in the Roman faith.* Is it ſo eaſie trow you to ſend ſuch a Lady to heaven ſecurely wrapped in the Mantle-lap of her *ſilly ignorance*? But what if ſhe be now in *hell*? Are not you guilty of her *damnation*, by muzzling her in her *blind ignorance*, as wherein onely you taught her to place the hope of her *ſalvation*? But you told her of ſome *danger*. But you did not poſſeſſe her with ſuch a feare of the *danger* (as both there was cauſe, and you ſhould have done)

as you puffed her up with the hope of *ſafety*, and that in the onely confidence of her *filly ignorance*: ſo as her *vain hope* overcame *juſt feare*. And if now by this meanes ſhe be in *hell* (as you ſet her in the ready high way) look you to it; *Paries cum proximus ardet, Tunc tua res agitur*: if ſhe by *your leading be fallen into the pit*, what is like to befall you the leader, *when, the blind, leading the blind, both fall into the pit*? But if *God hath had mercy on her*, it was not ſince her *death*, by delivering her out of *Purgatory*, if ſhe dyed a Papiſt: but before her *death*, by delivering her from her *Popery*, worſe then any *Purgatory*, cauſing her to renounce and *repent* of that, and to *beleeve* in his *mercy*, and *Chriſts merit* onely *for ſalvation*, without which *faith of Chriſt* there is no *hope of mercy*. And we ſhewed before, that this *faith of Chriſt* is not the *Roman faith*, but quite oppoſit unto it.

L. p. 388. *But 'tis time to end, eſpecially for me, that have ſo many things of weight lying upon me, and diſabling me from theſe Polemick diſcourſes; beſides the burthen of ſixty five yeares compleat, which draw on a pace to the period ſet by the Prophet David, Pſal. 90. and to the Time, that I muſt goe, and give God and Chriſt an account of the Talent committed to my charge; in which God, for Chriſt Ieſus ſake, be mercifull to me, who knows, that however in many weakneſſes, yet I have with a faithfull and ſingle heart (bound to his free Grace for it) laboured the meeting the bleſſed meeting of Truth and Peace in his Church, and which God in his own good time, will (I hope) effect. To him be all Honour and Prayſe for ever. Amen.*

P. How fitly doth this your Concluſion ſuit with, and ſucceed that, which was laſt mentioned, as matter for your more ſerious and ſad *meditation*, and which I cannot but *tremble* at! And well weighing alſo the words of this your Concluſion with all that you have written in this your Booke, and with all your Practiſes in your life (all ſo uniforme, and ſutable) I am ſurprized with great aſtoniſhment. The reaſons hereof will further appeare in the more particular animadverſions upon your words aſunder. And becauſe we uſe to take moſt ſpeciall notice of a mans *laſt words*: give me leave to take a full and particular view of yours here, as being, though not the laſt words of a dying man, yet the finall Concluſion of this your Booke, which ſo ſoon as I have read over, it paſſeth away *tanquam Fabula* as the Prophet ſpeaks of a mans *life* * *as a tale that is told*. And as we looke, that however you have dealt in your Book, yet in the cloſe of all you ſhould deale candidly, ingenuouſly, and cordially, and not *dubble with God, and the world*, and

* Pſal. 90. 9.

with

with your own *Conſcience*: yet for my part, as the Spirit of *ſincerity* and *truth* (without flattery, or reſpect of Perſons, where the *truth* is wronged) hath and doth run through all the veines of this my *Reply* to your *Relation*: ſo I ſhall by *Gods grace* cloſe all with the ſame ſpirit, not ſparing you to the laſt, where ſtill you give juſt cauſe. And the truth cannot better, nor more ſeaſonably be ſpoken home, then as to a dying man, who though he have been never ſo notorious an *hypocrite*, and deſperate man in the Courſe of his *life*, yet when he lyes upon his death-bed, and utters ſome words, which ſeem to ſavour of ſome ſenſibleneſſe of his Condition, then, if ever, there may be ſome hope of working upon him (as when the yron is hot) by putting home unto him, and laying before him his former life, that ſo at the laſt, though late (as the Thiefe on the Croſſe) he may through *Gods mercy* be brought to *repentance*, and ſo to *ſalvation*. Although examples of ſuch *penitents* indeed and in truth, be very rare. For as one obſerveth, * *One Thiefe was ſaved on the Croſſe, that none ſhould deſpaire: and but one, that none ſhould preſume.* For the ſaying too ordinarily proves true, *Qualis vita, finis ita*: As a man lives, ſo he dyes. And *Pœnitentia ſera, rarò vera*: Late Repentance is ſeldome true. And the Prophet gives the reaſon of it: ‡ *Can the Ethiopian change his hew, or ſkin? Or the Leopard his ſpots? Then may ye alſo do good: that are accuſtomed to doe evil.* For as one ſaith, *Conſuetudo peccandi, tollit ſenſum peccati*: Cuſtome of ſinning, takes away the ſenſe of ſin. *And where there is not ſenſe of ſin, there can be no Repentance for ſin.* And therfore commonly, when a man that hath lived wickedly, and hath been uſed to lying and diſſembling all his *life*, comes to ſay on his death bed, or at the laſt gaſpe, *Lord have mercy upon me*: however we may not judge him, leaving him to his Judge, yet this is no ſufficient argument to perſwade us, that this is *true Repentance*. For lightly when ſuch men, promiſing and vowing, if God reſtore them, to reforme their *life*, do recover, they ‡ *return* (as the *Scripture* ſpeaks) *with the dog to his vomit, and with the ſow that is waſhed, to her wallowing in the mire*. According to that Diſtick or Apologie:

* *Auguſt.*

‡ *Ier. 13. 23.*

‡ *2 Pet. 2. 22.*

Ægrotat Dæmon, Monachus tunc eſſe volebat:
Convaluit Dæmon: nec tamen eſt Monachus.

Which ſome have Engliſhed thus:

The Devil was ſicke, the Devil a Monke would be:
The Devil was well: the Devil a Monke was he.

But I muſt not doe you wrong in applying of theſe things to you;

you: or that I have any hope of doing *good* upon you even now at last, in the close of all: seeing you give me no incouragement of *hope* at all this way. For in all this your Closse, not a word expressing the least *sorrow* for your most enormious *iniquites*, but on the contrary you *justifie them*, and *glory in them*. Wherein you shew the *pride* of your *heart* to be out of measure desperate, and not to be named with the *pride* of that *Pharisee*. For though he gloryed in *himselfe*, yet he gloryed not in his *evil*, but in those things that were in themselves good and commendable, and for which he gave *God thanks*, as the Author of them: but here I find a *proud Prelate* vaunting in his *impiety*, and in all his wicked practises, the ayme whereof is, to reconcile the Church of *England*, and that of the Whore of *Babylon* together, and all under a faire pretence *of the meeting of Truth and Peace*. And not content herwith, he must needs make *God, and his free Grace the Author of all this Mystery of Iniquity, and deep hypocrisie, which here he veileth under the name of a single heart*.

But stay before I begin, is there no hope of doing good upon you? It is not impossible, but that the greatnesse of your *zeale* for this *Peace*, hath been so strong in you, as whereby you have been perswaded, whatsoever you either have done, or yet can further doe, for the effecting thereof (be it by throwing down of *Gods word*, casting out *his Ministers*, chasing away *Gods people*, howting out all *power* of *holynesse* out of the Land, and so removing all such *impediments*, as you thought stood in your way, and that *per fas, aut nefas*, by right or wrong) all was, and is well, yea very well done. Haply the lovely and amiable name of an *Imaginary Truth*, and *deceitfull Peace*, and *counterfet Church*: and the strength of your *beliefe*, that *Rome* was yet a *true Church*, and so *true*, that *England* and she were and are *one and the same Church, no doubt of that*, did so wholly possesse you, that to bring *England* and *Rome* together againe, you thought even *persecution of the Truth it selfe to be true piety*, and the *distraction of the peace of all to be an establishment of unity*, and *confusion of light with darknesse to a perfect Reconciliation*. Yet this I must say withall, as *Christ* said, * *If the light that is in thee be darknesse, how great is that darknesse!* And if in all that you have done for the advancing of this your maine *Project*, you have not wilfully *sinned* against the *light of your Conscience*, and so gone on in that desperate course with a high hand: certainly it seems to me a matter of highest admiration, and so much the more, considering that we have long lived in the midst of such a cleare meridian light,

* Mat. 6. 23.

as

as no Age ſince the Apoſtles hath ſeen a greater; though now of late it hath ſuffered (and that ſince your *elevation* eſpecially) no ſmal Eclipſe. But if my words ſhall have no better effect with you, then onely to *convince* you, and diſcover your damnable Hypocriſie, *jam liberaui animam meam*, I have now freed mine own ſoule. And now to your words.

'*Tis time for me* (ſay you) *to end.* And I ſay (as I ſayd before) it had been (in my judgement) *much better for you, if you had never begun this worke.* But 'tis well, that at length (as *Iob* ſpeaks) * *vaine words have an end.* Though it be not for this reaſon, that you make an end. But you alledge thoſe *many things of weight lying upon you.* What, what weighty things hath this mighty Apoſtolicall Man lying upon him? Such as the Apoſtle had, ‡ *The care of all the Churches*: That you pretend too, while you would ſo faine have *Altars* up in all the Churches in *England.* But the Apoſtle addes there: *Who is weake, and I not weake? Who is offended and I burn not?* Can you ſay ſo? You can ſay, *Who is offended at my Cerimonies, and I burn not with zeale againſt that man, till I have conſumed?* But why do I name the Apoſtle? Your *many things of weight lying upon your ſhoulders*: are State-matters, high and deep State-myſteries, the *burthen of a vaſt Iland, heavier then Etna it ſelfe.* What, ſuch, ſo *weighty*, ſo *many things* lye upon your *weake ſhoulders?* Enough to preſſe you down as low as *hell.* What doe not you profeſſe to be a *Prieſt?* a *Clergy man?* And is not the Charge of that one Profeſſion, being rightly executed (had you ever felt the *weight* of it) a burthen heavy enough to breake your backe, (which as one ſaid) *the ſhoulders of Angels would tremble under?* And the Apoſtle ſpeaking of a Miniſters office, ſaith, § *No man that warreth, intangleth himſelfe with the affaires of this life, that he may pleaſe him, who hath choſen him to be a ſouldier.* But it ſeemeth you are none of thoſe, whom *Chriſt* hath *choſen to be his ſouldier*, except he choſe you for ſuch a purpoſe, as he did but one man of the *twelve.* For you are one that *warreth*, and as *Iudas*, the Captain of the *rout againſt Chriſt in his Miniſters and members.* But you intangle your ſelfe with the *affaires of this life.* And by this means you have the more power to *warre againſt Chriſts Kingdome.* So as *Ieromes* ſpeech may take place here: † *Negotiatorem Clericum, & ex inope divitem, ex ignobile glorioſum, tanquam quandam peſtem fuge*: A negotiating or Polypragmaticall Clerke, or Clergy man, and who of poore bcomes rich, of baſe vain-glorious, fly from him, as from a kind of Plague.

* *Iob.* 16. 3.

‡ 2 *Cor.* 11. 28.

‡ *Onus Ætnâ gravius. Proverbium.*

§ 2 *Tim.* 2 4.

† *Hieron. ad Nepot.*

But

But who hath compelled you to take the *burthen of ſo many and great things upon you*? What did the Pillars of the State ſhake and tremble, and threaten a fall, and therupon you ſtept in, and put under your ſhoulder to ſtay it up? As the Pope at the Councel of *Lateran* dreamed, that the *Lateran* ſhooke and was ready to fall, but that *Dominicus* came in the nicke, and upheld it; wherupon the next day the Pope made *Dominicus* the Father of his Order. And ſo well may you prove a ſupporter of the Popes *Lateran*, but how a ſupporter of Civil States, I know not, nor meddle with, but negatively, ſhewing a diſparity and incongruity between your Profeſſion, and that, ſaving that you are rather a Civilian, then a Divine, as having proceeded Doctor, not in Divinity, but of the Civil Law. But ſuppoſe you had been compell'd to it. * *Chriſt* would not be made King, when they would have forced him. For ‡ *his Kingdome was not of this world.* But yours is. And your ſhoulders are able to beare two ſuch *intolerable burthens*, as never any man in the world could beare one of them well, and as he ſhould doe Well, I will ſay no more but this, † *To whom much is committed, of him ſhall much be required.*

* *Ioh.* 6. 15.
‡ *Ioh.* 18. 36.
† *Luk* 12. 48.

But you adde alſo another reaſon, why 'tis time for you to end: as *bearing now the burthen of* 65. *yeares compleat.* A great age, and yet I ſuppoſe you feele it not to be a *burthen.* If you doe, then as the Poet ſaith,

§ *Solve ſeneſcentem maturè ſanus equum, ne*
Peccet ad extremum ridendus, & ilia ducat.

§ *Horat.*

And you ſay, *it draws on apace to the Period ſet by the Ppophet David, Pſal* 90. You miſtake the Pen-man: for it was *Moſes.* But to let that paſſe, as a common miſtake: and as a Law, which it ſeems you have impoſed your ſelfe, and obſerved throughout your Book, not to cite any *Scripture* without perverting of it. Doth your Lordſhip hope to reach the period of three-ſcore and ten? Alas, ſhould you live out but one Luſtrum of five yeares more, what would become of (I ſay not, the Civil ſtate, but) the poore Church of *God* yet in *England?* But our comfort is, *The Lord Ieſus Chriſt is both againſt you, and above you.* In the meane time were it not ſafer for you, to think of a ſhorter period of your life, leaſt promiſing to your ſelfe, and ſleeping in the ſecurity of ſo many yeares more, you ſhould be ſuddainly taken napping, as that rich man in the Goſpell, to whom it was ſaid, † *Thou foole, this night ſhall they take away thy ſoule from thee.* And beſides, you are ‡‡ ſet in a *ſlippery place, whence*

† *Luk* 12. 20.
‡‡ *Pſal.* 73. 18.

you may fall into ſuddain deſtruction, as in a moment; as the Prophet ſaith. So as there is leſſe confidence *to be put in that*, then in *your Age*. And therfore bethinke your ſelfe how ſuddain the time may be, that you muſt goe, and give account (as you ſay) *to God and Chriſt of the Talent committed to your Charge*, which you cannot ſo eaſily anſwere before that Judge, as you *could doe in the Starre-Chamber*. And remember what you ſaid to the Jeſuite (*pag.* 316.) *Our reekoning wilbe heavier, if we thus miſlead on either ſide, then theirs that follow us? But I ſee I muſt looke to my ſelfe, for you are ſecure?* And are not you full out as ſecure, as the Jeſuite? But in that, *you pray that God for Chriſts ſake would be mercifull to you*. But is that enough to wipe off all old ſcores, to ſay, *God be mercifull to me?* When the Courſe of a mans life hath been a very Enmity and Rebellion againſt *Chriſt*: when he hath ſpent the Talent of his Strength and Wit, Meanes, and Friends to the diſhonour of *God*, in oppreſſing *Chriſts word*, *perſecuting* his Miniſters and People, profaning and polluting the *ſervice* of *God* with *humane Ordinances*, and *will-worſhip*, forcing mens Conſciences to *conformity*, and the like: doe you think to ſalve all with a *Lord have mercy upon me?* Nay, you ſeem to be in good earneſt, when you ſay, and pray, *if God for Chriſts ſake would be mercifull unto you*. But wherein, or for what, ſhould *God* for *Chriſts ſake be mercifull unto you?* Which of your ſins, your ſcarlet ſins, your Epiſcopall ſins, doe you confeſſe to *God*, and (becauſe publick) unto the world, that truly repenting of them, *God for Chriſts ſake may be mercifull to you?* Doe you confeſſe and *repent* of your *perſecuting* of *Gods* Miniſters and People, for their Conſcience ſake? Nay you are ſo farre from this, that you ſay, *God forbid* (not, *God forgive*) *that I ſhould perſwade to perſecution in any kind, or practiſe it in the leaſt*. So as you in all this *perſecute* none; no, not you; nor yet perſwade others to it; nor diſſwade, neither. And yet you ſtill continue a *perſecutor*, as accounting it not a *ſin*, but a *vertue*, not *vicious*, but rather *meritorious*, to root out the Puritans. And what ſay you to your more then Barbarous ſhedding of the Innocent Blood of *Gods ſervants*, and *Chriſts witneſſes*, mangling their Bodies, and breaking them in pieces, cauſeleſly ſeparating Man and Wife, to ſatisfie your wicked *malice*, and ſo to murther them with your *intollerable oppreſſions*? *Doe you crave mercy of God for this?* Or is your guilty Conſcience ſtill ſeared, and *ſtupified*? Is your *heart* ſtill *hardened*? Do you need *no mercy* for ſuch *cruell ſhedding of Innocent blood*? *David*

* con-

confeſſed his *blood-shed*, and *found mercy*. But you continue your *cruelty* ſtill in cold blood. What? Do you think, that becauſe *Gods people are as sheep appointed for the slaughter*, and you the chiefe Butcher, therfore you ſin not, in devouring and ſpoyling ſo many good Miniſters with their Families and Flocks? O ſtupid Conſcience! O deſperate ſoule! And ſo ſtill deſperately you goe on, in juſtifying your ſelfe in all that you have done, and calling God to be witneſſe too: ſaying, *Who knows, that however in many weakneſſes, yet I have with a faithfull and ſingle heart* (‡ *bound to his free Grace for it*) *laboured the meeting, the bleſſed meeting of Truth and Peace in his Church.* O ſhameleſſe *hypocriſie!* O *blaſphemous wretch!* Doth God know? Is God the Author of all thy *impiety, iniquity, cruelty, craft, hypocriſie* and *diſſimulation*, of thy *faithleſſe* and *falſe heart*, in thy plotting to bring thy *falſe Truth*, and thy *turbulent Peace* with the Whore of *Babylon*, that notorious enemy of *Chriſt* and his true Spouſe his *Church*, *to a meeting, to a bleſſed*, yea to a curſed *meeting*?

* *Pſalm.* 51.

‡ *Blaſpemy of the Prelate againſt Gods free Grace, as if that had been the Author of all his wicked Practiſes.*

O GOD, *thou ſearcher of all hearts, behold this blaſpemous Wretch, calling thee for a witneſſe of his notorious and perfidious falſe heart, and aſcribing it to thy free Grace, as the moving and helping cauſe of all his impious practiſes.* O *Lord, Be not mercifull to any wicked Tranſgreſſor, that dare thus deſperately take thy ſacred Name in vaine, and make thy Grace, the father of his graceleſſe actions Seeſt thou not, O thou All-ſeeing, and All-revenging* GOD, *how this man hath been a prime Inſtrument of oppreſſing thy Word: of forbidding it to be preached (therein denying and deſtroying the Doctrine of thy free Grace, which here he hypocritically nameth) of perſecuting thy faithfull Miniſters and People even to root them out? Of proclaming Libertiniſme in the publicke profanation of thy Sabbaths, and violation of thy holy Commandement? Of ſetting up Idolatrous Altars, to the denying of the Lord Ieſus Chriſt, our onely Altar, whereon our Perſons and ſacrifices offered up unto thee, are accepted of Thee? Of bringing into thy worship ſundry ſuperſtitious Idolatrous Rites and Ceremonies, in Adoration of Altars, Names, praying towards the Eaſt? Of ſetting up Images and Crucifixes thoſe Idols in the publick place of Worship? Of putting down preaching of thy holy Word upon thy holy Sabbaths eſpecially in the Afternoones, when there is moſt need, and people ſhould be apteſt, and beſt at leaſure generally to heare? Of inlarging and making heavier the yoake of Bondage and Tyranny upon the necks of thy People, in increaſing of more Ceremonies, to the intollerable vexation of thy Children, and*

incrochment and usurpation upon Christs Kingdome, and royall sove-
rainty, as sole King over his Church, and Lord of the Consciences of
¶ Psal. 10. *his people? Yea * surely thou hast seen all these things; for thou be-*
holdest mischiefe and spight, even to requite it with thy hand: and
therfore the poore committeth himselfe unto thee: For thou art the
helper of the fatherlesse. Therfore, arise ô Lord; ô God, Lift up thine
hand, forget not the humble. Wherfore doth the wicked contemn thee,
ô God? He hath said in his heart, Thou wilt not require it. But Lord,
break thou the arme of the wicked, and the evil man; seek out his
wickednesse, till thou find none. For wherfore should the Heathen say,
Psal. 79. 10. *where is their God? O let our God be known among the Heathen in*
our sight, by the revenging of the blood of thy servants, which is shed.
And let the sighing of the Prisoners come before thee: according to
the greateesse of thy power preserve thou those, that are appointed to
dye. And render unto our Neighbours sevenfold into their bosome their
reproach, wherewith they have reproched thee ô Lord. So we thy
People and Sheep of thy pasture will give thee thanks for ever: we
will shew forth thy praise to all Generations.

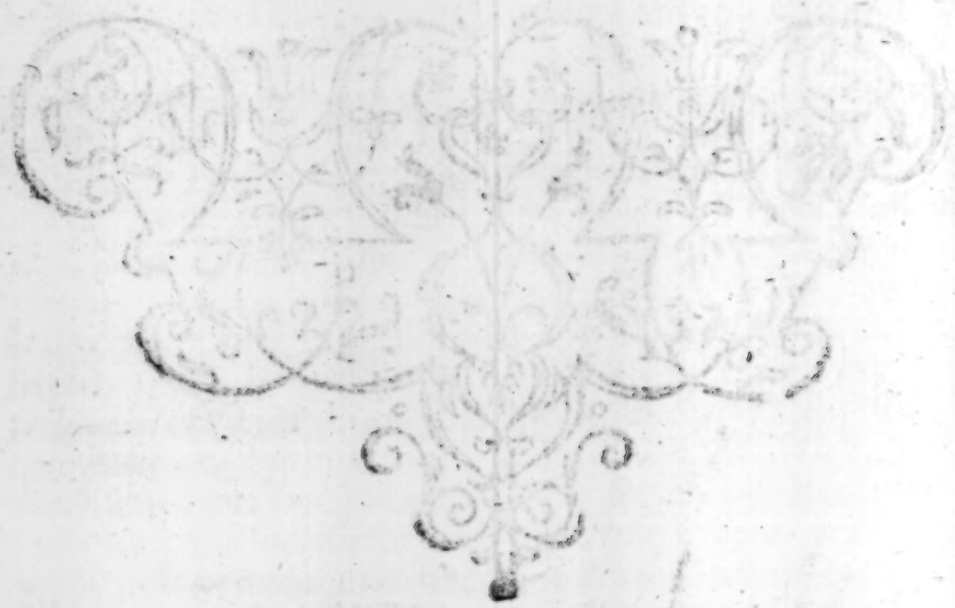
Now, to return to you againe and so ridde my hands of you. All that you have done, is (you say) for the *blessed meeting of Truth and Peace.* This is the upshot of all, *Englands Reconciliation with Rome.* So as when these two are *reconciled* (as I doubt they are already, while you hold us in expectation, untill you expect but time (the Contract being already made) for Confirmation) when this is come to passe, then wilbe a *blessed meeting*, a *merry meeting* For it is a *meeting* of *Truth and Peace.* Indeed when *Truth and Peace*, in the true sense, do meet, 'tis a blessed *meeting* indeed. But *what Truth? What Peace?* The Truth is, When this *Peace* is once Consummate, that it comes to be openly avowed and professed (for which we must not looke for a *Generall Councel*, that's but a flourish, and a Blind, while you are undermining the Bulwarke of our *Truth*, and the *beauty of our Peace*) then (as when *Herod* and *Pilate* were made friends) you shall see (which is already in execution) open *persecution* of all true *Piety*, and *Purity*, and perturbation of all true *Peace*, and that not onely in the Churches of *God*, but in Civil states and Kingdomes, when for the maintenance of this *Peace*, Princes shalbe set against their People, and People are forced to stand for the liberty of their Consciences against Prelaticall Antichristian Tyranny. For what is *Romes Truth*, but *Trechery*? And what is *Romes Peace*, but *Perturbation, perplexity,*

plexity, confuſion, Babylon, even to all thoſe, that confederate with her? Yet your *hope is, that God in his good time, will effect this meeting*. God will certainly effect, and *bring to paſſe his own Counſel and Purpoſe, in his good time for the good of all his People*, and the confuſion of all his enemies, and theirs. And one of his Counſels and Purpoſes he hath declared to be (which ſhall certainly, and I truſt very ſhortly come to paſſe, and in due time too) the *deſtruction of the Whore of Babylon, together withall her lovers, that are linkt in a league with her, and that under a pretence of the bleſſed meeting of your Truth and Peace*. And *then* * *ſhalbe heard that great voyce of much People in heaven* (to wit, in the Churches of Chriſt) ſaying, *Alleluja: Salvation, and Glory, and Honour, and Power unto the Lord our God; for true and righteous are his Iudgements, for he hath judged the Great Whore, which did corrupt the Eearth with her fornication, and hath avenged the blood of his ſervants at her hand. Amen.* ALLELUJA.

* *Rev.* 19. 1, 2 *verſ.* 4.

Pántote Dóxa Theo.
June, 26. 1639.

FINIS.



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